

TAPESTRY OF THE GODS  
VOLUME I



# TAPESTRY OF THE GODS

## VOLUME I

Third Edition

**The Seven Rays: An Esoteric Key  
to Understanding Human Nature**

**Michael D. Robbins, Ph.D.**

Third Edition  
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Dedicated to

**The Tibetan Master, Djwhal Khul**

Who Laid the Foundation for the New Psychology

Through His Elucidation of the Science of the Seven Rays



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# Commentary

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*Tapestry of the Gods* is an important and outstanding treatise on the Esoteric Psychology of the Seven Rays. As such, it is a fundamental work on the esoteric aspect of Integral Psychology. I am therefore deeply honored that Michael Robbins has asked me to write this commentary. I will indicate the relationship of this work to the theory and practice of integral psychology, and will underline its place in the historical context of a developing Science of the Rays. I will also examine the contents of the book in order to help the reader to answer some basic questions: In what way does this work extend the teaching on the rays? What is its relevance and usefulness for present day psychologists, educators, and esoteric students? What are its implications for the psychology of the future?

## **Relationship of Tapestry of the Gods to Integral Psychology**

Since integral psychology attempts to integrate esoteric knowledge with mainstream western scientific psychology, it welcomes a major work on esoteric psychology such as *Tapestry of the Gods* as a valuable source of working hypotheses for integral theory and practice. One of the goals of this theory and practice is to integrate psychoanalysis and psychosynthesis by introducing esoteric concepts and methods. As a result, both psychoanalysis and psychosynthesis are transformed and united within the larger dimension of integral psychology. In the conceptual framework of integral psychology, psychoanalysis becomes the science of assessing and analyzing the complex energies and forces interacting in the energy field of the person's inner constitution, as well as between that person and the environment. In the light of integral psychology, psychosynthesis becomes the science of integrating and blending these subtle energies and forces for the purpose of furthering the process of psychospiritual evolution.

Viewed in this context, *Tapestry of the Gods* is focused on the analytic aspect of integral psychology, which includes the assessment of the seven basic ray energies conditioning human beings and the world at large. It is also concerned with the synthesis aspect of integral psychology which furthers the transformation of the ray qualities towards their higher levels of expression. Thus, *Tapestry of the Gods* is a significant milestone in the development of integral psychology and its Project 2000, for it makes contributions not only to energy field theory and integral assessment in its delineation of the ray qualities

of the energy fields of human beings, but also to evolutionary field theory and integral transformation in its suggestion of growth formulas for each ray quality.

Indeed, *Tapestry of the Gods* expresses the very essence of integral psychology (Gerard, 1972, 1973, 1981), which is based on the recognition that behind all forms and appearances is an inner world of psychospiritual energies. These energies may be invisible and intangible, in other words “esoteric,” yet they qualify our consciousness and affect our outer behavior. In accordance with esoteric teachings, Michael Robbins views all sentient life, including human beings, as an energy system comprised of a series of interpenetrating energy fields of gradually higher frequency (physical, vital, emotional, mental, intuitive, and spiritual), with vibratory frequency in the energy spectrum related to quality of consciousness. This approach affirms the basic theoretical structure of integral psychology, namely an integral field theory which relates *energy field theory* (human being as energy system) to *evolutionary field theory* (human being as evolving consciousness). The aim of this new psychology for the 21st century is to establish a science of psychospiritual energies, their measurement and transformation. From this point of view, traditional diagnosis becomes energy assessment, while psychospiritual growth and therapy involve energy transformation. *Tapestry of the Gods* provides us with a wealth of fascinating material on these very subjects.

### Historical Antecedents to *Tapestry of the Gods*

Having considered the relationship of this work to the field of integral psychology, let us now proceed to put it in historical context through a survey of the literature on the subject of the seven rays in order to explore its historical antecedents. Thus, we gain a perspective of its significance as a contribution to the developing Science of the Rays. For the sake of brevity, this review of the literature on the seven rays will not attempt to be exhaustive.

In the late 19th century, Helena Petrovna Blavatsky introduced the notion of the Seven Rays in the two volumes of her famous work, *The Secret Doctrine*, originally published in 1888. She made several references to the seven rays and gave hints as to their correspondences. For instance, in her introduction, she states that the secret doctrine gives “a clue to the seven-fold nature of man, for each principle is correlated to a plane ... and the human principles are, on every plane, correlated to seven-fold occult forces—those of the higher planes being of tremendous power” (Vol. I, p. xxxv). On page 80 of Volume I, *Cosmogogenesis*, she asserts that “the emanation of the primordial ray ... contains in itself the other seven procreative rays or powers.” She informs us on page 120 that on the “Seven Rays hang the Seven Worlds of Being. Truly so, since these are the Seven Lights, whose reflections are the human immortal Monads—the Atman or the irradiating Spirit of every creature of the human family.” And on page 290 she affirms “... there are Seven Forces in Man and in all Nature ... the Seven Principal Forces, called rays...” On page 573 she mentions the rays again “... the Primeval Seven



Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their subdivisions, mental, spiritual, and physical.”

In Volume II, *Anthropogenesis*, Blavatsky underlines the very ancient origin of the teaching on the rays. Already in the most ancient Hindu text, the *Rig Veda*, we find references to the rays. For instance: “The seven wise ones ... fashion seven paths ... The ‘paths’ are primarily beams of light ... leading to wisdom. They are, in short, the Seven Rays.” Blavatsky explains that, although “entirely allegorical, the *Rig-Veda* hymns are none the less suggestive. The seven rays of Surya (the Sun) are made therein parallel to the Seven Worlds ... to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the seven men or primitive human groups.” (Vol. II, p. 605). Here we find, in a text thousands of years old, a symbolic enunciation of the esoteric tradition, namely the correspondence between the seven rays, the seven fields of consciousness, and the seven groups of souls of humanity.

Blavatsky points out that this teaching continues down through the Judeo-Christian tradition. According to “... the oldest and best preserved gospel of the Gnostic, Pistis Sophia ... the human entity is the septenary ray from the One... The seven centres of Energy... are in truth the Sephiroth of the Kabalists, the seven gifts of the Holy Ghost in the Christian system” (Vol. II, p. 604). They are indeed the “seven spirits of God,” the “seven powers before the throne” of Christian theology.

Blavatsky also quotes from the Hermetic Philosophy: “Nature produced seven men in accordance with the seven natures of the Seven Spirits,” and she adds, “nature... gives birth to the seven notes—the septenary scale of the creative Forces ... all born from the one white ray, of LIGHT—itself generated in DARKNESS” (Vol. II, pp. 491-492). On page 636 of Volume II, Blavatsky concludes that this septenary classification “has all the requisites of a scientific classification. It has seven distinct principles, which correspond to seven distinct states of Prajna or consciousness. It bridges the gulf between the objective [substance, matter] and subjective [psyche, consciousness]... the seven principles are allied to seven states of matter, and the seven forms of force [the seven rays].”

It is important to note that while Blavatsky repeatedly mentions the seven rays throughout the two volumes of *The Secret Doctrine*, at no point does she elaborate on their specific qualities. She only gives their Sanskrit names (Vol. I, p. 515), but without indicating their meaning in the English language. Indeed, in her extensive *Theosophical Glossary* (Blavatsky, 1892) which followed the 1888 publication of *The Secret Doctrine*, we find no entry on the Seven Rays.

It is only in Volume III, published five years later in 1897, that we are given the following definition: “RAYS, SEVEN: *Theos*. Seven Aspects of Divine Consciousness.” Since some controversy arose about the inclusion of this work as Volume III of *The Secret Doctrine*, it is now published separately under the title, *The Esoteric Writings of Helena Petrovna Blavatsky—A Synthesis of Science, Philosophy and Religion*. The above definition which

appeared in the Glossary (1980 ed., p. 484), emphasizes the point that the rays are essentially qualities of consciousness. In integral psychology terms, they are indeed psychological energies.

Following the theosophical tradition of H. P. Blavatsky, the subject of the seven rays as they apply to human beings was elaborated in the early 20th century by theosophical writers, primarily Annie Besant and C. W. Leadbeater. Thus, in the *Science of the Sacraments*, published in 1920, Leadbeater suggests developing within oneself the qualities of each of the seven rays, and dedicating to service whatever one possesses of these qualities. He offers a specific affirmation for each of the seven rays, and lists their respective qualities as follows: (1) strength, (2) wisdom, (3) adaptability, (4) beauty and harmony, (5) science, (6) devotion, and (7) ordered service.

Two years later, in 1922, the Lucis Trust published *Initiation, Human and Solar*, the first book from the collaboration of Alice A. Bailey with the Tibetan Master Djwhal Khul, a collaboration which spanned three decades. This book describes the path of evolution as a series of initiations, each marking a definite expansion of consciousness. In the introduction, the Tibetan makes it clear that the work is an extension of the occult teachings. In the glossary at the end of the book, Ray is defined as “one of the seven streams of force of the logos, the seven great lights. Each of them is the embodiment of a great cosmic entity.” The Tibetan divides the seven Rays into three major Rays of Aspect and four minor Rays of Attribute, which are subdivisions of the major third Ray. He give the names of the rays as follows: (1) the Ray of Will, or Power; (2) the Ray of Love-Wisdom; (3) the Ray of Activity or Adaptability; (4) the Ray of Harmony, Beauty, Art or Unity; (5) the Ray of Concrete Knowledge or Science; (6) the Ray of Abstract Idealism or Devotion; and (7) the Ray of Ceremonial Magic, or Law. He points out, however, that the above names are simply some chosen from among many, and embody different aspects of force.

In this book the Tibetan relates the seven rays to different departments of the Hierarchy (referred to in integral psychology as “the inner world community”) and expresses the idea of discipleship, i.e., of conscious dedication to service, in terms of different ray qualities and energies (see, for instance, the table on page 80).

In *Letters on Occult Meditation*, the second book published in 1922 by Alice Bailey, the Tibetan presents seven different methods of approach to meditation depending upon the ray of the meditator’s soul (referred to in integral psychology as “the transpersonal self”). He gives indications concerning the use of colors, sound and geometrical form in meditation to achieve the desired results, including hints on the correspondence between colors and the seven rays. He points out the necessity of adapting the method of meditation to the needs of the personality, and proceeds to give the example of a second ray soul expressing through a fifth ray personality, illustrating how a knowledge of the respective rays of the soul and personality can serve in the counseling of an

individual on the path of evolution. As we will see, *Tapestry of the Gods* devotes an extensive section to this process of personality/soul integration.

Already in *Letters on Occult Meditation* the Tibetan correlates the quality of expression of any given ray with the quality of the substance through which that ray manifests. He informs us on page 235 that “As the bodies are refined they provide better mediums for the incoming forces, and the quality of any particular force,—or, to reverse it, the force of any particular quality—becomes more perfectly expressed. Here comes in the work of the student in meditation.” Accordingly, the Tibetan gives us suggestions for the purification of the bodies of the personality—physical, emotional and mental—in order to express the higher qualities of the rays for a more constructive life of service to the world.

Michael Robbins is well aware of this fundamental relationship between consciousness and substance, for he specifies throughout his work different levels of expression of the same ray depending upon the evolutionary level of the individual energy system. This relationship is formulated in a basic equation of integral psychology, namely  $C = f(v)^n$ , which indicates that the quality of consciousness is a function of the vibratory frequency of the substance of the field. The higher the vibratory frequency of the substance the consciousness uses to express, the greater the quality of consciousness expressing through that field. We see here the importance of the purification of the energy fields as vehicles of consciousness. But the reverse is also true. By invoking and receiving energies of consciousness of a higher quality from transpersonal levels, we can in turn affect the vibratory quality of the substance of our personality fields and contribute to their evolution, thus perfecting our instrument of expression.

To proceed with our historical survey, the year 1925 saw the publication of several books with teachings on the seven rays. Following the theosophical tradition, C. W. Leadbeater in *The Masters and the Path* imparts information on the graded series of initiations into higher states of consciousness until one becomes a “Master of Wisdom.” This term corresponds to the *Arhats* and *Bodhisattvas* of the Buddhist tradition, and to the *Jivanmukta* or *Mahatma*, i.e., the “liberated souls” or “great spirits” of the Hindu tradition. Leadbeater describes the relationship of the seven rays to the activities of these Masters.

In this connection, Leadbeater reports meeting the Master Djwhal Khul in person. “His face is distinctly Tibetan in character, with high cheek bones, and is somewhat rugged in appearance, showing signs of age” (p. 43). Leadbeater also mentions that the Master Djwhal Khul “gave us a great deal of teaching” (p. 263) and shared some preliminary information on the seven rays, including a table of ray characteristics reproduced on page 264. Leadbeater concludes on page 265: “... the information that has as yet reached us about the rays is fragmentary. It is not only not a full account of the subject, but it is not even a perfect outline, for we were plainly told that there were huge gaps in the

description given to us which could not possibly be filled up till much later. So far as we know very little has hitherto been written on this subject ...”

Leadbeater adds the following note at the bottom of the same page 265: “While the first edition of this book was passing through the press an important work on the subject appeared—*The Seven Rays*, by professor Ernest Wood. The material which it gives is illuminative and is presented from quite a new angle.” I concur with Leadbeater, for to my knowledge Ernest Wood’s work, published in 1925, is the first book specifically devoted to an exposition of the seven rays, with particular emphasis on the personal characteristics of individuals expressing the qualities of a particular ray. As such, it is a milestone in the theosophical literature.

It was left, however, to the Tibetan Master Djwhal Khul to give us through Alice Bailey an amazing wealth of information on the seven rays and their application to the human condition. In *A Treatise on Cosmic Fire* (Bailey, 1925) the Tibetan presented a psychological key to *The Secret Doctrine* of H. P. Blavatsky, and made many references to the seven rays. For instance, he mentions correspondences between the seven rays (the Lords of Sacrifice, Love and Knowledge), the seven states of consciousness, the seven states of matter or planes, the seven types of force, the seven initiations and many other septenates (p. 285).

In 1936, the Tibetan gave to the world the first extensive teaching on the seven rays. That year saw the publication of the first volume of a monumental five volume work entitled *A Treatise on the Seven Rays* (Bailey 1936, 1942, 1951, 1953, 1960). Throughout this treatise the approach is essentially psychological. For instance, a ray is defined as “a particular force or type of energy, with the emphasis upon the [psychological] quality [of consciousness] which that force exhibits and not upon the form [substance, matter] which it creates.” (Bailey, 1936, p. 316). Indeed, the first two volumes of this treatise are entitled *Esoteric Psychology* (Bailey 1936, 1942). In the preface to Vol. I, the Tibetan clarifies his intention: “... about these rays little is known. We know, from *The Secret Doctrine*, that they are the building Forces and the sum total of all that is in the manifested universe, but their effect in the human kingdom, and their essential quality and nature, remain as yet a mystery...I seek to make the information of practical value...I shall therefore approach the subject entirely from the standpoint of the human family and deal with the subject in terms of psychological values, laying the foundation for that new psychology which is much needed, and so dealing primarily with the human equation” (Bailey, 1936, p. XVI).

The development of this new psychology is the fundamental aim of “Project 2000: Toward an Integral Psychology for the 21st Century.” It represents the overriding purpose of Michael Robbins’ work, for his *Tapestry of the Gods* is essentially based upon the Tibetan’s *A Treatise on the Seven Rays*, together with information from other works of the Tibetan. These additional sources include:

1. *Glamour: A World Problem* (Bailey, 1950), which lists emotional and mental distortions corresponding to the seven rays.
2. The two volumes of *Discipleship in the New Age* (Bailey, 1944, 1955), which give us examples of psychospiritual counseling based on the specific rays affecting the physical, emotional and mental bodies, the personality as a whole and the soul of an individual. Michael Robbins has given a great deal of thought to this subject and has provided us with valuable guidelines.

Since 1978, the International Foundation for Integral Psychology has made available for the personal use of the Project 2000 group members *A Manual for Individual Ray Analysis*, based on verbatim quotes from the writings of the Tibetan. Part One of this compilation covers for each ray the various names of the ray, the qualities of the ray, the reaction to individualization depending on the ray, the general psychological expression of the ray in an individual human being, the ray method of appropriation of the personality vehicles, the ray method of detachment, the ray technique of integration, the ray method of service, the ray system of teaching truth to humanity, the emotional distortions of the ray, as well as further miscellaneous references from Alice Bailey publications.

Part Two of the manual covers the five conditioning ray energies in the individual, namely the rays of the soul, personality, mental body, emotional body and physical body. The personality ray is there considered as a subray of the soul's ray, and practical pointers are given to recognize the five conditioning rays of an individual. This is followed by excerpts culled mostly from the two volumes of *Discipleship in the New Age* (Bailey, 1944, 1955), giving insight into the specific qualities of a ray when applied to the soul and to each of its personality vehicles of expression. Unfortunately, because of the small sample of individuals covered in *Discipleship in the New Age*, there are no references to the psychological characteristics of a soul on the fourth or fifth ray, mental body on the sixth or seventh ray, emotional body on the fourth, fifth or seventh ray, or physical body on the fourth or fifth ray. Michael Robbins has now filled these gaps in his treatise. Thus, *Tapestry of the Gods* will greatly facilitate the work of self-analysis as well as counseling based on the ray constitution of a human being.

Since the death of Alice Bailey in 1949 several individuals have introduced the subject of the seven rays to the general public. A few have ventured additional information and advanced the teaching. One of these is Geoffrey Hodson. Throughout his book, *The Seven Human Temperaments*, published in 1952, he discusses the specific psychological tendencies of individuals predominantly influenced by a given ray. His large table at the end of the book summarizes for each ray the basic psychological qualities, the corresponding occupations, the greatest good and the greatest evil, the driving impulse, the highest attainment, the method of teaching, the method of achievement, the weaknesses, the sources of suffering, as well as the religion, art, and jewel associated with the ray.

The correspondences Hodson gives in his chart between rays, colors and geometrical symbols are particularly useful in the practice of integral psychology. Visualizations of specific colors and/or concentrations on specific geometrical forms can serve to evoke the psychological qualities of the corresponding ray and to express these qualities in the world. These ray methods are used in symbolic visualization (Gerard, 1961, 1963, 1967, 1972), symbolic apperception (Gerard, 1973), and integral meditation (Gerard, 1976, 1986).

The two books we have already discussed, namely Earnest Wood's book on *The Seven Rays* (1925) and Geoffrey Hodson's book on *The Seven Human Temperaments* (1952) were written within the mainstream of the theosophical tradition of *The Secret Doctrine*, as presented by Helena Blavatsky, Annie Besant and C. W. Leadbeater. Most if not all the other writers on the seven rays were inspired by the Alice Bailey books, which constitute what I call *neo-theosophy*. It is important to emphasize the continuity from the traditional theosophy of Blavatsky to the new theosophy of Alice Bailey, for the latter represents an extension of the theosophical tradition, not a break from that tradition. Unfortunately, most theosophical writers tend to either ignore or deny the validity of the contributions the Alice Bailey books have made to esoteric knowledge and practice.

I would, therefore, like to take the opportunity here to make a plea to all individuals and groups interested in the development of esoteric psychology as an essential aspect of a truly integral psychology for the 21st century. Let us all demonstrate the quality of inclusiveness of the second ray of love-wisdom. Let us integrate the most valuable contributions, regardless of their source. Specifically, I appeal to all theosophists and to all psychologists to examine the Alice Bailey works with open mind, judging them on their own merit, and to do the same for *Tapestry of the Gods*. On the other hand, I urge all individuals inspired by the Alice Bailey material to study and assimilate the theosophical tradition. Michael Robbins has done this, for he clearly acknowledges Helena Blavatsky's *Secret Doctrine* as the original source for the teachings on the seven rays.

Let us now examine the works of writers whose aim was to summarize and in some cases extend the teaching on the rays found in the Alice Bailey books. As much as possible, we shall mention the works in the chronological order of their publication.

In his book *The Seven Rays—Key to the Mysteries*, published in 1977, Dr. Douglas Baker, a British medical practitioner, summarized the psychological qualities of the rays and discussed their relationship to planes of consciousness, energy centers, and colors. He also gave examples of two ray analyses. In the course of the book, Baker makes important general remarks on the psychology of the seven rays. He points out that it takes into account a third factor mostly ignored by contemporary psychologists in addition to the other two more traditional factors of environment and heredity. This "third factor postulates an inner, spiritual nature" (p. 26) in all human beings, which

uses the vehicles of the personality—physical, emotional and mental—as its expression in the world.

Baker is aware that it is not easy to assess either our own rays or the rays of others with any great degree of accuracy. Nevertheless, he proposes that we should study and apply the whole ray philosophy to the understanding of human beings. “This most revealing Spiritual Psychology of the Future is of tremendous importance in assessing the character of men, their behaviour and also the nature of the group or nation to which they belong” (p. 49). Baker then remarks that “we should consider, too, the level on the evolutionary ladder of those we are assessing.” Both the ray combinations and evolutionary level “determine the amazing complexity of the human unit.” This last statement is a fundamental proposition of integral psychology, which Michael Robbins explores in depth in his work on the rays.

Michal Eastcott in *I the Story of the Self*, published in 1980, has given us a short synopsis of ray qualities in the context of a book presenting the basic teachings of Alice Bailey and the Tibetan Djwhal Khul. As a general introduction to the Alice Bailey material, I recommend this book to my clients and colleagues to prepare them for a plunge into the ocean of the original writings of the Tibetan.

In *The Seven Rays of Energy*, published the same year (1980) in England, Michal Eastcott wrote at greater length on the seven rays as they affect human beings. Of particular value is her chapter on utilizing the ray energies, as well as her admonition to “refrain from the temptation to label ourselves at once as certain ray types,” and even more so the labelling of others. For “we have all a variety of rays affecting us; their computations are difficult to assess and their emphases in our lives may well differ from time to time. Added to this, the rays have higher and lower forms of expression ... and one person may demonstrate a ray energy very differently from another” (p. 7).

The Italian psychiatrist Roberto Assagioli presented the teaching on the rays as a *Psychosynthesis Typology*. In a monograph published in London (1983), he briefly describes the characteristic traits of individuals of a certain ray. He also indicates the developmental goals for individuals of each ray “type.” These are important factors to consider in counseling and education.

In his *Introduction to the Seven Rays*, published in 1986, Kurt Abraham lists key words and qualifying terms for each of the seven rays. He then provides a rating scale for self-evaluation of the relative strength of influence of each ray in our consciousness and behavior. He also uses the same rating scale to compare the influence of the two major lines of ray energies, namely the odd and the even numbered rays. Finally, Abraham compares the functions of the outgoing sixth ray and incoming seventh ray in this period of transition between the so-called Piscean and Aquarian Age. In my opinion, this small paperback is one of the best introductions to the complex subject of the seven rays.

Kurt Abraham wrote other books on the rays which are more specialized. His *Psychological Types and the Seven Rays* (1983) is mostly concerned with the three types of mind, namely first, fourth and fifth ray minds. These are the rays affecting the mental field of all individuals prior to a more advanced evolutionary level designated as “accepted discipleship” (Bailey, 1944), at which time any of the seven rays may affect the mind. Abraham explores the different ways minds on these three different rays functioned in the lives of six well-known individuals.

In his book, *Threefold Method for Understanding the Seven Rays, and Other Essays in Esoteric Psychology*, Kurt Abraham (1984) gives valuable advice not only for the acquisition of knowledge about the rays, but also for their use to further the psychospiritual growth of individuals and groups. His threefold method includes:

1. Acquiring knowledge about the qualities of the rays, leading to a self-assessment of one’s own ray combination.
2. Recognizing and appreciating the qualities of the rays which are *not* part of one’s own ray equipment.
3. Identifying with the ray or rays required to resolve a particular problem and/or function effectively in a particular situation.

Other essays in this book include a discourse on the use of the seven rays in dream interpretation. Another essay contrasts the third ray of intelligent activity with rays four and five in terms of interpretation, revelation of inner meaning and analysis-clarification. Throughout the book Abraham applies and extends the teaching on the rays for practical purposes.

Sir John Sinclair, Bt., in *The Alice Bailey Inheritance* (1984) provides an informed commentary on the seminal influence of Alice Bailey, which underlies the consciousness growth movement in the 20th century. He does not focus on the Bailey teachings concerning the seven rays, but briefly enumerates them and gives a concise description of their psychological tendencies in Appendix B of the book.

In his short but systematic book entitled *Chakras—Rays and Radionics*, David Tansley (1984) describes radionic methods for ray detection and analysis. He relates the seven rays to the energy centers (the so-called “chakras” of Eastern meditative disciplines). Tansley points out the possible connections between the rays and diseases of physical and psychological nature. He discusses alternative methods of treatment. This book can serve as a source of ideas and methods for ray analysis and radiatory healing, to be tested and replicated in future empirical studies.

Helen Burmester’s work *The Seven Rays Made Visual*, published in 1986, is subtitled *An Illustrated Introduction to the Teachings on the Seven Rays of Djwhal Khul and Alice A. Bailey*. Burmester indeed has illustrated her introductory book with a series of twenty-one colored plates to clarify the teaching. She takes a broad approach and surveys the



influence of the seven rays on the development of consciousness in the four kingdoms of nature—mineral, vegetable, animal and human.

Zachary Lansdowne, a Ph.D. in engineering, has written two books which in my opinion advance the teaching on the rays. The first book, entitled *The Chakras and Esoteric Healing* (1986), discusses the use of the energy centers for healing. In Appendix I, Lansdowne interprets a set of symbolic formulas originally published in *Esoteric Healing*, the fourth volume of *A Treatise on the Seven Rays* (Bailey, 1953). Each of these seven symbolic formulas corresponds to a different healing technique correlated to a specific ray quality. Lansdowne elucidates the cryptic original text by blending esoteric knowledge, logical deduction, and intuitive insight.

The second book of Zachary Lansdowne, entitled *The Rays and Esoteric Psychology*, was written in 1987. I was privileged to receive a copy of the manuscript from the author prior to its forthcoming publication in 1989. In this book, Lansdowne takes a different approach to the teaching on the rays. Instead of the usual general survey of ray qualities, he has focused his work on a specific aspect of the teaching on the rays. He interprets the major impulse, native quality and technique of unfoldment for each soul ray based on a series of abstruse symbolic statements which, according to the Tibetan, “give the keynote of the new psychology” (Bailey, 1942, pp. 36-44). Lansdowne then proceeds to explore the seven symbolic formulas given out by the Tibetan in *Esoteric Psychology, Vol. II* (Bailey, 1942, pp. 345-378). Lansdowne discusses these seven techniques of integration according to soul ray in terms of specific developmental tests at successive levels of psychospiritual evolution. Because of the profundity of the original text and the perceptive sensitivity of Lansdowne’s commentary, this work can nurture our psychological growth if read with an open mind and an intuitive heart. I was therefore gratified that Michael Robbins explored this important subject of personality-soul integration in an extensive section of *Tapestry of the Gods*.

I do not want to complete this survey of the literature on the seven rays without mentioning that, ever since the year 1985, *The Journal of Esoteric Psychology*, under the direction and guidance of Michael Robbins and his associates at the Seven Ray Institute, has provided a forum for a series of scholarly articles on the psychology of the seven rays.

### Comments on Tapestry of the Gods

Having placed *Tapestry of the Gods* in the general context of present day integral psychology and past developments in the teachings on the seven rays, we can now devote the remainder of this *Commentary* to a more specific discussion of the work itself.

First, a general comment. As we have seen, a variety of works on the seven rays have been published since Alice Bailey presented the teachings of the Tibetan Djwhal on this subject. Some of these works were simply introductions, others were more substantial

contributions. But none were extensive enough to be called a “treatise.” In my opinion, *Tapestry of the Gods* justifies this designation, even though it does not attempt to survey the whole vast field of esoteric psychology. For Michael Robbins has wisely focused his endeavor on one aspect of esoteric psychology, namely the psychology of the seven rays. This focus has enabled him to produce a treatise which covers the subject of the rays with remarkable thoroughness and depth of understanding. As a result, this work is in my estimation the most important contribution to the theory and practice of the seven rays since the seminal Tibetan teachings presented in the Alice Bailey books.

Michael Robbins has planned a series of five volumes under the generic title of *Tapestry of the Gods*. The present work on the esoteric psychology of the seven rays constitutes the first two volumes of the series. In general, Volume I (Sections I - IV), entitled *The Seven Rays: An Esoteric Key to Understanding Human Nature* is related to energy field theory and integral assessment in integral psychology. Volume II (Sections V - VII), entitled *Psychospiritual Transformation and the Seven Rays*, is related to evolutionary field theory and integral transformation in integral psychology (Gerard, 1972, 1973). This is an oversimplification in view of the close interplay between energy assessment and evolutionary transformation, but it serves the purpose of indicating the broad topic of each volume. The two volumes are essentially oriented toward the practical application of the teaching to ray analysis and synthesis as a means of fostering psychological growth.

As a treatise on the esoteric psychology of the rays, the first two volumes of *Tapestry of the Gods* consistently use the terminology of the esoteric occult tradition. In integral psychology, an attempt is made to translate this terminology into modern psychological terms. For instance the soul and the Monad of esotericism are called respectively the “transpersonal self” and the “transcendental Self,” while the center of the personality is designated as the “personal ego” (Gerard, 1973). Regardless of the terms used, however, we are referring to the same inner realities. I may therefore switch back and forth between esoteric and integral terminology in the following discussion of the seven sections of *Tapestry of the Gods*.

**Section I** examines the seven rays in general as they affect human thoughts, feelings and actions. It explores the positive and negative traits of individuals strongly influenced by a particular ray energy. These ray strengths and weaknesses are discussed in this section without focusing upon the particular vehicle or field of the human energy system which the rays may condition.

Each ray is then divided into two types, though it is justifiable to discriminate between three types, which is what Robbins has done for the second and seventh rays. He wisely mentions that “the distinction between the types, however, is not meant to be ‘hard and fast,’ and in actual practice, individuals cannot be (and should not be) neatly pigeon-holed.” For this reason, in my practice of integral psychology I tend to avoid any reference to “types” and prefer to communicate to my clients in terms of psychological

tendencies correlated to different aspects of a given ray, which may be described as aspect A, B or C. Besides the above quote, there is ample evidence throughout his treatise that Michael Robbins has consistently avoided the trap of an overly simplified typology which boxes people into seven ray “types.”

Michael Robbins (1987) and his colleagues at the Seven Ray Institute have developed a ray analysis questionnaire, the *Personal Identity Profile* (P.I.P.), which indicates the relative dominance of expression of each of the seven rays in a given individual. The P.I.P. is able to differentiate between the strength of the two tendencies within each ray expression. The delineations of these sub-ray tendencies represent a valuable extension of the Tibetan’s teaching on the rays.

In **Section II**, every ray is paired with every other ray. Both their differences and similarities are noted to sharpen the discriminative aspect of ray analysis. It should greatly help the ray analyst to differentiate one ray expression from another. This section reminded me of the differential diagnostic skills required of clinicians, whether psychologists, psychiatrists or physicians. For instance, the *Diagnostic and Statistical Manual of Mental Disorders*, Third Edition, Revised (1987), conveniently abbreviated as **DSM-III-R**, lists specific criteria for inclusion in a given diagnostic category, and provides “Decision Trees for Differential Diagnosis” in its Appendix. The psychiatric profession has expended much thought, time and effort to develop **DSM-III-R** within a medical model of health and disease.

Similarly, Michael Robbins is to be commended for supplying us with fine diagnostic tools in this Section II of his work. He has truly advanced the practice of ray discrimination, which is an essential requirement for ray assessment. Following an evolutionary model of transformation toward higher states of consciousness and behavior, integral assessment involves a discriminative perception, not only of weaknesses but also of strengths. In other words, one detects and differentiates not only the “dirt” in people but also their “gold,” i.e., their evolutionary potentials embedded in the specific rays affecting their energy system.

**Section III** examines the key functions, operations and characteristic dynamics (positive and negative) of the various fields—transpersonal, personal, mental, emotional and biophysical—of the human energy system. While this material is partially available in the works of theosophical writers such as Taimni (1970) and A.E. Powell (1925, 1927, 1928), I found the Section III exposition of basic energy field theory particularly clear and systematic. It is also eminently practical, for the functions of a given energy field must be thoroughly understood in order to comprehend how the energy of a specific ray is expressed when it functions through that field. Furthermore, in order to sharpen discrimination between different aspects of the human energy system, Michael Robbins supplies valuable lists of distinguishing characteristics between soul and personality, between mind and personality, and between mind and brain.

**Section IV** explores the functioning of the seven rays through the five fields of the human energy system. This section is most important and practical. It is also more speculative, for it is based more on theoretical reasoning than on empirical observation, as the author himself recognizes. However, it can serve as a source of useful hypotheses to be confirmed or rejected through a combination of clinical tests and experimental methods. The section provides an analysis of the ways each of the fields functions when it is qualified by a particular ray energy. This is a real contribution to the field of integral psychodynamics, i.e., the dynamic interaction of spiritual energies and psychological forces. The section also extends the teaching on the rays by considering rays other than the usual one, four or five mental, two or six emotional and three or seven physical, including unusual ray-field combinations which were not discussed in Alice Bailey's publications. The author modestly remarks that his descriptions "are not comprehensive and must be considered suggestive only. They should be used as catalysts to promote further thought and understanding." Yet in fact his delineations of ray-field combinations are so extensive as to provide a solid basis for furthering our understanding of ray dynamics beyond that provided in the original works of the Tibetan.

Particularly useful for a practicing counselor or psychotherapist are the precise delineations of the positive and negative personality dynamics according to the ray influencing the personality. Here we find clear descriptions of the ways a personality on a particular ray may help or hinder the transpersonal self/soul as its instrument of expression in a given incarnation. In order to nurture the constructive dynamics of a personality on a given ray, I would advise the reader to consult the section on the corresponding dynamics of a soul on the same ray, and attempt to express these positive ray qualities through the personality.

Section IV also provides another extension of the teaching on the rays through an analysis of mental attributes—such as accuracy, flexibility, decisiveness, creativity, speed, etc.—which vary most frequently according to the ray of the mental body. This analysis helps the assessor to "differentiate between the mental rays by focusing upon a particular attribute of mind," and then observing "the variations to be expected in that attribute when the mind is conditioned by each one of the seven rays."

The basic task of the ray assessor is to assign the correct ray to each energy field (transpersonal, personal, mental, emotional, physical) of a particular individual. This is the crux of the problem, which in my opinion can be solved in two basic ways:

1. **The "Content of Consciousness" Assessment Method.** Based on a thorough discriminative knowledge of the ways each ray can express through each one of the fields, combined with a thorough inventory of the actions, feelings, thoughts, attitudes, beliefs, tendencies, etc., of the individual, the assessor makes an inference about the probable ray energy conditioning each of the person's fields. This is the basic method which most ray analysts use in their assessment. As evidenced in his work, Michael Robbins employs this approach

to ray assessment with a remarkable professional competence, bringing to the task careful observation, detailed knowledge, exquisite sensitivity, logical deduction and intuitive insight. Thus, he provides a standard of excellence for all ray assessors to emulate.

2. **The “Direct Energy Assessment” Method.** This is a method specifically developed in integral psychology for the integral assessment, not only of the rays, but of the entire human energy system, including the evolutionary development of the various fields and energy centers within these fields.

The direct energy assessment method is based upon the assumption that the transpersonal self selected the personality rays for specific developmental purposes, and therefore knows the ray constitution of the personality, which after all constitutes its instrument of expression in the three worlds of human affairs—physical, emotional, and mental. Therefore, before each measurement, the assessor aligns himself or herself with the transpersonal self/soul of the individual to be assessed, using symbolic visualizations and integral meditations designed for that purpose. The assessor then proceeds to employ various energy assessment techniques, including the following:

1. **Psychokinesia**, based on the increased power of certain muscle groups to resist applied pressure when the assessor mentions the correct ray, compared to decreased resistance due to energy interference when the incorrect ray is mentioned.
2. **Psychoradiesthesia**, based on biofield sensitivity to different types of radiation. This involves a series of techniques, one of which is similar but not identical to the radionic approach of Tansley (1984).
3. **Transpersonal Intuition**, based on the technique of building the so-called “antahkarana,” the “central energy channel” of integral psychology, which acts as a bridge of consciousness between the brain/mind and the transcendental Self. This advanced meditation technique was presented by Alice Bailey (1960) on pages 441 to 530 of *The Rays and the Initiations*, which is Volume V of *A Treatise on the Seven Rays*. I have adapted this technique for individual assessment and group meditation (Gerard, 1986).

In integral psychology, we are using the content analysis approach and all three energy measurement techniques. As regards the former, *Tapestry of the Gods* will greatly add to our store of knowledge beyond the *Manual for Individual Ray Analysis* (1978) we are presently using besides the original Alice Bailey books. We are also exploring the use of specific symbolic apperceptions of rays, fields and centers to give us further clues to the possible ray constitution of an individual (Gerard, 1972, 1973).

In reference to the three techniques of direct energy assessment, we are using visual templates specifically designed to transcend the limitations of the verbal activities of the

personal mind and access more readily the intuitive capabilities of the transpersonal mind. We have been able to identify those individuals in the Project 2000 Assessment Team with genuine talent for energy assessment, resulting in statistically significant reliability of measurement in a series of research projects. We found that it is possible to correlate the different techniques in order to increase assessment reliability. A monograph on the subject of energy assessment will eventually be published by the International Foundation for Integral Psychology, but only after further series of reliability and validity studies are undertaken and completed.

Future research in this area could attempt to compare and correlate the results of direct energy assessment techniques with content of consciousness methods, including the following:

1. *Self-search*, a computer assisted character analysis developed in 1984 by James Davis, which consists of a multiple choice, self-report inventory based on seven ray theory.
2. *The Personal Identity Profile (P.I.P.)*, especially since Michael Robbins and his colleagues are planning to extend its capability. As I understand, the further development of this instrument will include the assignment of a dominant ray to each of the fields of the human energy system.
3. *Ray analysis* by individual assessors thoroughly trained to make full use of the discriminative material on the rays presented in *Tapestry of the Gods*.

Thus, we can forge together a Science of the Seven Rays. Keeping in mind the strengths and limitations inherent in each technique of ray assessment, we need to correlate our efforts to achieve greater reliability and validity. The end result is a Ray Formula for each individual, which includes the five rays of soul, personality, mental, emotional and physical fields. Eventually, in the advanced teachings, this Ray Formula will include six rays, having added the Monadic ray of the transcendental Self. In the practice of integral psychology, we are already making attempts at assessment of the transcendent ray, even though we are aware of our fallibility. However, since the transcendent ray does not manifest consciously in the life of most individuals except at a higher level of evolution, Michael Robbins has wisely focused his treatise on the determination and interpretation of the five-fold Ray Formula for each individual.

We are here far from the simplistic assignment of human beings to seven ray “types.” A basic assumption of energy field theory is that seven qualities of energy actually exist. Each soul is qualified by one dominant energy among the seven rays, but the way this soul ray quality is expressed in the individual depends on the complex interaction of the rays conditioning the physical, emotional and mental fields as well as the personality as a whole. Since theoretically each of these fields can resonate to any one of the seven rays, the five-fold Ray Formula involves exactly 16,807 possible combinations of rays. Furthermore, if we add the three major Monadic rays for the transcendental Self, the

number of possible permutations exceeds 50,000! Even if we limit ourselves to the most usual physical, emotional and mental rays, we still have 588 possible combinations of rays. When added to this fact we consider that each of these possible combinations can be expressed in a different manner depending on the evolutionary level of the substance of each of these fields, we end up with an infinite number of possibilities of ray expression. In my opinion, this is the beauty of ray theory and practice. From a limited number of types of energy, namely seven, we can still do justice to the uniqueness of the individual human being. Michael Robbins has emphasized this uniqueness throughout his work and has consistently pointed out that we must adapt the delineations of ray combinations to the psychospiritual level of the individual under consideration.

In **Section V**, the first Section of Volume II of *Tapestry of the Gods*, Michael Robbins takes a quantum leap in that direction, for he delineates the interaction of rays in 49 possible combinations of soul and personality rays in the light of different states in the evolutionary process of soul/personality integration. He proceeds to explore the integration formulas which can be used according to the soul ray to accelerate this transformational process. The integration dynamics elaborated in this section represent a remarkable achievement in creative intuitive thinking. They will provide a solid ground for counseling individuals on the path of psychospiritual evolution.

In this connection, the integral assessment techniques developed in integral psychology should prove useful to monitor this process, for they can provide the following information:

1. Brain radiation, i.e., an estimate of the radiatory frequency of the biofield of the brain, which according to the Tibetan (Bailey, 1953) is correlated with the evolutionary level of the soul.
2. Percentage of soul light in the biofield of the brain, which is an indication of soul energy infusion in the densest field of the personality.
3. Percentage of atomic substance in each field of the personality, which indicates its vibratory rate and resultant capacity to transmit transpersonal energies through the personality with minimum distortion.
4. Percentage of personality integration, which indicates the operative level of “personal integration.”
5. Percentage of soul-personality integration, which indicates the operative level of “transpersonal integration.”
6. Stage of discipleship, as described by Bailey in *Discipleship in the New Age*, Volume I (1944).
7. Initiation level, as described by Bailey in *Initiation, Human and Solar* (1922), and *The Rays and the Initiations* (1960).

In order to determine their validity, these measures need to be correlated with careful observation of the actions, feelings and thoughts of the individual under consideration.

In **Section VI**, the focus of attention is on the practical application of the five-fold Ray Formula. Part one of Section VI presents us with “ray charts,” i.e., five-fold ray combinations of seven individuals. This is a practical exercise in “integral analysis,” i.e., an analytical interpretation of the possible psychodynamics of an individual based on the specific combination of the subtle energetic forces pervading his or her energy system. But it is also an exercise in “integral synthesis,” i.e., an evaluation of how these energies can be unified to motivate thoughts, feelings and actions toward a more constructive expression in the life of the individual.

In a sense, the five-fold “Ray Formula” is what is directly provided by the energy methods of assessment. One attempts then to predict the patterns of attitudes and behavior of the individual based on his or her ray configuration. This prediction gains a greater level of accuracy if the energy assessment of the five-fold ray combination is complemented by an energy assessment of the evolutionary level of the person’s fields, together with estimates of personal and transpersonal integration, which determine the quality of expression of the ray combination.

Part two of Section VI presents character sketches of three hypothetical people, from which the reader can infer the most probable five-fold ray configuration. In a sense, this is an application of the content of consciousness method of assessment which Michael Robbins has thoroughly developed in this treatise on the rays. We are given vignettes of specific behaviors and attitudes, from which we attempt to derive the most probable five rays conditioning the energy system of that individual. The same procedure is used in Part three of Section VI, but this time the five-fold ray constitution is inferred from the life of seven well-known historical figures.

A final **Section VII** which includes Appendices and a Glossary brings this treatise on the rays to its completion.

## Conclusion

In conclusion, I will attempt to give some answers to the questions I raised in the introduction to this commentary. I will share my own opinion from the standpoint of an esoteric student and integral psychologist. Since these concerns were addressed in my previous comments, at least implicitly, I shall limit myself to a few general remarks. Readers of this treatise will of course form their own opinion.

### **In what way does this work extend the teaching on the rays?**

Michael Robbins has taken to heart the injunction of the Tibetan to advance and extend the teachings on the rays, for he has produced the most complete exposition of the



esoteric psychology of the seven rays since the publication of the Tibetan's monumental five volume treatise on the subject. Furthermore, he has fulfilled this task in a thorough and brilliant manner. This new treatise on the rays is an important and outstanding contribution. Michael Robbins is not content to present the Tibetan's teaching on the rays, but in many ways advances that teaching to a greater degree of specificity. For instance, he describes with precision the functioning of each of the seven rays through the various fields of consciousness and carefully delineates their interactions in various combinations.

**What is the relevance and usefulness of this work for present day psychologists, educators, and esoteric students?**

These first two volumes of *Tapestry of the Gods* cover not only ray analysis and interpretation, but also ray synthesis and integration in accordance with evolutionary purpose. As Michael Robbins points out, the five-fold ray formula is to be considered "a pattern for living which contains an implicit set of spiritual instructions." In other words, ray analysis is not an end in itself, but provides a blueprint for psychospiritual evolution.

In accordance with this approach, the work under consideration includes discriminative guidelines for understanding self and others, as well as insightful observations for integrating the personal and transpersonal dimensions of human experience. As such, this two volume treatise on the seven rays can serve psychologists, educators, esoteric students and others in a variety of ways:

1. The work can serve as a *textbook* for the teaching of ray psychology to professionals at specialized institutes, or for more general courses at colleges and universities.
2. The work can serve as a *reference book*, for instance, to sharpen the discrimination between rays and clarify ray functioning.
3. The work can serve as a *counseling book* for educators, counselors and therapists.
4. The work can serve as a *self-improvement book* for all individuals interested in self-knowledge and psychological growth.

**What are the implications of this work for the psychology of the future?**

The Tibetan Master Djwhal Khul has given us a hint about the functions of psychologists in the future in Volume I of *Discipleship in the New Age* (Bailey, 1944):

The *Psychologists*...will be concerned with the revelation of the fact of the soul...Their major task will be to relate, through approved techniques, the soul and the personality...They will act also as transmitters of illumination...they transmit the energy of ideas...These ideas have to be contacted and noted and their energy has to be assimilated and transmitted” (p. 39).

This prediction of the Tibetan was published in 1944. Now, forty five years later, Michael Robbins has made a major contribution toward the implementation of this prediction, for he has provided us with an extensive treatise on esoteric psychology which covers some of the very aspects of the psychology of the future mentioned by the Tibetan. Indeed, *Tapestry of the Gods* is concerned with the fact of the soul, and discusses in detail the quality of the soul depending upon its resonance to a particular ray energy. Furthermore, this treatise presents specific ray techniques for integrating soul and personality. Finally, this treatise can act as a transmitter of illumination on this important subject. Through this work, Michael Robbins is transmitting to us the energy of ideas, for his is a creative work which does not simply regurgitate past knowledge, but presents new ideas which extend and propel that knowledge for future use.

Regardless of our profession, it is up to us, as the Tibetan suggests, to contact, note, assimilate and transmit these ideas in order to develop the psychology of the future. Extensive direct practical experience and ingenious empirical research, combined with profound thinking on the subject in a multidisciplinary collaborative effort will be needed to establish the art and science of the rays as an essential branch of psychology in the 21st century. In my opinion, *Tapestry of the Gods* will serve as a source of knowledge and inspiration for all individuals engaged in this process.

In view of its breadth and depth, this work on the rays will provide a springboard for our research and practice for years to come. If I may venture a prediction, this is a treatise which will stand the test of time, and will be for decades cited as a milestone in the development of ray theory and practice. I highly recommend this work, not only to this generation, but also to future generations of psychologists, educators and others dedicated to the understanding and improvement of the human condition.

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# Preface to the Third Edition

The Third Edition of *Tapestry of the Gods, Volumes I and II* has been improved in a number of significant ways. Great care has been expended upon appearance and formatting which the publishers anticipate will result in greater ease of use for the reader. In addition, for the first time since its publication in 1988, each volume of *Tapestry of the Gods* is provided with a comprehensive index. *Tapestry* is frequently used as a research tool by students of the Seven Rays. The indices will naturally facilitate their researches. Finally, we are pleased to include in *Volume II* the new version of the Personal Identity Profile, PIP II, prepared by Michael Robbins and Rick Good after years of research and careful examination of the data acquired through the use of PIP I. We trust that PIP II will usefully enhance the degree of accuracy attainable in the difficult problem of ray determination.

Since the publication of *Tapestry* in 1988 it has been used extensively in North and South America, Mexico, Australia, New Zealand, Russia, India and throughout Europe by serious students of the Seven Rays. We are pleased to be able to offer the Third Edition in the hope that knowledge of this vital Science of Esoteric Energies may continue to grow and find a useful application in the task of improving the life of humanity.

The University of the Seven Rays Publishing House





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With gratitude,

Michael D. Robbins, Ph.D.

President, University of the Seven Rays

Tapestry of the Gods

Volume I

Introductory

Thoughts



## **The Purpose of *Tapestry of the Gods***

*Tapestry of the Gods* was written to help students of the Ageless Wisdom discover and express their true, spiritual identity. The profound science of esoteric psychology has one great and simple message of ultimate value for all who aspire to live a soul-infused life:

**BE WHO YOU ARE**

## **Format for *Tapestry of the Gods* Volumes I and II**

The first two volumes of *Tapestry of the Gods* are divided into seven sections, and are intended to offer students both a theoretical and practical approach to the science of the seven rays.

### **Volume I (Sections I -IV) The Seven Rays: An Esoteric Key to Understanding Human Nature**

#### **Section I**

Section I examines the seven rays in a general and somewhat philosophical manner but, specifically with respect to their effect upon human thought, feeling and action—i.e., human behavior. Some of the most important positive and negative qualities for each ray are listed; then each of these qualities is analyzed so that students may more fully understand *why* a particular quality is related to a particular ray.

After this introductory exploration of ray influence, a hypothesis of “ray types” is presented. Each ray is divided into two types (A and B), and the justification for doing so is examined. It is anticipated that Section I will offer students a broad, general, and thought-provoking perspective on the influence of the seven rays upon human living.

#### **Section II**

Section II offers a close analysis of contrasts and similarities between the seven rays, *taken two at a time*. Twenty-one combinations are analyzed, irrespective of any *placement* within the human energy system (i.e., the rays are analyzed without specific reference to the vehicles or fields of the human energy system [soul, personality, mind, emotions, and body]). Twenty one tabulations of contrasts are presented, and following each tabulation, a searching analysis of the salient differences and similarities which distinguish each combination.

The purpose of Section II is *clarification*. One of the major problems in ray analysis is simply the difficulty of telling one ray from another. Any pair of rays have many points of distinction, and a number of points in common. If these points can be clarified, the ray analyst will fall into confusion far less frequently. Ray analysts and esoteric psychologists must learn to *think through* the problem of ray relationships. The thoroughgoing approach utilized in Section II is intended to help them in the process.

### Section III

Section III offers a close and, hopefully, practical examination of the human energy system. Students of esotericism have actively thought and spoken about the rays for more than sixty years, but there has not been a great deal of progress in the field of ray analysis, or in the application of ray theory to psychotherapeutics. One of the reasons for this may be an insufficient understanding of the nature and function of the five fields of the human energy system: the soul field, the personality field, the mental field, the emotional field, and the etheric-physical field. How do these various fields *work*? What do they actually *do*?

Section III does not offer a technical analysis, such as might be found in a textbook on anatomy and physiology, but it does attempt a commonsense approach to the nature and functions of each of these five fields. Certainly, it is quite impossible to understand how a ray functions when it qualifies one of the five fields, if the *field itself* is inadequately understood. It is anticipated that Section III will offer some simple concepts to make the human energy system more comprehensible, and the differentiated functions of each vehicle or field far more recognizable.

### Section IV

Section IV offers a complete analysis of the manner in which every ray affects every field of the human energy system. The only fields not discussed are the Triadic and Monadic fields, about which very little is known. Many of the combinations discussed are improbable (at least in terms of our present knowledge), but the analysis proceeds upon the assumption that it is (at least theoretically) possible for *any* of the seven rays to condition *any* of the five fields (and even the ‘ultimate field’—the Monadic field). It must be said at the outset, that much of what is presented is purely speculative, and based upon reasoning rather than direct observation. Nevertheless, a beginning is made. The ideas presented await experimental, rational or intuitive confirmation or rejection. The author hopes that serious attention will be given to devising accurate methods of proving or disproving his speculations. Achieving real accuracy in ray-assessment is a priority for all who hope to make esoteric psychology a really useful tool in humanity’s spiritual evolution.

## Volume II (Sections V -VII) Psychospiritual Transformation and the Seven Rays

### Section V

Section V offers an attempt to elucidate the process of soul/personality integration. The Tibetan has given us priceless information regarding this integration process, but he has left it to us to work out the details. Section V examines and analyzes each of the 42 usual combinations of soul and personality rays with respect to various phases of the integration process.

The seven combinations of identical soul and personality rays are discussed, but not analyzed exhaustively. The interaction between soul and personality is examined 1) before the spiritual phase of evolution, 2) during the stage of conflict between the soul and personality rays, 3) from the perspective of the consciousness focused primarily within the soul, 4) from the perspective of the consciousness focused primarily within the personality, 5) in relation to their potential *ideal expression*, 6) with respect to the two *integration formulae* keyed to the rays in question, and 7) in relation to vocational aptitudes correlated to the two rays under discussion. Finally (8), there is presented a list of contemporary or historical (and sometimes, fictional or mythological) individuals who (in the opinion of the author) seem to embody the rays under discussion.

The very thorough treatment of the subject in Section V should be of value to those students who wish to explore the process of soul/personality integration in depth. While identifying rays accurately is of the utmost importance, it is even more important to know how they affect the spiritual evolution of the human being. Section V explores such dynamics from a number of perspectives, and should give students, researchers and therapists much food for thought.

### Section VI

The five-fold ray chart is the focus of attention in Section VI. Many practical considerations faced by the ray analyst are discussed in detail, and numerous concrete examples of ray chart analysis are offered. The first part of Section VI gives students the opportunity to work with *abstract exercises* in ray analysis. Seven different ray charts are presented, and possible methods of interpretation are discussed. There is no one correct approach to interpreting these seven, and students are encouraged to 'flex their interpretive muscles.' Part two presents character sketches of three hypothetical people. The author pre-selected a certain ray configuration for each, but that configuration is not revealed—at first. Students are given an opportunity to draw their own conclusions, and compare them to the author's analysis and reasoning.



The final part of Section VI is an in-depth ray analysis of seven well-known historical figures, each (presumably) with a different soul ray. The seven are: Francis Bacon, Annie Besant, Albert Einstein, Joan of Arc, Michelangelo, Louis Pasteur, and Albert Schweitzer. Again, students are free to determine their own ray configurations for these individuals, and the practice of doing so will sharpen interpretive (and intuitive) ability.

## Section VII

Section VII includes six appendices and a glossary. Appendix I includes some important references and tabulations from the Tibetan's books. Appendices II and III are astrological in nature, and look forward to Volumes III and IV of *Tapestry of the Gods*, which will present a thorough discussion of the theoretical and practical issues of esoteric astrology. However, since it is virtually impossible to separate the science of the seven rays and the science of esoteric astrology, many students will find Section VII (especially Appendices II and III) extremely useful as they seek to achieve a full understanding of the material presented in Volumes I and II. It has been necessary to refer to esoteric astrology on numerous occasions throughout the text, and Section VII will assist in the interpretation of such references (especially for those who may not be familiar with either orthodox or esoteric astrology).

Appendix IV offers a brief discussion of the Personal Identity Profile (P.I.P. #1), a personality inventory devised to indicate the relative ray strengths in the individual energy system. The full Profile is included so that students of the rays may study the construction of such a psychometric instrument in the light of what they may have learned from studying the text of *Tapestry*.

Appendix V contains "Search for the Soul Ray"—a meditation designed to assist students to achieve success in the often arduous task of determining their soul ray. Appendix VI offers a list of books and periodicals which are important reading for sincere students of esoteric psychology, the seven rays and esoteric astrology. Finally, a glossary of frequently used esoteric, occult and psychospiritual terms is included.

## The *Tapestry of the Gods* Series

### Volumes I and II

*Tapestry of the Gods* will appear in ten volumes. Volume I and II are given entirely to a thorough examination of the psychological implications of the science of the seven rays. Of course, there are many planetary, solar-systemic, and cosmological aspects to ray science quite beyond the scope of human psychology (and also, quite beyond the author's understanding)!

It seemed wise to begin with the human being, and attempt to understand the seven rays in *human* terms, and to apply them to human problems—especially the problems of Self-knowledge and spiritual growth. Humanity is in desperate need of Self-knowledge (i.e., knowledge of the soul and its relation to the personality). This knowledge depends upon an understanding of the seven rays. When knowledge of the rays is more widely disseminated, thinking men and women will be in a position to make rapid progress upon the Spiritual Path.

### Volumes III and IV

Volumes III and IV, on the subject of esoteric astrology, will be at once simpler and more complex: they will be *simpler*, because the constellations and planets are quite definite and localized sources of energetic influence, and their positions in the astrological chart can be mathematically determined. It is possible for an individual to have his horoscope erected accurately, provided the exact time and place of birth are known. There is no question regarding what astrological influences were at work at the time of birth; astronomical tables reveal the influences exactly.

Of course, this is not the case in relation to the ray chart (i.e., the chart giving the rays of the soul, personality, mind, emotions, and etheric-physical body), the determination of which is an altogether less definite matter. However, the subject of esoteric astrology is *more complex* because there are many more variables (and hence many more combinations) to contend with. Whereas, there are only seven rays, there are twelve constellations, *at least* twelve planets (discovered and undiscovered—in fact, there are many more) which must be considered, twelve houses of the horoscope, and many geometric relations between planets (i.e., planetary aspects) which must be examined.

The realm of astrology introduces us to what might be called the “web of cosmic energies” and it is an *intricate* web! Nevertheless, the volumes on astrology, too, will be written primarily from the perspective of *esoteric psychology*, and the many energies and their combinations will be explored with respect to the spiritual growth of the individual.

Since most readers of Volumes III and IV will be familiar with Volumes I and II, information pertaining to the science of the seven rays will form a necessary and extensive part of the development of the subject of esoteric astrology.

### **Volume V**

Volume V will be entirely practical, and designed as a handbook for the practicing esoteric psychologist/astrologer. Case histories will be offered, and astro-rayological theory will be illustrated in direct application to the lives of those who are in various stages of the processes of psychological transformation and of spiritual unfoldment. The many ways in which rayological and astrological knowledge can enhance the quality of that transformation and unfoldment will be thoroughly discussed.

### **Expanded Plan for the Tapestry Series - 1995**

Since the *Tapestry of the Gods* Series was first conceived in 1986, the scope of the work intended has been gradually expanded. The following descriptions offer a prospectus for the Series as presently conceived.

### **Volume VI**

#### **Astro-Rayological Musical Rituals for the Aquarian Age.**

Since 1990 Michael Robbins has been writing, composing and (with his fellow students) performing musical ritual-dramas based upon the history and evolution of the soul in each of the twelve signs of the zodiac. These quasi-operatic, oratorical, meditative, ceremonial compositions offer participants the opportunity to engage aesthetically with the ray, zodiacal and planetary energies. The result is an immediate and arresting experience of the subtle energies called rays, signs and planets.

Each such composition is called a "Solar Fire Ritual". In addition a frequently performed "Ray Lords Ritual" has been composed. As well, a Ritual on the Five Initiations is anticipated. In all, the number of musical/vocal/dramatic works is intended to be fourteen. Several Rituals have thus far been orchestrated on synthesizer by the composer Harold Moses and it is anticipated that all fourteen Rituals will eventually be so.

Performance copies and tapes of the orchestrated ritual music will be separately available for each Ritual. Such separate editions will be useful for individuals and groups who wish to perform the various Solar Fire Rituals. As well, however, it is intended that Volume VI of *Tapestry of the Gods* contain the texts of all fourteen Rituals, with a collection of all music available with the volume. Volume VI will be of use to serious

students of rituals to be used in connection with the development of the New World Religion.

## **Volume VII The Infnitization of Selfhood**

Volume VII of *Tapestry of the Gods* (nearly completed as of January 1996) is highly philosophical in nature and is written along the lines of the Third and First Ray. The treatise explores exhaustively the nature of Reality and Identity, attempting to take Vedantic Philosophy to its logical and surprisingly radical conclusions. Volume VII, exploring as it does the logical inevitability of paradox, will be of profound interest for all those who wish to take thought "to the limit" in the pursuit of that which is unborn, undying, and limitless. The teaching of the Sage Sankaracharya (whom many in India consider to be an 'incarnation' of Shiva) has been the inspiration for this book.

## **Volumes VIII, IX and X. Questions and Answers in Philosophical Occultism**

In teaching the University of the Seven Rays Ph.D.E. courses, Michael Robbins has combed certain of the Tibetan's and H.P.B.'s books meticulously, formulating thousands of penetrating questions pertaining to the wealth of esoteric information contained within. Students of books such as *The Secret Doctrine*, *A Treatise on Cosmic Fire*, *The Rays and the Initiations*, and *Esoteric Astrology* have thought that it would be useful for Dr. Robbins to present in written form answers to some of the many questions which his students and fellow group members have had to 'endure'. Thus, it is anticipated that the final Volumes of the *Tapestry* Series will be given to a meticulous, comprehensive and closely related consideration of the thousands of subjects brought forward by the Tibetan and H.P.B. in these, their most 'weighty' books. Publication of these volumes will most likely occur early in the Twenty-First Century.

## A General Introduction to the Science of the Seven Rays

### The Nature of Individual Purpose

Each of us has a unique life purpose. There is something we must *be*, something we must *do*. Each of us has (or, rather, *is*) a spiritual archetype which must be expressed in time and space if that grand and ineffably beautiful archetypal design conceived by “the Great Architect of the Universe” is to be manifested as divinely intended. All of us are integral and inseparable parts of a great, all-inclusive ENTITY, and are intended to cooperate in ITS creative purposes by manifesting our archetypal nature.

At our present stage of evolution, however, it is easy to forget that each of us, essentially, *is* a spiritual archetype. The higher worlds are not easily accessible to the brain-conditioned consciousness, and, even in our most exalted moments, it is easier to think of *having* a spiritual archetype than of *being* one. Although this distinction is philosophically essential, we need not be overly concerned with it provided that we learn how to *recognize and manifest that spiritual archetype*.

Of all the many purposes which may animate us as human beings, it is our *deepest purpose* to manifest our spiritual archetype. That spiritual archetype (which is our true, *individual, though not ultimate, identity*) can, from the esoteric point of view, be considered a subtle *pattern of differentiated energies* (for, according to the Ageless Wisdom Tradition, in the “World of *Becoming*,” [which includes all the dimensions or “planes” of which even the advanced human consciousness can presently be aware,] there is nothing but energy, and all things are patterned forms of that energy in its innumerable differentiations and combinations). Our individual, spiritual, archetypal pattern is part of the Divine Pattern which is in process of becoming manifest by means of the Divine Plan.

Even though the task of discovering the ultimate cosmic source of our individual identity and purpose involves much abstract thinking about abstruse considerations (and is really far beyond our present abilities), *the task before each of us is very simple to understand*, however difficult it may be to accomplish. We must simply become conscious of our *unique pattern of energies*, and live true to that pattern, thus becoming *in actuality* who and what we already are *in essence*.

Our greatest joy and our greatest spiritual responsibility is to become who we really are, which means, to *fully express* our spiritual archetype—our spiritual pattern, our spiritual identity. Esoteric psychologists (who are students and practitioners of the science of the soul) might well adopt one essential mantram which would be of supreme value to all their students and clients: *Be Who You Are*.

Unfortunately, the majority of us, even if we happen to be relatively intelligent, do not recognize the true pattern of our spiritual identity, nor do we really recognize our place and function within the larger scheme of things. We often do not even recognize the

pattern of our *personal* identity (which is a lesser pattern upon which the spiritual pattern must be imposed). Our usual sense of identity is, thus, extremely limited. Our name, race, nationality, religion, family background, a few personal and group relationships, and our worldly vocation and avocations frequently define the limits of our self-concept. If we labor under such a limitation of consciousness, our answer to the age-old question—“Who am I?”—will be inaccurate and confused.

In one sense, if we are philosophically-minded, we *already know* who we are: we are the ONLY ONE THING, for there is nothing else, and there is no identity other than that IDENTITY. But during the “outbreathing” phase of the Manvantara, *individualized identity* (which might be called ‘*particulate* identity’) does, indeed, exist and (for all practical purposes) must be considered the true identity of any entity—*true*, at least, in time and space.

In order to achieve a more accurate idea about who we really are individually, we must understand ourselves in terms of *energy* (which is not to say, in terms of the usual materialistic definition of energy). It is very difficult to arrive at any *ultimate* definition of energy. In an ultimate sense, the concept of energy is closely related to the concept of *being*, a concept so fundamental and so irreducible as to be, virtually, indefinable. *Being is essential Life*, and Life transcends all division and separation, and thus resists definition (for definition is based upon the process of creating mental distinctions—i.e., separations). For practical purposes, however, there are some philosophically meaningful ways of understanding energy—ways which can be of value to the esoteric psychologist.

### The Nature of Energy

According to the esoteric world view, there is, in the World of Becoming, nothing but energy. Although Einstein’s theorizations were confined to what esotericists term the etheric-physical plane, his formulae have demonstrated that physical matter *is* energy (and that, what physicists usually regard as energy, can be condensed or congealed into physical matter). From the point of view of esotericism, we might define energy as follows: *energy is the mobile manifestation of being; or, energy is being, in activity*. Within the manifested worlds (which include dimensions which we usually regard as utterly abstract and subjective), all is in motion -all is energy.

Although all energy is, essentially, but *one* energy (and all motion, but *one* motion), there are (for practical purposes) *types* of energy that can be differentiated from one another by their rates of motion or vibration, i.e., by their *frequencies*. Thus, despite the underlying, *essential identity* of all energies, there appear to be limitless kinds or differentiations of energy in the manifested worlds. It is these differentiations of energy which account for the distinct identities of individual entities.

From another still more abstruse point of view, there are as many kinds of *energy* as there are *entities*. In fact, it might be said (from a certain philosophical perspective) that *energy is entity*.

These thoughts are, admittedly, abstract and metaphysical, but are useful in the attempt to understand a little of the nature and origin of the energies which the esoteric psychologist must recognize, understand and wield. Fortunately, the esoteric psychologist does *not* usually have to worry about such cosmological considerations. The author, therefore, wishes to assure students that, after this brief introductory section, the remainder of the book will focus upon practical issues relating to the psychospiritual development of the human being.

### **Energy and Human Identity**

How shall we relate human identity to the concept of energy? Human beings are complex, living *entities*. Although, according to the Ageless Wisdom, there is, throughout all the universe, but ONE ENTITY (which can best, though inadequately, be called SPACE), that ONE ENTITY is, paradoxically, subdivided into numberless sub-entities such as human beings and animals, cells and organs, plants and planets, solar systems and constellations, galaxies and super-galaxies, atoms and even minute entities in relation to Whom the tiny physical atom is immense. All of these entities are *alive* (i.e., emanations of the ONE LIFE, the ONE ENTITY, the ONE IDENTITY). Each one of these entities (except for what might be called the simplest, primordial, irreducible entity) manifests as an *aggregate* of energies—an aggregate of frequencies (and even, an aggregate of entities). Each of these entities (again, except for the simplest, irreducible one) is, according the esoteric doctrine, composed of, or ‘woven’ of, numerous *energy threads* (or *rays*) of differing frequencies.

Essentially, all entities (minute or immense) are *identical in essence*. But in the worlds of manifestation they span an immense range of development, from the simplest (whatever it is, for it is not the atom, or even the subatomic particle) to the unimaginably complex. The sum-total of all energy threads which comprise the manifested nature of any entity creates the *energy pattern of that entity*. In the manifested worlds, *identity is a tapestry of woven energy threads emanated from great entities Who are, truly, Gods*. Identity is actually a highly organized, divinely emanated pattern of interrelated rays or frequencies.

At our present stage of evolution, there is no way (without the aid of the higher, occult faculties) that we can actually measure the multiple frequencies which comprise the energy pattern of any entity, for the frequencies involved far transcend the physical and even the etheric planes of vibration (into which human science is only now beginning to penetrate). But in our own dim and dense sort of way, we can begin to understand something of the *vibratory quality* of the various entities to whom we are exposed.

When we speak of *quality* we usually mean a *perceptible difference in frequency or vibration*, i.e., a perceptible differentiation of energy. For example, let us consider the way in which white light passed through a prism subdivides into seven perceptible bands of color characterized by seven major frequencies. Each of these major frequency bands can be understood as a *quality* of energy. Of course, within each broad frequency band, there are many graded frequencies, which differ from each in rate of vibration. Each of these distinct frequencies *could*, perhaps, be called a *quality*, but generally the term *quality* indicates a broader, more global, less distinct form of differentiation.

Each entity within the universe has its own, unique, total frequency, which might be called the *resultant frequency* of all the many energy threads or rays which combine to compose its energy pattern. That resultant frequency is the “global quality” (or, more precisely, the *composite quality*) of the entity. *The resultant frequency of the entity is that which distinguishes it from all other entities.* To be sure, every entity is multifaceted, and has numerous subsidiary energies and subsidiary frequencies which compose it, but the total effect of all those energy threads, rays or frequencies is the blended whole which we experience as the composite quality of the entity, just as a chord of music is the blended whole of the notes which comprise it.

Perceptive students of psychology realize that all people (even those who are called simple) are really very complex, and have many parts to their nature; their personalities have many aspects, facets, traits or (colloquially speaking) “streaks” (for instance, a “kind streak,” a “mean streak,” a “crazy streak,” etc.). When we interact with a person, one or another aspects of his character may be activated. These aspects of character, these “streaks” (which can be thought of as ‘psychological frequency bands’) are what we usually call the various *qualities* of a person.

In one respect, a person has *many qualities* (many perceptible differences in frequency), and these qualities affect those in his immediate environment. In another respect, however, the total effect of *all* of his qualities becomes what might be called a ‘*vector quality*’ (not quantity—though, from one point of view, *quality is quantity*); this composite quality is his *resultant frequency*, his *Quality* with a capital “Q”. It is that composite emanation which determines his overall, global influence upon the larger system or whole of which he is a minute part. It is the Quality with which one is impressed when one “stands back” and experiences the individual *as a wholer* rather than as a combination of many parts, frequencies, energy threads, rays, vibrations, traits, facets, aspects, streaks, etc. (all terms meaning essentially the same thing).

Every entity, then, has its emanation or global effect—whether the entity be an atom or a galaxy. In the study of esoteric psychology, we are interested in both the overall Quality (the vector quality or resultant frequency of any entity), and in the number of energy threads or subsidiary qualities which constitute the many parts of his total energy pattern and combine to produce his overall Quality. Both are vitally important. Of course, it is easier to detect the many qualities, than it is to understand how the many



qualities combined to produce the overall Quality, even though that Quality can be registered.

### Quality as a Key to Identity

For practical purposes, when we register major energy frequencies from another entity (and, in the field of psychology, those other entities are, for the most part, *human* entities, human beings), we simply call those energy frequencies *qualities*. When we wish to understand another person, we put ourselves in contact with that person, and begin to experience his many qualities, and also, his total Quality—i.e., total, composite emanation. In short, we experience (to the extent that our limited sensitivity allows) the *identity* of the other person.

The limitations of our human intelligence prevent us from knowing the mathematical frequencies of *all* the energy-threads or rays composing an individual's pattern of identity, but we do *feel* the overall effect. These limitations also apply when thinking about our own identity. We do not grasp the *deeply esoteric mathematics* which lies behind the archetypal structure of our identity (the mathematical description of our energy pattern), but we do begin to sense our main qualities, and, perhaps, our overall Quality or composite emanation -although this requires viewing oneself from a certain '*psychological distance*.'

Our sensitivity to quality will, no doubt, continue to develop as we allow ourselves to be open to other people (and other kinds of entities, such as devas), but we are a long way from knowing the true *measure* of things. Nevertheless, we can advance far in the development of esoteric psychology even with our limitations. We can understand our own identity and the identity of others sufficiently well to determine the practical steps that must be taken if that identity is to be properly expressed, and spiritual purpose fulfilled.

Our spiritual responsibility is the expression of our true identity. In this, there is nothing selfish or egotistical. Instead, by doing so, we are fulfilling our responsibility to the larger whole. Each entity within the larger ENTITY (SPACE) *is* a unique pattern or design which *must* express itself if the totality of the Divine Design is to be manifested. Thus, if we fail to discover who we are, or fail to manifest that which we discover, the Greater Whole is the poorer for our stupidity or our negligence.

In one way, then, for all our tininess and insignificance, we are extremely significant. We are irreplaceable patterns within the Great Pattern. We are, quite literally, *meant to BE!* We are meant to manifest our true Self, and later, our Monadic SELF. It is the function of esoteric psychology to make this possible.

## The Purposeful Approach to Living

It is of the utmost importance that we understand *consciously* who we are. So many people who say they are simply “being themselves” are actually living instinctively and unconsciously, responding to life with only a fraction of themselves. When they say they are responding to impressions *spontaneously*, they are simply responding *thoughtlessly*. They respond in such a manner because they have no conception of their energy pattern, or how it is related to the energy patterns of others, or to the energy patterns being expressed within their environment as a whole.

The purposeful approach to living demands a keen knowledge of one’s individual energy pattern. This does not mean that one must narcissistically keep one’s eye forever upon oneself, but that one should understand the pattern of one’s energy system (the archetypal spiritual pattern, and the personal pattern), just as an expert pilot understands the structure, purpose and limitations of the airplane he is flying, or as a virtuoso understands the function of each part of his musical instrument, as well as how to care for it, how to tune it and how to handle it so that it becomes the best possible vehicle for the expression of his musicianship.

Of course, the human instrument is far more delicate, complex and expressive than any man-made instrument. And while it is fairly easy to achieve an “objective distance” from any particular man-made instrument, it is very difficult to distinguish one’s true Self (the Transpersonal Self or soul), from one’s mind, emotions and physical nature—i.e., from one’s own personal “instrument.” The skillful manipulations to be performed by even the most accomplished virtuoso are as nothing compared to the task of adeptly ‘playing upon’ the energies and forces of the spiritually attuned human instrument.

Actually, expressing one’s identity is an *act of spiritual virtuosity*—a virtuosity which it takes millennia to cultivate. Great knowledge and extended practice over lifetimes are required. It is the purpose of the *Tapestry of the Gods* series to provide at least some of that knowledge, and to familiarize students with some of the methods which can be used to facilitate the expression of the exact pattern of their identity, thus helping them to fulfill their spiritual purpose, and to make their greatest contribution to the welfare of the planetary Whole.

## Entities and Emanations within our Local Cosmosystem

As the reality of spiritual unity (within the ONE ENTITY) is increasingly understood, we realize that we are factually related to all members of the human kingdom. The more than four billion human entities in incarnation, and the nearly fifty-six billion human entities who are not in physical incarnation at any given moment, *all* constitute one great entity—the human family.

For the vast majority of us, this intimate relationship to a great host of human entities (who are but one entity) is not a fact of consciousness. We may understand unity

intellectually, and even, at certain moments, feel our unity with humanity, but there is (except for the high initiate) no continuous consciousness of being related with spiritual intimacy to all human beings.

The number of human beings who have any really personal significance to us is actually very small. There are the members of our immediate family, friends, associates, acquaintances, fellow group members, etc... There are also those few celebrities and “very important people” who, because of their unusual prominence, influence many people within society (ourselves included). However, the number of people whose composite emanation (whose Quality) affects us in a direct or noticeable way is relatively few. The people who affect us constitute our social environment, and it is they who are largely responsible for some of the most important aspects of our social conditioning. Also, as regards the development of our personal and interpersonal skills, these few people are highly influential. What is important to realize is that their influence upon us (because of who they are to us) *is all out of proportion to their actual place and influence within the whole.*

These ideas form the basis of an illuminating analogy which relates to the manner in which the qualitative emanations of certain entities within our local cosmosystem (planets, stars and constellations) influence our lives. Let us consider for a moment the *visual magnitude* (or apparent magnitude) and *absolute magnitude* of certain stars. There are a number of stars which appear extremely bright when we gaze at them from earth. This is because they are relatively close to us, and consequently *appear*, visually, much brighter than they really *are*—brighter than many stars which are actually much brighter than they, but do not *appear* so because of their great distance from earth. Thus, the visual magnitude of our neighboring stars is very great, but their absolute magnitude (the measure of their brightness as seen from a standardized distance) may be relatively small. Thus, these stars which seem bright and important to us are, indeed, so—to us, but may not be in terms of their place and influence within the universal whole.

These thoughts become relevant to the theme of understanding and expressing our identity when we realize that certain entities within our local cosmosystem are the emanating source of the principal energy qualities which combine (or are ‘woven together’) to create all patterns of human identity. Regardless of how important or unimportant these entities may be (in the *absolute* sense) they are extremely important *to us*. In the local cosmosystem, they are our most important and influential ‘neighbors,’ and condition the lives of all entities upon Earth (just as, socially, certain significant people condition the life of every human being). Without the emanating Quality (the ‘vector quality’ or ‘composite frequency’) of these significant planetary, stellar, constellational and super-constellational entities, our *pattern* of identity (not, of course, our *absolute* identity) would not be what it is.

According to the Ageless Wisdom, there are within the ONE ENTITY (SPACE) countless entities of ascending and descending rank—relative to any particular point on the “ladder of evolution.” The symbolism of “Jacob’s Ladder” represents an esoteric reality. Human beings upon the Earth are influenced by numerous inferior entities (i.e., below the human stage in their manifested development), and also by superior entities which are far beyond the stage of human development.

Of course, the most important of these conditioning entities are the *superior* ones — planets, stars, and constellations (for the greater always includes the lesser). Realizing this, the esoteric psychologist gives special attention to certain, specific superior entities, because such entities (through the agency of the Quality emanating from them) are ultimately responsible for determining the nature of the human individual’s energy pattern—i.e., the pattern of his identity. This is to say that, in a very deep sense, the planetary, stellar, and constellational entities (i.e., Gods), *make us who we are*. In the esoteric world view, *essential identity descends from above*.

Such is the relativity of the cosmos, however, that every planet in space has *different* superior entities which condition the patterns of living beings upon it. For beings upon the Earth, for instance, there are probably no more than a few hundred superior entities (out of all the literally countless possible planetary, stellar, and constellational entities) whose emanations are of conditioning and formative importance, and of these few hundred, probably less than fifty are paramount. For beings upon another planet in a different part of the cosmos, the number and identity of the conditioning entities would be entirely different. According to the Ageless Wisdom Tradition (as presented by the Tibetan Master, Djwhal Khul through the writings of Alice. A. Bailey), the most important of these great superior conditioning entities (from the perspective of life on Earth) are the following:

- a. the entities Who ensoul the seven sacred planets (Vulcan, Jupiter, Saturn, Mercury, Venus, Neptune and Uranus) and the five non-sacred planets (Pluto, the Sun [veiling a non-sacred planet], Earth, the Moon [veiling a non-sacred planet], and Mars), not to mention numerous planetary entities, whose planetary forms are either undiscovered or nondensified.
- b. the twelve great entities Who embody the twelve zodiacal constellations (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces), not to mention the various entities Who ensoul the individual, important stars within the various zodiacal constellations, or Who ensoul other constellations closely associated with various zodiacal constellations. (Such constellations and their mythological meanings are described in *The Labours of Hercules*, by Alice A. Bailey).
- c. the three stupendous entities Who ensoul the three superior (‘super-zodiacal’) constellations—the Great Bear (especially the seven stars of the “Big Dipper,”)

Sirius and the Pleiades, and also those ‘lesser’ entities (though still omnipotent from the human point of view) Who ensoul the individual stars within these three great constellations—for example, the Seven Rishis of the Great Bear (each of Whom ensouls one of the seven major stars of the Great Bear), and the “Seven Sisters,” (each of Whom ensouls one of the stars of the Pleiades).

The true nature of these entities (whether planetary, solar, zodiacal or ‘super-zodiacal’) is far beyond human understanding, but the *practical effects* of Their emanating qualities can be noticed and detected within the body of our planet, within the human kingdom, and, most importantly, from our point of view, within that tiny unit of life, the human being.

To be sure, there are many subtle and infrequently encountered entities, of equal or superior rank to the human who also play an important role in making the human energy system what it is. Such are various ranks of devas (angels) and certain Hierarchies of beings (the superior Creative Hierarchies), which are greatly superior to the human Creative Hierarchy, yet far below the rank of a Planetary Deity. Such entities, however, stand within a direct line of emanation from the planetary, solar, zodiacal and super-zodiacal entities already mentioned. Even though every entity is, in essence, unique, these devic (angelic) and hierarchical entities act as *conduits* for the planetary, solar, zodiacal and super-zodiacal entities, and are thus conditioned by them.

An exhaustive study of such hierarchies is quite desirable, but also quite beyond the scope of this book. Nevertheless, much of importance about influence these hierarchies in human life will be understood if the planets, and the zodiacal and super-zodiacal constellations which govern them are studied. All this is by way of saying that a knowledge of the most important planets, stars and constellations will be sufficient to give the human being an invaluable *esoteric key* to his identity. Details concerning the many other subtle forms of life which comprise or influence the human energy system, can be filled in later.

In summary, every human being lives in a sea of energies, and is constantly subjected to numerous streams of vibration (i.e., frequencies or qualitative emanations). Out of this incredibly complex flux, certain streams of vibration are more influential, and relatively more important, than others. Such influences emanate from what might be considered *Earth’s most important celestial neighbors* (especially, the three super-zodiacal constellations and the twelve zodiacal constellations and their “ruling” planets). The emanations from these neighboring cosmic and solar-systemic entities are instrumental in creating the pattern of identity for all entities upon the Earth including, of course, the human being. In fact, there is a sense in which every human being is essentially related to a particular planetary entity, which entity is, in a peculiar manner, the source of the human Monad (the absolute essence of the human being).

The first four volumes of the *Tapestry of the Gods* series focus upon the influence which the most important entities in our local cosmosystem have upon human behavior. Volumes I and II focus particularly upon the seven entities known as the Seven Rishis of the Great Bear (whose physical manifestations are the seven major stars in the Great Bear -the seven stars composing the “Big Dipper”). The seven distinctive *Qualities* emanated by the Seven Rishis *are* the seven rays, which are so incredibly influential in determining the pattern of human identity.

The following statement from *Esoteric Psychology, Vol. I*, by Alice A. Bailey, emphasizes the primary importance of the seven rays:

**...there is nothing in the whole solar system, at whatever stage of evolution it may stand, which does not belong and has not always belonged to one or other of the seven rays.**

One of the more credible, esoteric enumerations of these seven stars begins, not with the “pointers” (the enumeration preferred by today’s astronomers) but (at the other end of the cluster) with the first of the three stars which have been called, in England’s folklore, “the Three Horses of the Chariot.” The popular names of these stars are as follows:

- Star I: Benetnasch
- Star II: Mizar (a binary star, the companion of which is called Alcor)
- Star III: Alioth
- Star IV: Megrez
- Star V: Dubhe
- Star VI: Merak
- Star VII: Phegda

The Tibetan does not go so far as to assign a particular ray to a particular star, but there is strong reason to think that the seven rays should be associated with the stars *in the order given above* (ray one emanating from Benetnasch and ray seven from Phegda). In any case, all septenates can be divided esoterically into a *three* and a *four*. The “Three Horses” and the four stars which form “the Chariot” correspond naturally to such a division. This subject should, however, be more extensively explored before a final decision is reached, as there are certain statements of the Tibetan’s which point to the stars Dubhe and Merak (the “Pointers”) as special conduits of the energy of *will* aspect of divinity. This does not necessarily constitute a contradiction—as veteran students of the Tibetan’s books will realize.

While, ultimately, it will be very important to know the exact stellar source of each ray energy, so that (particularly in group formation) a ray may be invoked in meditation

and ritual for purposes of planetary service, it is, for the time being, and for the purposes of understanding esoteric psychology, sufficient for us to know the names and qualities of each ray.

### The Seven Rays

We now have some concept of the cosmic sources which emanate the seven primary qualities which condition all life upon our planet—the seven rays. This is fascinating from the cosmological perspective, but the esoteric psychologist has to be much more practical and “down-to-earth” than the cosmologist. The true purpose of psychology is to help human beings learn to bring the soul or *psyche* into full expression in their lives. In order to do this, two essential pieces of information are necessary: 1) an understanding of the occult constitution of the human being; and, 2) an understanding of “the next step ahead.”

In simplest terms, the occult constitution of the human being consists of the soul, the personality, the mind, the emotions and the etheric-physical body. There are further refinements, but given the present stage of human understanding, a five-fold enumeration is usually sufficient. *Tapestry of the Gods*, Vols. I and II make constant reference to these five energy fields or “vehicles,” and one entire section, Section III, is given to an elucidation of their nature and function.

The question of the “next step ahead” is deceptively simple. Many people think they know what to do next. But we are speaking here of the next *spiritual step* ahead, and in order to understand and take that step, one needs to understand *who one is*—to have a very clear idea of one’s spiritual and personal energy patterns (i.e., the ray and astrological energies which continuously condition the spiritual Self, as well as those which condition the personal self during any one incarnation).

The *Tapestry of the Gods* series is written to help students acquire sufficient Self-knowledge and self-knowledge (i.e., knowledge of *both* soul and personality) so that they may, indeed take that next step, for the step is different for each individual. It depends not only on his point in evolution, and his karma, but upon the ray and astrological energies with which he has been equipped in any particular life cycle.

Only a very thorough familiarity with the *meaning of these energies* will enable people to *cooperate* with them—i.e., to work with the energies and use them, rather than work against the energies and be used by them.

With these thoughts in mind, let us begin our examination of the seven rays, in a general sense, and as we progress through the book, gain a greater understanding of how these ray energies influence the pattern of our lives, and our progress upon the Spiritual Path.

## The Names of the Seven Rays

A close study of the Tibetan Teacher's voluminous works will reveal that each of the seven rays has a number of names. A ray is essentially a quality of energy which emanates from a great cosmic entity (one of the Seven Rishis of the Great Bear). A ray (once it has been received into our solar system) is also an emanation from a great planetary entity known as a "Ray Lord." The Tibetan gives some fascinating names for each of the Ray Lords, and the serious student is advised to study them as one of the best means of understanding the higher significances of each of the seven rays (cf. pp. 64, 66, 68, 71, 77, 80, and 85 of *Esoteric Psychology, Vol. I*, or Appendix I of this text). But as esoteric psychologists, we are interested in what a ray means to the human being. The Tibetan offers the following definition:

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

The ray names given by the Tibetan certainly have cosmic and solar-systemic significance, but they can also be applied directly to the human spirit, soul and personality, and hence, have immediate usefulness in the field of esoteric psychology. The names of the seven rays are as follows:

- Ray I: The Ray of Will and Power
- Ray II: The Ray of Love-Wisdom
- Ray III: The Ray of Active Intelligence and Adaptability  
(also called The Ray of Creative Intelligence)
- Ray IV: The Ray of Harmony through Conflict  
(also called The Ray of Harmony, Beauty and Art)
- Ray V: The Ray of Concrete Knowledge or Science
- Ray VI: The Ray of Devotion and (Abstract) Idealism
- Ray VII: The Ray of Ceremonial Order or Magic

We are now nearly ready to embark upon our study of the seven rays, and their influence in the life of the human being. It must be said, however, that reading *Tapestry of the Gods* is no substitute for reading the books of the Tibetan Master, Djwhal Khul. The author therefore recommends to every serious student of esoteric psychology and the seven rays, a thorough study of what the Tibetan, Himself, has said.



## How To Use This Book

There are a number of reasons why *Tapestry of the Gods* should be studied systematically rather than read casually and selectively. Granted—the idea that there are seven rays conditioning all units of life upon our planet and within our solar system is, essentially, a *simple* idea. It is also true that the essential qualities of the seven rays are not really difficult to understand. Further, on the archetypal level, the seven rays are quite easy to distinguish, and confusion is not a problem. However, in order to produce that complex, multifaceted manifestation called the human being, a number of rays must come together, and it is in their weaving and blending that the archetypal clarity and ease of differentiation begins to disappear.

At first estimation, the task of determining a fivefold ray chart (even a sixfold one) may not seem very formidable. When students are first exposed to the seven ray paradigm, they may expect to discover their ray structures with rapidity. The more they begin to investigate the subject, however, the more subtleties and ambiguities begin to appear. What at first seemed obvious becomes subject to many qualifications and reservations. With increased sophistication a period of uncertainty often supervenes, and it may take the earnest inquirer *years* before a firm and unshakable intuitive conviction confirming a particular ray structure dawns upon the illumined mind. For this reason, *Tapestry of the Gods* should be *studied as a whole* and not simply used in a piecemeal manner.

A great many people are primarily interested in themselves. There is nothing essentially wrong in such an orientation; self-knowledge is absolutely indispensable, and the Delphic Injunction, “Man Know Thyself” must be fulfilled before the human being can become an illumined server of the Divine Plan. It is, however, quite impossible to *know oneself in a vacuum!* The individual who is also vitally interested in the quality and character of other individuals is the individual who is truly equipped to see himself. This means that the best way for us to understand our own rays is to understand the rays of those with whom our lot is cast; we must understand ourselves *in context*.

The implications are obvious: the science of the seven rays must be studied in a large and general way before the ray structures of particular individuals can be expected to emerge with clarity. *Tapestry of the Gods* is designed with this progression in mind. Volume I offers a fairly comprehensive exploration of the seven rays in relation to human psychology. The rays are treated individually and in relation to each other. Every ray is examined in relation to every vehicle of the human energy system.

A close and careful reading of this material is definitely advisable before venturing into Volume II. It is, however, very probable that Volume II will be of greater interest to many students than Volume I, because in Volume II the 42 (more precisely 49) soul/personality ray combinations are carefully explored. Without bothering to read Volume I, some students may be tempted to dive into Volume II in the eager attempt to

“*find* themselves.” This would be a mistake. The search for their ray structures (and the ray structures of others they seek to understand) will be far more successful if proper attention is given to the explanations and analyses found in the first volume.

At this point, I would like to offer a few simple suggestions to students who hope to gain the maximum benefit from the first two volumes of *Tapestry of the Gods*.

1. Read Volume I first.
2. As you read, think of yourself and others you know well. Begin hypothetically to determine their qualities, but do not jump to conclusions. Reserve judgment. Do not hesitate to write liberally in the margins.
3. When doubts regarding ray structure arise, use the tabulations of contrasts found in Volume I, Section II, and Volume II, Section V. At length your decision will be best if made on the basis of intuition, but in preparation, *check lists* of ray qualities are advisable. If, for instance, when thinking of an individual, you check off 20 qualities which correlate with ray five, and only three or four qualities correlating with ray three, ray five is much more likely to be present than ray three. Of course, it must be remembered, that we *all* have all the rays. It is simply a matter of emphasis in any one life.
4. As you work your way through the book, propose a number of tentative ray charts for yourself (and others). *Using your reasoning faculties* seek to justify or refute the legitimacy of the various charts you propose. You may not have a fifth or a third ray mind, but it is good to subject your possible choices to “sweet reason.” In the end, the intuitive apprehension of a first or fourth ray mind may come closer to the mark, but before trusting so-called intuitive realizations too completely, *think the matter through*.
5. When you work with Volume II, seek to *identify* both as a soul and as a personality. When identified as a soul, look at your personality and try to determine what you see. In Section V there are many paragraphs that describe the task of a soul qualified by a particular ray when faced with a particular kind of personality. Does your soul-illumined vision of your personality match any of the descriptive paragraphs? Conversely, seek also to identify as a personality, and try to determine how you experience the voice of the soul. What is its quality? What is your particular manner of accepting or rejecting this voice? In each division of Section V there is a paragraph dealing with this matter. Determine which (if any) seem to pertain to you.
6. When you begin to develop some clearer ideas regarding your soul and personality ray, focus on the paragraphs which describe the *ideal combination* of the two rays. Which such paragraphs appeal to you most? With which do you resonate? Which paragraph (or paragraphs) seem to describe the produc-

tive union of your foremost ray qualities (your soul and personality ray)? You can be experimental here: if the section describing the ideal qualities of various soul/personality ray combinations seems incomplete in some respect, use your imagination to invent other ideal combinations. It must be realized that simply knowing your soul and personality ray (however valuable) is not enough. You must know how to *use* those energies in the best possible way. Often, through the use of the creative imagination, optimum methods for expressing your ray qualities can be discovered. Eventually you can combine all five rays in your ray chart (as well as your Sun, Moon and Rising Sign) to create an eightfold 'energy-picture' of your nature. From this eightfold picture you can determine what might be called your 'best composite image'—i.e., the optimum way of fusing and blending *all* your major *ray* and *astrological* energies.

7. Once you feel quite certain of your soul and personality rays, it becomes important to understand how to integrate them more fully. Such an integration continues (according to the Tibetan) even *after* the third initiation. Section V is filled with paragraphs describing the various *integration formulae* for each of the soul/personality ray combinations. Experiment working with these formulae. Apply them to your life situations. Observe your life, and determine where they should be applied. Monitor yourself and determine where you have succeeded in applying them, and where you have failed. Your particular *dual formula* can be used throughout your life, and as you gain practice in its use, your skillful application will grow.
8. When you come to Section VI, which deals specifically with how to approach the analysis of a ray chart, study the examples carefully. After doing so, begin to propose various ray charts *in the abstract* and make a game of interpreting them (perhaps with friends). This will provide you with a needed fluency in the 'language of the rays,' and will enhance your power of combination and your ability to blend ray qualities. It is also an enjoyable and illuminating pastime to make up brief character sketches and attempt to analyze them in terms of the seven rays, as I did in Section VI. Multiple interpretations are, of course, possible, but this only serves to make such exercises more intriguing.
9. One of the most important exercises to sharpen your identification and understanding of the rays is to focus upon well-known contemporary, historical, fictional or mythological figures. I did this throughout Section V and, especially, in the last part of Section VI. After reading the seven biographical ray analyses in Section VI carefully, see if you agree or disagree with the analyses offered. If you disagree, ask yourself why? Can you give good *reasons* for your disagreement? Or perhaps you agree in part and disagree in part. In any case, support your opinions with reasons. After you have worked with and

through the seven analyses, and considered the lives of some of the individuals briefly mentioned in relation to every soul/personality combination in Section V, begin to examine the lives of individuals whom you find particularly interesting. Undertake your own extensive ray analyses, and wrestle with the task of creating plausible ray charts for them.

10. Realize that this book is incomplete and is bound to include a number of errors, for human understanding of esoteric psychology and the science of the seven rays is only beginning. It will take the dedicated and intelligent effort of many thinkers to clarify that understanding. Can you suggest ways and means of improving the study of the rays? Can you find errors where they exist and offer suggestions for their correction? Please bring all errors (and all suggestions for improving present methods of studying the rays) to the attention of the University of the Seven Rays Publishing House.

The science of the seven rays is in its infancy. The majority of us cannot yet *see* a ray, nor can we measure a ray objectively; yet the time must soon come when we can do both. It is the task of all serious students to learn what presently can be learned about this fascinating science; to *apply* in service what has been learned; and to discover valid ways of *extending* that learning. This book is a small part of a great effort being undertaken by a number of serious students of esoteric psychology and the seven rays. Hopefully, it will convey some measure of light. I strongly encourage all students of esoteric psychology to dedicate their soul-illuminated minds and loving hearts to the elucidation of the science of the seven rays. Struggling and bewildered humanity *needs* this science.

Note: It is strongly recommended that students of *Tapestry of the Gods* take the Personal Identity Profile II (found in Appendix IV, Volume II). The PIP can be an excellent means of indicating ray strengths and inclinations, and can be of real assistance as one seeks to determine one's ray chart.

Tapestry of the Gods  
Volume I

Section I

**An Examination of the  
Positive and Negative Traits  
of Those Who are Strongly Influenced  
by a Particular Ray Energy**



## An Examination of the Positive and Negative Traits of Those Who are Strongly Influenced by a Particular Ray Energy

The following description of ray strengths will be explained from a “spiritual” perspective; the true source of these strengths will therefore be better understood. The strengths of a ray apply particularly to those who are advanced or rapidly developing individuals. These strengths also apply, generally and intermittently, to those who may not have progressed to the point of conscious spirituality, but who are, nevertheless, occasionally “swept” by spiritual impulses and motives. Psychologists who utilize these descriptions should take care to adapt them to the level of evolution of the individual considered.

The weaknesses to be discussed usually pertain to the “average” person in whose energy equipment a particular ray is prominent. Even quite advanced individuals will have their lapses, however, and frequently demonstrate the weaknesses or “glamours” of a ray rather than its strengths.

The descriptive paragraphs are general in nature, and do not focus *specifically* on those individuals whose soul or personality ray is the ray under discussion. Some with a very strong mental ray, or with a combination of personality vehicles upon the same ray may also demonstrate the described characteristics. The purpose of these lists of ray qualities and explanations is simply to assist with the *identification* of a particular ray or rays within the five-fold human energy system. The task of *locating* the vehicle or “field” through which the ray or rays manifest will come later in our study.

At the outset of our study, it is well to be aware of a certain complication. The tendency of a ray energy of any particular vehicle of the energy system to *overlap* and influence other vehicles is pronounced. For instance, the ray of the personality vehicle may influence the functioning of the mental vehicle, or any of the other personality vehicles, for that matter. Or the ray of the mind may have a strong influence upon the ray of the brain, i.e., the ray of the etheric-physical vehicle. The soul ray, too, may influence any of the vehicles “below” it. This is a complication which makes more difficult the task of identifying the specific vehicle through which a specific ray energy may be manifesting. However, for the time being, we need not concern ourselves with this problem. Initially, at least, it is sufficient for the psychologist or ray analyst simply to understand which of the seven rays are present with the energy system. Even knowing this much, an individual can begin to live more intelligently, and certainly more successfully from the spiritual point of view.

Yet another factor should be part of our initial consideration. It is seldom realized that the quality of the soul ray will sometimes manifest in a negative way and be more

## INTRODUCTION

associated with ray weaknesses than strengths, while the quality of the personality ray may manifest positively. Just because an individual is manifesting the positive aspects of a ray quality does not necessarily indicate that that ray is his or her soul ray; conversely, then, a negative manifestation of a particular ray energy does not necessarily indicate that the ray is the personality ray, or a ray conditioning an aspect of the personality. It might just as easily be the soul ray. Later in our discussion we will consider the various means of distinguishing soul and personality rays. In this introduction to the functioning of the seven rays, it seems best to discuss ray strengths and weaknesses without focusing upon particular vehicles or “fields” of the human energy system which the rays may condition.

In accordance with the generalized nature of this introductory section, language too will be generalized. For instance, such words as “individual” and “person” will be used in a general sense only and interchangeably; they will not refer, specifically, to the level of soul or personality, but to the human being considered as a whole. The major purpose of this section of the book is to introduce the student to the ray qualities in general, and to their *general* effects upon human behavior.



# RAY I

## The Ray of Will and Power

### Some Strengths Characteristic of Those upon the First Ray

- Strength of will
- Dynamic power
- Power to synthesize
- Strong sense of purpose
- Power of beneficent destruction
- Strong one-pointed focus
- Power to preserve values
- Power to lead
- Power to direct
- Power to govern
- Fearlessness
- Power to initiate
- Detachment, or the power to detach
- Wisdom to establish, uphold or enforce the law
- Strength and courage
- Independence
- Power to liberate
- Keen understanding of principles and priorities
- Truthfulness arising from absolute fearlessness
- Power to centralize
- Large-mindedness

**Strength of will:** Will expresses the pure energy of the life force. The will is that psychological function closest to the core of any human being, the Self, and an act of will is the purest act of the Self. Those upon the first ray are most strongly *identified* with the Self, and, eventually, as evolution proceeds, with the ONE SELF in all things. Accord-

ingly, their strength of will arises from their intimate identification with the one inexhaustible source of all Life—the ONE SELF.

The will is the instrument of pure affirmation, pure assent. Of all human faculties, it most successfully conveys the energy of *pure being*. Pure will is irresistible because the Life Force is irresistible. Pure will is also the instrument of pure negation—of total privation or annihilation. It can utterly affirm or utterly deny. It is the power behind *Yes* and *No*, the arbiter of being and non-being; in the world of manifestation, it determines what shall be and what shall not be. Pure will is the agent of both life and death.

**Dynamic power:** The word *dynamic* suggests the ability to move with great power and activity. Those strongly upon ray one can tap the power of the will aspect of the soul (and later the will aspect of the Spiritual Triad and the Monad) to *impel* all intended activity. In theology, God is considered the “prime mover” of Creation. In psychology, a volition (which is an act of will) is considered the “prime mover” of all psychological processes. First ray individuals have the power to set all things in motion, carry the motion forward dynamically themselves, or sustain others in carrying the motion forward.

**Power to synthesize:** A pronounced ability to synthesize is commonly found in those upon several rays—namely, rays one, two, three, four and seven. The power to synthesize is one of the most important ray one qualities, but it is a unique type of synthesis based upon the power of IDENTIFICATION. The enlightened first ray individual can always look at many and see *one*—not just a confederated oneness, but a oneness in which there are no essential *differences*, a oneness in which all things are *essentially the same*. With this ‘*sameness*’ the ray one individual is identified, and it is this sameness that he can evoke when confronted by any multiplicity. The vision of sameness, based upon the sight of undifferentiated unification, is the root of the first ray power of synthesis. Though the enlightened ray one individual promotes variety, uniqueness and ‘unrepeatableness’ in all things, for him, essentially, all and everything are “one and the same.”

**Strong sense of purpose:** Ray one individuals, identifying as readily as they do with the “One Identity,” attune themselves to the Will of that Identity—the Divine Purpose. They then seek to enact that Purpose via the Divine Plan (which is the Hierarchy’s method of working out that Purpose in time and space). Ray one people formulate their individual purposes in accordance with the Divine Purpose, to the extent they can comprehend it. With undeflectable, one-pointed resolve (and, for the most part, unemotionally) they persistently work to bring the Plan into manifestation, tolerating no deflection or diminution of the purposes they have conceived as their means of cooperating with the Plan.

**Power of beneficent destruction:** Those strongly upon the first ray hold in their hands the power of life and death; on some level, however limited it may be, they either grant or deny the flow of the life force. Solidly aligned with the Purpose of the Creator, they

see, according to Divine Law, what *must be* and what *must not be*. In order that that which is divinely intended may, in fact, *be*, they frequently release the devastating electrical power of their will to obliterate that which obstructs the manifestation of the Will of God (as they understand it). These acts of destruction allow the beneficence of deity to express, and are, therefore, acts of beneficent destruction.

**Strong one-pointed focus:** The strongly ray one individual is undeviating, unrelenting and undeflectable. The type of *motion* associated with ray one is called “Forward Progression,” (see *A Treatise On Cosmic Fire*, p.42). The geometrical element most associated with the first ray is the *straight line*, and ray one individuals are inclined to take the “shortest path” to the goal. The first ray is the ray of the *director*. The forward thrust of first ray individuals, and the intensity of their ‘directionality’ is such that the forces of deflection are often weak by comparison; there is very little that is strong enough to overpower their intent, hence they proceed “one-pointedly,” seldom turning aside or going astray.

**Power to preserve values:** Values are a function of the quality of desire. Lofty desire generates elevated values; the reverse is also true. In an absolute sense, that is most valuable which most conforms to the Divine Purpose, the Divine Plan and Divine Law. Desires, however, are errant and frequently reach into areas which are contrary to the highest Law, or (if not patently unlawful) are nevertheless in dissonance with the best principles of the highest Law.

Evolved ray one individuals do not permit the degeneration of desire to occur—either within themselves or in relation to others. They either set such an outstanding example that the desires of others are naturally elevated to conform to the highest standards, or they enforce the law so that the enactment of desire cannot trespass into areas forbidden by the highest Law. Such individuals erect a *wall* against the incursion and perditions of valueless, worthless desire.

Advanced individuals upon the first ray notice every deviation from the “Good Law.” It is such deviations that are the cause of the degeneration of values. By not allowing such deviations to occur, first ray people uphold the highest, God-ordained values, preserving them untarnished, the better to attract and elevate the desires of the many. Right values fuel spiritual aspirations.

**Power to lead:** Ray one individuals almost inevitably find some sort of preeminence. They “stand out,” and, for good or ill, are noticed and frequently followed by others. Identifying so closely with a higher purpose, and progressing so undeviatingly towards the fulfillment of that purpose, such individuals are best equipped to lead, for the leader must recognize the most desirable goal (which is ever aligned with Divine Purpose). Because first ray people are so closely identified with the life-force, they possess the ability to inspire and ‘enfire.’ This ability augments the power of their leadership, for the

leader must be able to vitalize the energies of those who follow, or they will have insufficient strength to persist and achieve.

**Power to direct:** Those who are strongly upon the first ray can direct others because they see and follow what has been called in Agni Yoga, the “shortest path.” Knowing (more than those on most other rays) the difference between the essential and the nonessential, they will not waste the time and energy of others by requesting irrelevant or tangential pursuits. They know how to proceed straight to the goal and can facilitate such “goal-fitness” (another concept from the “Yoga of Fire”) in others.

**Power to govern:** Enlightened ray one people have a deep understanding of Divine Law. Those who govern best do not govern by the imposition of their *personal* authority; instead, they regard their authority as an extension of the Will of God, and they wield it in an impersonal manner, uncontaminated by egotism. As channels for the Will of God, developed first ray people bring their own will into conformity with the Divine Will; their lives become exemplary manifestations of Divine Law as it applies to the human kingdom. Their Law-abiding example renders the highest Law so attractive and magnetic, that those whom they govern seek to do as they have done. A leader who is universally emulated is rarely overthrown.

**Fearlessness:** Fear may well be based, in an ultimate sense, upon the belief that identity can be eradicated—that life and consciousness can be annihilated. Advanced first ray individuals are so identified with *life* that they, more easily than those upon many other rays, realize the impossibility of such eradication. They have an unshakable conviction of their ongoing survival, their eternal persistence. The following quotation from the *Old Commentary* (relating to those whose soul is upon the first ray) makes this thought abundantly clear:

**Let the Forces come together. Let them mount to the High Place, and from that lofty eminence let the soul look upon a world destroyed. Then let the word go forth: “I still persist!”** *Esoteric Psychology, Vol. II, p. 84.*

Fearlessness is based upon a sense of invincibility. Invincibility is based upon being rooted in that which is indestructible. All form is destructible, but *being*, or (to use an Agni Yoga term) “Be-ness” is not. Developed first ray individuals are consciously rooted in Be-ness, in *life* independently of form, and hence their fearlessness.

**Power to initiate:** Initiation, from one point of view, is a plunge into a new area of experience; it requires the power to face the future without reservation, free from the snares of the past. Initiation requires the power to say an unequivocal “Yes” to the *new*, free of the fear of the unknown. It is the inherent conviction of their own immortality which allows advanced first ray people to undertake fearlessly that which has never been done before, and for which there is no precedent. Those upon the first ray also have an abiding detachment from form which makes the relinquishing of old forms agreeable;

they anticipate that new forms (unfashioned though they may be at the time of the initiatory act) will always be more fitting receptacles for the expression of spirit than the old. For the enlightened individual upon the first ray, there are no endings—only beginnings—only initiations.

**Detachment, or the power to detach:** This quality must be cultivated by those on *all* the rays, but it is more natural to those on certain rays than to others. To people upon the first ray, detachment is “the most natural thing in the world.” This is so because, again, first ray types are identified with the *life essence*, and not with the form which encases that essence. They are attached to *that which essentially is* rather than to *that which seems to be*. Detachment (as usually understood) means *detachment from form*.

In a very deep sense, that natural inclination of enlightened first ray types prevents them from attaching themselves to form in the first place—hence, the ease with which they can, quite unemotionally, detach. Of course, a relatively high degree of evolution is required for individuals to be so identified with their inner soul, (or, on a still higher turn of the spiral, with the Spiritual Triad or Monad) that the usual human attachments are negated.

**Wisdom to establish, uphold and enforce the law:** Law is the watchword of all advanced first ray types. In one sense, Divine Law is the energy-design created by the Will of God. Divine Law is an energy-structure or pattern which *cannot* really be violated by those subject to it, because its structural integrity is far greater than the strength of the lesser entities who may seek to violate it.

Advanced first ray individuals are identified with the Will of God (or, on a lower turn of the spiral, with the “law of the land”—often a dim, though well-meaning, reflection of the Will of God). It is the duty of such first ray individuals to uphold and sustain the *guiding patterns of growth* which all just laws represent. Good laws are basically protective. In one respect, evil is the disruption of the manifestation of Divine Law. Those upon the first Ray are often the front-line warriors in the battle against evil, and what they are struggling for is the fortification of protective laws which ensure the continued evolution of humanity (or of the planet) in line with Divine Law (the expression of Divine Purpose).

**Strength and courage:** These two virtues always seem to occur together. Every advancing “Son of God” must develop them, but for the first ray type it seems easier than for many. Strength is related to the superabundance of vitality, and the vital principle is related to the *life energy*. The first ray is, let us remember, directly associated with the “life principle.” Courage relates to the *heart*—the “coeur” or “core.” The heart, of course, is the seat of the life principle; the heart animates with life all other aspects of any system. When one “takes heart,” one realizes that the imperishable life force sustains all and can never be exhausted; thus, courage is born. It is the flow of life, the energy manifested as cosmic electricity or “Fire Electric,” which is the ultimate source of all

strength and courage. Strong and courageous first ray individuals are natural conduits for the life force.

**Independence:** Evolved first ray individuals know that only the ONE SELF exists, and that they essentially *are* that ONE SELF. At the core of their being is a conviction of inexhaustible strength and potency. Why lean upon a lesser source when the primary source is available? Why have just a part when, through centralization in the One Identity, one can have all? Advanced first ray types are utterly SELF-reliant because they know that there is no greater source of strength and provision than the SELF—the “One without a second,” the “ONE, than which there is no other.”

There is a still higher expression of independence, and it is a state toward which first ray individuals strive. It is called “Isolated Unity.” To those upon other rays, the juxtaposition of these words must seem something of a paradox. The Tibetan Teacher presents some wonderfully illuminating ideas about the nature of Isolated Unity on page 391 of *Esoteric Psychology, Vol. II*. According to the Tibetan:

*Isolated Unity* is that stage of consciousness which sees the whole as one and regards itself, not theoretically, but as a realized fact, as identified with that whole. It is the whole which is “isolated” in the consciousness of the man, and not the man himself who regards himself as isolated.

Isolated Unity is the ultimate form of independence, a state in which the identification of the self and the Self with the SELF becomes complete, and an individual’s SELF-reliance totally absorbing. The individual realizes that he himself is, essentially, the “one and only SELF.” Than that SELF, there is no other. There is nothing else upon which he can depend. Hence—utter independence.

**Power to liberate:** Every form, no matter how sensitive or responsive, ultimately holds the spirit in thrall. The first ray identifies, above all, with *spirit*—the first aspect of divinity. The greatest bliss is the complete freedom of the spirit, and first ray individuals are more identified with this freedom than any other ray type. During planetary evolution, slavery is constantly encountered; there are major and minor forms of bondage, but enlightened first ray people are enemies of any and all enslaving forms. They liberate not only by smashing such forms, but by so intensifying the expressive strength of spirit, that the imprisoning forms are destroyed through the act of spiritual expression. This is the mystery of radioactivity.

**Keen understanding of principles and priorities:** Of all the rays, the first ray endows those strongly influenced by it with the power to know *what comes first*—i.e., to know that which is primary, or *prior*. This ability is related to the “preservation of values” with which first ray individuals are entrusted. First ray people do not lose themselves in multiplicity and, thus, fail to see the main point. They see that which is preeminent, that which is most important, that upon which all other things depend. Just as all bodily

functions depend upon the activity of the life force, so, first ray people are easily able to identify that element or principle which embodies the life force in any situation or system. They know what must be sustained if there is to be survival, and thus they ensure the vitality of all activities and projects under their supervision. Just as in the body there are certain “vital organs,” (and that which is closest to the heart [the seat of vitality] is the most vital), so in any activity or project, *priority* is determined by *vital importance*. That is a priority which is *vital* to the survival of any whole, and after survival, vital to fulfillment of the purpose which animates that whole. The structuring of the entire hierarchy of priorities is based upon the *degree* to which each unit within the hierarchy is *vital*—i.e., a conduit of the life force, a preserver of the whole, and a contributor to the fulfillment of the purpose of the whole.

**Truthfulness arising from absolute fearlessness:** It has often been remarked that the world could not survive for a day if everyone decided to tell the truth. Perhaps this is true of the world of form, but not of the world of spirit. Truth is painful and brings inevitable repercussions and disruptions. Most individuals fear these repercussions to a greater or lesser extent, and hence, tactfully modify or buffer the presentation of truth so that it is less stark and shattering.

First ray individuals, identified as they are with what might be called the ‘instantaneity of spirit,’ prefer the fastest way. The fastest way is the way of truth. Such individuals also care little for the form; when the truth is told, though the form may be disrupted, the spirit shines brighter because the dark cloak of untruth has been rent. Truth is a sword, and one of the potent symbols of the first ray is the sword. The spirit’s demand for truth is, ultimately, the demand for “unfettered enlightenment,” a quality of Shamballa, the great first ray center upon this planet. Since the spirit is invincible, and since truth is the quickest way to freedom (i.e., “the Truth shall make you free”), evolved first Ray individuals speak the truth fearlessly.

**Power to centralize:** The life force emanates from the center, the core, the heart. Advanced first ray people instinctively realize that *power is found at the center*, and they play the role of a centralized fount of vitality to whomever or whatever they enliven. On a lower turn of the spiral, it might be said that such individuals think that “everything revolves around them.” However, if they are to become the most effective possible distributors of the life force, they must insist upon centralization. Thus, their natural position is “at the center of things,” where they can ensure the vitalization and continued survival of the organism to which they play the role of *heart*.

**Large-mindedness:** Not the part, but the whole; not the many but the One: these two phrases describe the orientation of advanced first ray individuals. While the details are important, they can be delegated to those whose responsibility does not include overall responsibility for the whole. As long as principles are upheld; as long as priorities are respected; as long as the Great Design which is Divine Purpose continues to be the source of inspiration and direction, then all will be well. Advanced first ray individuals

look out upon life as from a mountain top, the better to encompass and comprehend the essential life pattern of any whole. They may also, of course, be sensitive to detail and tiny revealing actions which bear upon the whole, but it is the *whole* which they forever bear in mind—the “big picture.”

### **Some Weaknesses Characteristic of Those upon the First Ray**

- Egotism
- Excessive pride
- Separateness and isolationism
- Arrogance
- Willfulness
- Power-hungriness
- Domination
- Destructiveness
- Anger and violence
- Unrelenting ambition
- Hardness and cruelty
- Control and suppression
- Inhibition
- Impatience
- Obstinacy

**Egotism:** A strong sense of identity can be distorted into an excessive preoccupation with that identity. Instead of a firm conviction of the supreme value of the soul/Self (the Transpersonal Self, which is one with the great SELF and all lesser selves), we have an exaggeration of the importance of a particular personal self. Quite distinct from the exalted spiritual capacity to see naught but the SELF in all things and to identify one’s self with that SELF, is the tendency to have the eyes so exclusively focused upon the lower self that, naught but that little self is seen. This naturally separates such an individual from his fellow human beings, contributing to the well-known ray one trait of isolation on a personal level.

**Excessive pride:** This quality is related to egotism. It is the tendency to think too well of oneself in comparison with other selves. The healthy first ray understanding of prominence, preeminence and priority is distorted into the tendency to hold oneself



*above* others. Pride, in the last analysis, arises from a faulty sense of proportion, because the eyes are so focused upon the little self that other selves are ignored and their true value is not recognized. First ray individuals suffering from the glamor of pride need to look with objectivity and appreciation beyond their own personal boundaries.

**Separateness and isolationism:** One of the important symbols for the first ray is the separating sword. It is also well to recognize the meaning of the syllables *I* and *sol* in the word *isolate*. *I* is a word symbol for identity, and *sol* suggests the Roman god of the sun. The sun (from all appearances) stands in splendid and regal isolation at the center of its solar system. The sun, also has long been regarded as the symbol of the self on all levels. We thus learn that the unenlightened first ray individual's attitude of separateness and isolationism comes from over-identification with the principle of selfhood, without understanding the connection of that self to other selves. Many first ray people hold themselves aloof and seem to believe that the "world revolves around them." To some extent this is true of all dominant personalities, no matter what their ray, but the tendency is more pronounced when the first ray is strong. It is no mere coincidence that the fifth (shall we say Leonian) note in the musical scale is known both as "sol" and the "dominant."

**Arrogance:** Webster's dictionary defines arrogance as, "A feeling or an impression of superiority manifested in an overbearing manner or presumptuous claims." Again, we see the first ray tendency to exaggerate self-worth and claim too much for the personal self. Here, also, we find an abuse of the principle of magnetism. Although the second ray is usually understood to be the most magnetic of the seven rays, the first ray is even more essentially associated with magnetism.

First ray magnetism can be defined positively as an *utterly synthetic absorption*, and negatively as an *omnivorous devouring*. There is a tendency for first ray entities (whether those entities are people, nations, planets, solar systems, etc.) to absorb all things into themselves. Kings using the "royal *we*" arrogate the identities of all their subjects unto themselves, and absorb these identities into their own identity; the *one*, then, speaks for *all*; the one acts as if he, indeed, *is* all. First ray individuals may have a tendency to sit regally upon the "seat of the superior person." Upon this prominent seat, as upon the peak of the mountain of pride, there is room for only one. In such cases, the direction of the gaze is not up, nor level, but *down*—down upon others—hence, arrogance.

**Willfulness:** The evolved first ray individual lives by the principle, "*Thy* will be done." When will becomes abused and overly personalized, the principle is perverted; it becomes, "*My* will be done." The separative personal will becomes an instrument of selfishness. In all first ray individuals, *will* there must be (and in abundance), but when distorted, the will is used without consideration of its impact upon the whole. It is used purely for the fulfillment of personal desire, and not in *willing*, altruistic service inspired by the principle of spiritual sacrifice. It is the willingness to sacrifice, to give all (under

the influence of the “sacrifice petals” of the egoic lotus) that distinguishes the higher Will from ignorant, personal willfulness.

**Power-hungriness:** People upon the first ray love power, and seek connection with the source of power—the life principle. Unimpeded identification with, and expression of, the life energy is the source of bliss. But at what level will power be expressed? Will it be power for the grasping personal self, filled with personal desires? Or will it be power expressed impersonally (supra-personally) and in line with the Divine Plan.

If there is insufficient spiritual alignment, the sources of higher power may be temporarily cut off, and instead of availing themselves of the abundance of spiritual power (ever ready to flow into a selfless personality), selfish first ray people will graspingly seek power from temporal things and temporal associations within the lower three worlds—mental, emotional and physical. Sensing themselves cut off from the endless supply of spiritual power, there develops an insatiable, compensatory craving for the lesser forms of power, for they *must* have power; it is, for them, a psychological necessity, because through the wielding of power, the imprisoning sense of isolation (which plagues so many of those upon the first ray) temporarily decreases. The more the sensed isolation, the greater the hunger for power. The only release from this craving is a firm conviction of connection to the inexhaustible supply, which can only be accessed through a humble willingness to serve as a channel of power for a Purpose far greater than one’s own personal purposes—the Purpose of Hierarchy and of the God of this planet—i.e., the Divine Purpose.

**Domination:** Domination is related to the release of personal power and the reinforcement of the personal self, the personal ego. For all first ray individuals, the principle of *dominion* (the supremacy of one thing over another) is paramount, and they almost inevitably find themselves attempting to “exercise dominion,” whether constructively or destructively. This occurs because within the psychology of those upon the first ray, something must always be *first*, and other things ‘*not-first*’; something must be *highest*, and other things ‘*not-as-high*.’ There seems to be room for only one thing at the *peak*—though, as first ray people evolve, that one *thing* is revealed to be *all things*—just as the *one little self* is revealed to be inseparably identified with the *ALL-SELF*.

Deep within the being of the first ray individual (almost hidden from the light of consciousness) is a sense of the priority of the ONE SELF, and the conviction that this priority must be *asserted*; what is first in essence must be first in manifestation. Essentially and ultimately, *Life* (the One Being, the ONE SELF) is all-dominant, but few, at humanity’s present stage of evolution, can encompass this concept. Instead, distortions inevitably occur, and the concept of *rightful dominion* (hence, rightful domination) which should pertain to the Divine Self alone, becomes associated with that lesser (and often tyrannical) center, the human personality.

An assertion of power, which is only rightful and justified when in the service of the Divine Will, is then perverted to exalt the little self and “put down” others. But “he who exalts himself shall be humbled;” perhaps the most humbling experience possible for the dominating first ray person is the realization of the utter dominance of the ONE SELF in Whom all selves share equally, the SELF which necessarily exercises dominion over all its fragmentary reflections. All personal preeminence and attempts at wrongful domination are annihilated in this realization.

**Destructiveness:** Of itself, destructiveness is utterly necessary to clear the way for the ever-more-complete expression of the spirit. It is not destructiveness per se, but ignorant, misguided destructiveness, which thwarts and frustrates the manifestation of the Divine Plan. Those with the first ray powerful in their energy equipment have no lasting respect for form. Form may well be the temporary and necessary means of expression for spirit, but ultimately, it limits the spirit. First ray people who are called “destructive” in the usual sense of the word, however, are not expressing the spirit’s “will to destroy limitation,” but, rather, their own personality desire and personality will. It is interesting that even at their relatively low level of evolution, they retain the somewhat contemptuous attitude towards form characteristically induced by the first ray. If form gets in the way of personal desire or will, there is no hesitation to destroy it.

First ray people brook no obstacle; they will force their way through whatever impedes. Such people simply do not see why anything should be allowed to thwart them. Often, however, the obstacle which seems to stand in their way should not be destroyed, being far more beneficial to “the greatest good” than whatever they hope to achieve through the unrestricted gratification of their willful desires. Constructive laws and patterns of social behavior are cases in point. Those who destroy that which is truly valuable deserve to be called *destructive* in the negative sense.

Ignorant destructiveness is also the result of the unwise release of power. First ray individuals have an abundance of power, but they may not always have an abundance of wisdom. When power is released without due respect for the limitations of form, then destruction results, even if it was not intended. Many of those upon the first ray are not purposely destructive of beneficial structures—they simply have insufficient knowledge of, and respect for, the forms upon which their energy is making an impact. They have to learn just how much force a form will *take* before destruction results.

**Anger and violence:** These undesirable qualities are related to the abundance of energy possessed by first ray people, and the speed with which they feel inclined to work. They like to move rapidly, in a straight line and do not defer to obstacles. Patience is one of the last virtues they acquire. Anger, it is said, is always related to fear, and one of the primary fears which afflicts those upon the first ray is the fear of being thwarted, deflected or prevented from fulfilling intention. Thus, fear and anger arise in the face of obstruction and opposition, and so does violence; anger and violence are instinctual

releases of pent-up energy, and are generated (even if unconsciously) in order to negate obstruction and opposition. However, they are crude and often ineffective, frequently destroying something of value rather than overcoming the obstruction.

First ray individuals, therefore, need to learn a skillful and moderate application of energy which respects the state of the form to which the energy is applied. Anger and violence, it can readily be seen, are uncontrolled eruptions arising (in first ray people) because of their hatred of being contained (just as spirit, with which the first ray is intimately identified, resists every effort to contain it in form). But life in the three worlds demands containment, and first ray people must eventually learn to contain their anger and violence—transmuting these negative qualities into their higher correspondence (skillful assertiveness), by means of which they can forge irresistibly ahead, despite obstacles.

**Unrelenting ambition:** Ambition is a healthy sign, especially during the stage of personality integration and expression. Ambition leads to achievement. But at what cost will the achievement be accomplished? Will only the needs of the achiever be considered? Will the individual's "forward drive" be so insistent, and so determined, that no circumstances or conditions will cause him to relent? Again, the point of evolution must be considered. If we are considering unrelenting personal ambition, then the desire to "reach the top at all costs" will inevitably prove harmful.

Such a one-pointed drive for personal achievement will inevitably run straight into the rights of others. When wielded from the level of soul (or higher), however, the drive to achieve becomes considerate of the whole. The *general welfare* becomes a dominant consideration, and the destructive impacts of personal drive are ameliorated. The question which first ray individuals must ask themselves is this: who shall be exalted by my unrelenting drive for achievement? Will it be I, the part? Or will it be the *many selves* who comprise the whole? If the answer is the latter, then the more unrelenting the ambition, the better.

**Hardness and cruelty:** In the Ageless Wisdom, the diamond is used as a symbol for the "spirit aspect" of the human being; one reason, is that the diamond is virtually the hardest physical substance known. Symbolically, spirit is infinitely 'hard,' meaning that it is capable of impressing itself upon all lesser things (even though such things are, essentially, aspects or emanations of spirit itself). Spirit expresses through all and must penetrate through all. First ray individuals, as the foremost representatives of the spirit aspect of divinity (the *first* aspect) must be 'hard' if they are to impress and penetrate form. Characteristically, such people are *impressive* rather than *receptive*. But will their hardness be forced upon all? Will it form an isolating barricade, a wall of insensitivity? Will hardness prevent the gentle empathy which negates cruelty?

First ray individuals are in search of the ultimate SELF. In one respect, they must "steel themselves" against all lesser things. They must learn, for a time, to be cruel to the

demands of the lower self. Such individuals do, indeed, take the “Kingdom of Heaven by storm”—a task for which great hardiness and “heartiness” are required. In this herculean undertaking, there is a place for “merciless excess,” but only when applied to the *personal self*. For hardness and cruelty (however useful at times in forcing the lower self to live up to the demands of spirit) cannot be turned outward upon the world, or else the tenderest spot within all other selves—the heart—cannot be embraced, and the foremost objective of the first ray type—*Identification*—cannot be achieved.

Identification is the “diamond state”—the state of ultimate ‘spiritual hardness,’ spiritual imperviousness, and non-impressionability to anything less than the SELF. But, paradoxically, it is also the state of ultimate spiritual softness—the most exquisitely sensitive of all states, the state in which total union with the “Heart of all things” is experienced. As is ever the case in the study of esotericism, all negative traits (such as hardness and cruelty) are distortions of uniquely valuable qualities.

**Control and suppression:** First ray people *impose law*. They will not allow law to be violated or trespassed, whether the law is Divine Law, or the vastly inferior ‘law’ of the defensive, autocratic, personal ego. They innately support the concept of ‘control by law,’ which is another way of saying, ‘control by will,’ for law is an expression of will on all levels, whether human or divine.

For many first ray people (until a more advanced stage of evolution is reached) the will of the personal self becomes the only law they respect—the law of personal demand. The personal self seeks to impose its will (its ‘law’) upon everyone and everything. It seeks to remain *in control*, subjecting to its willful law all those it sees as ‘lesser beings,’ whether those lesser beings are other personal selves, or the various ‘lesser’ aspects of the personality, such as thoughts, feelings, emotions and actions. The modus operandi for such people is *suppression*. They become controlling and even tyrannical, so threatened are they of being subjected to what they conceive as an ‘alien will’ and thus losing their personal authority.

From the higher and wider perspective, the suppressive, controlling person is really a rebel, a ‘lawless’ person who refuses to acknowledge a higher law which works on behalf of *all beings*, including himself. Until the beneficence of evolution does its work, these individuals act as “a law unto themselves,” crushing out of their consciousness any acknowledgment of a higher spiritual law to which they are obliged to conform. Control and suppression are the means by which they refuse to relinquish their personal sovereignty.

Eventually, through the processes of evolution, first ray types become so identified with the SELF in all selves, that they become the great apostles of freedom—a freedom to be achieved through conformity to spiritual law. But because they are upon the first ray, they do not relinquish control and suppression; however, they only control and suppress people and circumstances who limit the freedom of others by violating or

trespassing the higher law. As before, their will is of iron, but they exert that iron will lawfully, and only in the cause of the free expression of the spirit.

**Impatience:** It is easy to understand how the dynamic flow of first ray energy could lead to impatience. First ray individuals see clearly, act one-pointedly and have few of those sensitive attachments which prevent the uninhibited execution of intent. For such people, everything seems to move too slowly. Energy flows in rapidly, and seems to get dammed back because people and circumstances do not move fast enough. From the personality point of view the most satisfying solution to this obstructed condition is the *dictatorship*. The dictator (when in full power) has only to make his will known, and it is enacted without opposition. Since there is nothing and no one to oppose his will, he need not *wait* to see it implemented, and his patience is not tested (at least not within a total dictatorship). Dictatorship is a condition free of the interfering crosscurrents of other wills; it is a condition in which a single will is eminent and omnipotent.

But, realistically, pure dictatorship does not exist even in the most tyrannical conditions. There is always something or someone to oppose or at least delay (however unobtrusively) the fiat of the dictatorial will. There are always some situations which can only be forced counterproductively. Hence the need for patience.

Yet what to do with the driving, dynamic first ray energy when circumstances seem to block? First ray individuals can conquer impatience by realizing that there is always some *alternative point* against which pressure can be productively applied, some point of nonresistance which will tolerate assertion. Direct, forward motion need never be entirely impeded, provided the first ray individual is resourceful and adaptable enough to locate the front upon which he may advance. Thus, a natural impatience is not conquered by damming or by suppression, but by an intelligently directed expression.

**Obstinacy:** First ray people can be as resistant as they are aggressive. The first ray cannot be at once the “irresistible force” and the “immovable object.” In the right context, both qualities can be virtues. Considering an example of the virtues of ‘divine obstinacy’ (if such a strange combination of words can be allowed), should the Sun ever consent to be moved from its central position, the entire solar system would be destroyed. Immovableness is sometimes quite necessary. But when it manifests as a by-product of stubborn self-will, which will not accommodate the wills of others, it becomes a common first ray abuse.

The key for first ray people is to become immovable in principle, and flexible in details. An utterly centralized position deeply identified with Divine Law and Divine Principle must be maintained, but as regards insignificant, personal matters, the first ray individual must be shown that no ill effect will arise from “giving in.” Those who are most obstinate personally are foolishly making their last stand at the personal level, instead of making the Divine Will their “Alamo.”

## RAY II

### The Ray of Love-Wisdom

#### Some Strengths Characteristic of Those upon the Second Ray

- Loving wisdom
- Magnetic, attractive love
- Power to understand through love
- Empathy, sympathy and compassion
- Exquisite sensitivity
- Receptivity and impressionability
- Love of pure truth
- Intuitive love
- Clear perception and intelligence
- Inclusiveness and aspiration for a completed point of view
- Power to teach and illumine
- Patience
- Tact
- Serenity
- Faithfulness
- Tolerance
- Power to salvage and redeem
- Power to heal through love

**Loving wisdom:** Within the psyche of advanced second ray individuals, love and wisdom are virtually inseparable. Because they love, they become wise; because they are wise, they encounter all beings with love. There can be no true wisdom without love, and no love is perfectly expressed unless wisdom is its guide.

From one point of view, wisdom is *knowing with heart*, and love, a kind of intimate understanding based upon unconditional positivity towards all that is best in whom-ever or whatever is loved. These two words—love and wisdom—are two of the most profound in our language (or any language), and a great number of volumes have been written about them. Perhaps a few of the many definitions written by the Tibetan

Teacher will serve to orient our thought so that we may best appreciate how love and wisdom express through the energy system of the developed second ray individual:

[Love]...is that synthetic, inclusive grasp of the life and needs of all beings...It negates all that builds barriers, makes criticism, and produces separation. It sees no distinction, even when it appreciates *need*, and it produces in one who loves as a soul immediate identification with that which is loved. *Glamour: A World Problem*, p. 5.

Wisdom connotes skill in action as the result of developed love and the light of understanding; it is awareness of requirements, and ability to bring together into a fused relationship the need and that which will meet it. *Esoteric Astrology*, p. 494.

Wisdom is the science of the spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends. *Initiation Human and Solar*, p. 12.

Love and wisdom are really two aspects of the same energy. They are found, potentially, in all human beings, and are certainly not limited to the second ray type, but it is this type which expresses them most naturally and spontaneously.

Wisdom carries a more mental emphasis; love carries a more sentient, *feeling* emphasis. Eventually it becomes possible to *think with the heart* and *love with the mind*. The persistent idea that love and wisdom are inherently united is expressed in the well-accepted thought that, in the balanced individual, the heart and head function with equal strength and are fused and blended.

The evolved second ray individual is profoundly and intimately *in-touch* with others. It is this subtle and pervasive intimacy of contact that is not found upon the other rays. It is this inseparable closeness which makes it so natural for second ray types to love others as if these others were themselves, and to understand others as if from the “inside-out,” thus contributing to wise ‘*in-sight*.’

**Magnetic, attractive love:** The second ray functions magnetically and attractively. Of the three great Universal Laws—the Law of Synthesis, the Law of Attraction and the Law of Economy—the second ray is most closely related to the Law of Attraction. Advanced second ray individuals draw others towards themselves for encouragement, healing, restoration, redemption, etc.

The heart is a great magnet, and second ray types (especially, those along the love rather than the wisdom line) have the open heart filled with love. Their mode of operation is not inherently assertive, as is that of first ray individuals, but more gentle and attractive. Their magnetism and attractiveness are based upon the quality of harmlessness which



they so naturally express. As stated above, love “negates all that builds barriers, [and] makes criticism”—actions which are off-putting and separative. The factor of rebuff is rarely in evidence, as it is with those strongly influenced by first ray energy.

**Power to understand through love:** Love is not only the most attractive energy; it is, in certain respects, the most penetrating and revealing. A brief definition of *understanding* will help us proceed:

“Understanding.” This must be appreciated in its literal sense as that which “stands under” the totality of form. It connotes the power of recession or the capacity to withdraw from one’s along identification with form life. *Glamour: A World Problem*, p. 4.

Wisdom concerns the one Self, knowledge deals with the not-self, whilst the understanding is the point of view of the Ego, or Thinker, or his relation between them. *Initiation Human and Solar*, p. 12.

Understanding, colloquially and psychologically, “gets to the bottom of things.” It is not deluded by surface conditions, by that which is apparent. Understanding gets to the “heart of the matter”; so does love. Without love there is no real penetration, no real psychospiritual intimacy. Normally, turbulent conditions within the lower three energy fields—the mental, emotional and etheric-physical fields—will cloud and delude the perception. We call this obscureness by the names illusion (mental obscureness), glamor (emotional obscureness) and maya (etheric-physical obscureness).

When the mind, alone, is used as the instrument of penetration, or, equally, when feelings are used, there is always confusion and incomplete understanding; penetration is superficial, and the soul or heart is not reached. Love alone dissolves all barriers and “sees with the eyes of the heart.” Love discerns what is essential (i.e., of the essence), what is *core* to the individual. Love is, perhaps, the keenest form of vision, and upon the understanding provided by love, the individual can succeed in adapting the activities of the personal self to that fragment of the Divine Design conveyed through the Transpersonal Self.

Enlightened second ray individuals make particularly good psychologists (especially of the therapeutic kind) because their love energy is so strong that they understand the soul of others, and what must be done to bring ‘soul design’ into outer expression. Loving understanding is *radical* understanding; it goes with surety to the root, revealing all that is hidden, but only in the gentlest way. More violent approaches are actually less penetrating, less radical and, ultimately, less successful.

**Exquisite sensitivity:** The second ray is the ‘softest’ of all the rays, just as the first ray is the ‘hardest.’ In advanced second ray types there is hardly an impression, however

subtle, that fails to register. This sensitivity is the cause of great suffering (as well as great ecstasy), for second ray individuals “agonize their way to the goal.”

Empathy, sympathy and compassion: Second ray skin is ‘thin’—for good or ill. With developed second ray individuals, the ability to feel as another feels, suffer another’s sufferings or rejoice with another’s joys is pronounced. The key to this ability is *exquisite sensitivity*. The second ray produces the *true sensitive*, the true psychic—as was the Christ. For evolved second ray individuals, there are no barriers, no walls; their auras are like instantly permeable membranes. They often fail to distinguish between themselves and others—something the first ray type (until quite highly evolved) has absolutely no trouble doing.

There is a statement by that consummate second ray Avatar, the Christ, which expresses the quintessence of the sensitive, empathic, compassionate response: “In as much as ye have done it unto the least of these, ye have done it unto me.” It is the second ray ability to transfer identity into all forms, to walk the proverbial mile in a brother’s moccasins, i.e., to be psychologically and spiritually *within* another, that accounts for the instantaneous, empathic resonance of which developed second ray individuals are capable.

**Receptivity and impressionability:** If the first ray is the spear, the second ray is the chalice—the chalice of receptivity. The attractive nature of the second ray renders its subjects extremely open and sensitive to impression. Just as first ray types are the great “senders,” so second ray individuals are the great “receivers.” There is a tremendous absorptive capacity (an omnidirectional receptivity) which can be as psychologically disturbing as it is spiritually beneficial; the lower reflection of the consummately sensitive higher psychic is the “psychic sponge.”

There is an archetypal duality between male and female which is exemplified by the contrast between first and second ray types; the first ray is the archetypal *male* potency, assertive and impressive; the second ray is the corresponding *female* potency, receptive and easily impressed (note, in this regard, the significance of “woman’s intuition”). There is a sensitive waiting and openness, characteristic of those upon the second ray, which renders them receptive ‘containers’ of spiritual energies. It is their task to ‘carry and bear,’ bringing spiritual impregnation to fruition.

It should be added that many individuals on the other rays may cultivate considerable receptivity and sensitivity to impression; second ray sensitivity is most acute on the sentient (astral), soul and intuition (buddhic) levels of consciousness. Some of those upon the other rays may excel at receptivity and impressionability where pure “mental telepathy” is involved, though, even in this case, advanced second ray types make ideal “receivers.”

**Love of pure truth:** A theme to be constantly repeated throughout this book is the idea that no ray is an entirely homogenous entity—at least as a ray expresses upon Earth. Each of the rays (and especially the rays of aspect—rays one, two and three) have certain

subqualities, or types (to be elaborated immediately following this introductory section). The second Ray of Love-Wisdom is, perhaps, best known for its duality, and we have already discussed some features of this duality. The love of pure truth pertains rather more to those in whom the wisdom aspect of the second ray is emphasized.

**Since it [wisdom] deals with the essence of things and not with the things themselves, it is the intuitive apprehension of truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. *Initiation Human and Solar*, p. 11.**

Those upon the second ray love truth—*pure truth*—more often than not, arrived at intuitively. The second ray has a direct connection with “buddhi”—“pure reason,” or direct intuitive perception. Truth is seen as it *is*, without the mediations of the reasoning mind, for *pure reason* is not *reasoning*, per se, but “straight knowledge”—to use a term from Agni Yoga. The second ray is, in one important way, connected with the concept of light and with vision. The plane of buddhi is the plane upon which clear sight truly begins. The great “Word of Power” for the second ray—“I see the greatest light”—shows its important connection with light and sight, and with the “All-seeing Eye.”

The second ray might well be called the ‘Ray of *meticulous entirety*.’ The Tibetan calls it specifically: the “Ray of the Divine Pattern,” the “Ray of Detailed Knowledge,” and the “Ray of Detailed Unity” (see, *Esoteric Psychology*, Vol. II, p. 394). Individuals on this ray aspire to see the entire divine pattern directly, in meticulous detail, and within the field of unity. This is the vision of *pure truth*—at least as far as limited human beings can grasp.

Many advanced second ray individuals along the wisdom line are equipped with a keen and illumined intellect which stimulates (and sublimates into) a penetrating, all-embracing intuition. They will sacrifice everything to wrestle their way towards this comprehensive vision. They are “light bearers” and chalices of wisdom. As the Tibetan writes of ray two in *Esoteric Psychology*, Vol. I, p. 203:

**This is called the ray of wisdom from its characteristic desire for pure knowledge and for absolute truth. The student on this ray is ever unsatisfied with his highest attainments; no matter how great his knowledge, his mind is still fixed on the unknown, the beyond, and on the heights as yet unscaled.**

Those on other rays may initially be better at the timely or practical application of the truth, but no ray is better at holding, containing or bearing the pure truth.

**Intuitive love:** While the fifth ray is called the “ray of *intelligent love*,” the second ray is known as the “ray of *intuitive love*” (*Discipleship in the New Age*, Vol. I, p. 542). Intuitive love is a very high form of love. It grasps the wholeness and the essence of whomever or whatever is loved. On all levels of functioning, second ray types are *lovers*, but they

distinguish themselves particularly by their ability to recognize others as souls, and to love them, primarily, as souls.

Second ray individuals easily resonate to the soul—the *second* aspect of divinity. They contact others at the level of soul, a level where people *are* love itself. Their intuition detects the best that can be found in another individual, and they attempt to evoke that best—to “lead [it] forth” (from the Latin, “educare”). The *best* that an individual essentially *is*, resides (for all practical purposes) on the level of soul—the level which only heart—inspired, intuitive love can fathom.

**Clear perception and intelligence:** Second ray individuals can wield the pure light of wisdom, thus clarifying many situations. They are endowed with an inherent calm and serenity which has a tranquilizing and clarifying effect upon psychophysical turbulence (their own and that of others). Such agitation is, after all, merely ‘surface noise.’ Second ray “sensitives” are determined to understand (i.e., “stand under”) such turbulence so they can see the nature of the essence, the soul, the true identity which *sub-stands* the personality. They become still, and the more still they become, the more sensitively they can register. They become so fixed upon identifying with others, that they get themselves (personally speaking) completely “out of the way” by quieting their nature so that it no longer obtrudes or interferes with their perceived oneness with others; they become completely and intuitively *present* to others. Thus, much that may have been obscure becomes clear, hidden things are revealed, and the light of the soul shines with a steady and illuminating radiance, clarifying all perceptions and the activities of the lower mind.

**Inclusiveness:** Inclusiveness is one of the outstanding qualities of second ray individuals. There are two kinds of inclusiveness we should here consider. One kind pertains to those primarily upon the wisdom line; they desire, above all, a *completed point of view*. Such people attempt to include all aspects of life in their world view so that they can see with “meticulous entirety.” The other kind of inclusiveness pertains to what might be called ‘loving sentiency,’ and is more commonly found in those in whom the love aspect of the second ray is especially emphasized. Such people identify so closely with all sentient beings (and, especially, with human beings) that they become spiritually attached to all, and consider themselves inseparably related to all people. A fascinating passage (from *Letters on Occult Meditation*, pp. 15-16) detailing various ray methods of liberation describes second ray inclusiveness beautifully:

When the egoic ray is the *second or the Love-Wisdom Ray*, the path of least resistance lies along the line of expansion, of a gradual inclusion. It is not so much a driving forward as it is a gradual expanding from an inner centre to include the entourage, the environment, the allied souls, and the affiliated groups of pupils under some one Master, until all are included in the consciousness.

In many respects second ray individuals operate ‘spherically’ (which suggests the planet Jupiter, a key distributor of the second ray). They attract all and embrace all, until they have welded all together in consciousness and in heart.

**Power to Teach and Illumine:** The first ray is the ray of the director; the third ray is the ray of the manipulator; and the second ray is the ray of the *teacher*. Though good teachers can be found on all the rays, and although every ray has its own particular approach to teaching, the second ray is, par excellence, the teaching ray. Consequently, those whose soul destiny it is to teach are found upon this ray.

The second ray method of teaching is not just the imparting of facts. There are those upon other rays who could do this as well or better than second ray individuals. Second ray teaching is, rather, the *gentle evocation of the soul pattern*, and the nurturing of that pattern until it becomes in manifestation what it is in potential. Developed second ray people know intuitively how to relate to others as souls, and they see the essential identity which it is the intention of the soul to manifest. They do not wish to impose a pattern, but, rather, evoke it, draw it forth. They are teachers in the sense that they are *educators*; they draw their students forth into greater wisdom and understanding. Through the power of attractive, magnetic love, and through their well-developed ability to shine the light of the soul upon all psychologically confusing situations, they draw their students out of darkness into light, and, especially, into the students’ *own* light.

It is interesting that the second ray soul is considered the most radiant of all souls—the most light-filled. The second ray is called “the ray of light-bearing influence.” The entire concept of the teacher is connected with light. A teacher is one who illumines others, one who throws light into dark places. It can readily be seen how highly evolved second ray individuals (through their sensitivity, empathy, patience, insight and illumining powers) are ideally suited to teach.

**Patience:** Developed second ray individuals are adept at “the wise use of slow action.” They are not in a rush. Their energy is steady, persistent, gentle and non-forcing. Because of their great foresight, they can intuitively see what things must eventuate, and (while not slackening their efforts) they are willing to wait. In the Agni Yoga Teaching it is advised that patience is an antidote to the poison of irritation. Advanced second ray people are, perhaps, the least irritated of all the ray types, *and* the most patient. They have raised solar plexus forces (the Martian source of emotional irritations, and the seat of many selfish personality urges) to the heart. Heart energy (as all can prove to themselves) is a great source of patience. Working as they do with the power of attraction, they do not force issues; in fact, they may be overly patient and not move quickly enough, but they are not concerned with externals and external effects (a source of much unwise and hasty action). They know that issues must be resolved at the soul level, and they aim, primarily, to be effective at that level. They work from the level of essential motivation, and realize that it may be a while before essential (soul) motives

work through into manifestation; to them, however, the rightness and naturalness and lastingness of that which is manifested is worth the wait.

The second ray is associated particularly with the “Bodhisattva consciousness.” Bodhisattvas are the most patient of all members of the human family, because they have sworn to put the welfare of all other human beings before their own. They have an inherent “you first” attitude. From one point of view, the greatest of all the Bodhisattvas is the Lord of the World, Sanat Kumara, who has vowed that “the last weary pilgrim” must find his way home before He will allow Himself to step through the gate leading to inconceivable “spiritual satisfactions” upon a cosmic scale—satisfactions to which He is, even now, entitled. (And let it be remembered that within the planetary manifestation, there are *many* kinds of pilgrims, only some of them belonging to the human kingdom.) The Christ (Who stands to the human kingdom as the great archetype of second ray energy) fulfills the redeeming role of Bodhisattva specifically in relation to the human family. All Bodhisattvas, at their own level and rank, are endlessly patient, self-sacrificing redeemers. It can be understood how (since impatience arises largely out of selfishness) the selfless, second ray individual on the renouncement path of the Bodhisattva will be among the most *patient* of all ray types.

**Tact:** People who are interested in interpersonal “damage control” learn to be tactful. The second ray is the ray of the *preserver* and the *protector*. People on this ray do not wish to shatter; they seek to be harmless in all they do. They know it is possible to convey the truth in ways which will be maximally beneficial and minimally upsetting. They seek to avoid unnecessary disruption by avoiding a clumsy or an insufficiently considerate “handling” of people. Their broad and inclusive point of view makes it possible for them to detect and avoid many “sore spots,” or points of sensitivity, which need not be disturbed in order to produce a positive outcome. Sensitive themselves, they protect the sensitivity of others. They shield and guard through a wise use of words, and the preservation of a harmless emotional attitude.

One important second ray quality is the “attainment of positivity,” and second ray individuals handle difficult situations so that the greatest degree of positivity can be preserved. In essence they speak so that a vision of what is constructive will not be obscured by violent reaction; they handle situations so that a vision of better possibilities always remains in sight.

There are times, however, when a tactful and considerate approach is unsuitable. A forcing of the issue, or penetration through a thick crust of resistance is required. At such times, first ray individuals have what is needed, and most of those upon the second ray do not.

**Serenity:** The famous “Serenity Prayer” of St. Francis of Assisi is a great second ray utterance:

God grant me the serenity to accept the things I cannot change,  
 The courage to change the things I can,  
 And the wisdom to know the difference.

For serenity to prevail, there must be a deep disidentification with appearances, and a faith that is essential will manifest, regardless of ‘surface seeming.’ The attitude of developed individuals upon the second ray is inherently subjective; to them the world of the soul is the reality, far more than the world of appearances. Over the course of evolution, second ray types raise themselves from a state of deep attachment to form, to a state of wise disidentification with form—a process most clearly exemplified by the life and teachings of the Buddha, who was the embodiment of the wisdom aspect of the second ray, and whose gospel was the gospel of detachment.

Second ray people do not attempt to force *externals*. They lay their faith upon the soul and its ultimate expression. Third ray individuals, particularly, attempt to rearrange externals, as do some of those on the seventh ray. But second ray types can work subjectively with thought and with love, patiently and serenely assuring themselves that, though outer results may be wanting, they have nevertheless accomplished a great deal.

Serenity is very difficult to achieve when the solar plexus becomes overcharged, resulting in agitations and irritations. But love, the quality with which second ray individuals are abundantly endowed, is calming, soothing, and full of the promise of fulfillment. The greater the love, the greater the identification with the soul, and the greater the spiritual insulation from surface agitations—the greater the serenity.

**Faithfulness:** Faith, according to St. Paul, is “the substance of things hoped for, the evidence of things not seen.” Individuals on both rays two and six are known for their faith and their faithfulness. For sixth ray types, faith is based largely on hope, and upon a sensed or felt apprehension of the reality of that in which the faith is placed. Developed individuals upon the second ray, however, do, in fact, *see*. Due to the clarity of their intuitive perception, they actually see (with intuitive certainty) that which most other people are only straining to see. Because of their calm and lucid consciousness, that which the Tibetan calls the “Quality of the Hidden Vision” remains unobscured; as a result, they do not lose faith. Through all surface vicissitudes, the reality of the Divine Pattern remains clear to their “inner eye.” They do not have to work themselves up to a feverish emotional pitch to say they *believe*—as do so many of those upon the sixth ray.

In addition, second ray individuals are actuated by a very strong power of attraction. They attach themselves; they adhere (though not furiously, as do those upon the sixth ray) and they do not let go. Seeing reality with great clarity, they decide upon a vision to follow, and do not so frequently (and faithlessly) change their allegiances as do those upon other rays for whom clarity of vision is not so easily achieved.

While it is fairly easy to change external allegiances, the bonds formed by developed second ray individuals are the bonds of the heart. These bonds are more permanent, and abide. Such people know and value the heart; they will not trifle with hearts or with souls—hence, their faithfulness.

**Tolerance:** Intolerance is based upon an overpowering sense of difference (or of sameness). If we become overly satisfied with the particularity of our ways, we may be inclined to intolerantly reject the ways of others. If we detest certain of our own characteristics, we may intolerantly repudiate the same characteristics when they are found in another person. In either case we are holding something away from ourselves with the energy of repulsion; we fail to include or identify with that which we repulse.

It becomes clear that inclusive second ray people find a way to identify with everything (even with that which is undesirable!). They manage to see the positive within all character traits, and even if the present form of such traits is unacceptable, the positive core of the trait is seen and there is no repudiation of the individual. Christ condemned the sin, but not the sinner.

So often intolerance has nothing to do with the merits of that which is rejected, but is simply evidence that the rejector cannot expand sufficiently to include what he rejects. Second ray individuals are driven to include and expand, and, hence, intolerance of this kind is foreign to them.

The psychological orientation of those upon the second ray (and their innate realization of the broad diversity of psychological structures to be found at the soul and personality levels of all people) convince them of the futility of forcing any particular pattern of thought or behavior upon anyone. Their minds are impressed with the inevitability of a diversity of energy qualities (and of modes of thought and behavior resulting from such a diversity). Tolerance of diversity and a generously accepting spirit are thus seen to be the wisest course of action.

**Power to salvage and redeem:** The second ray is closely identified with the “Vishnu” or “savior” aspect of divinity. Christ, as the greatest human exponent (to date) of the second ray upon our planet, is known preeminently as a *savior* (especially in the Piscean presentation of His life). The advanced second ray individual never casts others aside; he does not work with the energy of repulse. The outer form is not his focus of attention; the heart and soul are. There can never be anything evil or unredeemable about the *essence* of a human being. Evil (as far as humanity is concerned) exists only within the three worlds of human evolution, and is the result of soul energy or soul pattern which is not expressing itself properly or completely.

No matter how evil, unpleasant or even repulsive a person’s behavior may be, the second ray person sees ways of bringing the second aspect of divinity (the soul aspect) into play, so that a transformation under the influence of redeeming love may occur. Bound to others via the bond of the soul, it is impossible for second ray people to ‘throw



others away' no matter how deplorable may be the condition of their personality vehicles. For highly evolved people upon the second ray, the only possible attitude towards those who have "fallen" is one of salvage and redemption.

This attitude is perfectly demonstrated in the life of "the Redeemer," the Christ; He walked among the outcasts of society; he awakened the soul aspect in all manner of "sinners," and in those who were cast out due to repulsive physical and moral afflictions. Developed second ray individuals know that the soul is always of greater consequence than the form; soul has only to be awakened and expressed in daily life for redemption and salvage to occur, and to this, they are committed.

**Power to heal through love:** Those on all rays heal, but the second and the seventh rays are the primary healing rays. The second ray is a '*whole-making*' energy, and healing, itself, is a process of *making whole*. Disease, briefly, results from a lack of soul expression, and the second ray is peculiarly adept at evoking the soul. When considering the trinity of "the Good, the True and the Beautiful," the second ray is related to "the Beautiful." The harmonizing energies of beauty restore 'dis-eased' (stressed) systems to balanced expression.

Those upon the second ray are comforters. Again, the most recent incarnation of Christ in Palestine two thousand years ago, illustrates this; His entire mission was one great healing through love. Second ray individuals release a spontaneous outflow of love to others; when the sensitive empathic sense detects pain of any sort, the flow of healing love begins. From the second ray point of view, healing is what might be called 'the restoration of the soul.' All morbid states within the personality (whether physical, emotional or mental) are cured through flooding the personality with soul energy. Second ray people are healers because they are adept at invoking and evoking the soul.

### **Some Weaknesses Characteristic of Those upon the Second Ray**

- Fearfulness
- Self-pity
- Oversensitivity and vulnerability
- Tendency towards an inferiority complex
- Overattachment
- Overprotectiveness, overguarding
- Love of being loved
- Nonassertiveness
- Overabsorption in study
- Over-inclusiveness
- Insufficient rapidity of action
- Coldness and indifference to others
- Contempt for mental limitations in others

**Fearfulness:** Fear can be considered the “Dweller on the Threshold” for all human beings, and is found throughout the animal kingdom as well. There is no way that the fear response can be limited to those upon the second ray, but second ray individuals are unusually susceptible to fear because of their great sensitivity, and because, until they achieve a state of positivity, they seem constitutionally unable to build within their aura a “hard-line” defense against negativity.

Although magnetism and “attractiveness” have very positive uses, it is also possible to magnetize and attract undesirable entities and psychological constructs (various objectionable thought and desire forms). Further, the absorbent qualities characteristic of those upon the second ray make it difficult for them to expel that which is undesirable from their personality vehicles; expulsion and repulsion of any kind are not customary acts for the second ray type.

Thus, for second ray people, fears are legion, and are all based upon an innate sense of weakness, softness, helplessness, vulnerability or extreme sensitivity. What second ray individuals eventually come to realize (and this saves the situation), is that, in *this* solar system, love is the most powerful of all the energies, and can overcome all opposition, no matter how threatening. When these individuals become conduits for the uninterrupted flow of the energy of love, and achieve the *positivity* which is the goal for all those upon the second ray, they become both invulnerable and fearless.

**Self-pity:** This is a basic second ray glamor, though, again, not confined to those upon the second ray. Pity, compassion and empathy are the hallmarks of second ray individuals, but these capacities are not always properly directed. When the soul is not yet sufficiently in control, the eyes of the personality are frequently turned upon itself, and the capacity to commiserate is deflected from its usual altruistic expression, and focused instead upon the little self.

It is not unusual for second ray people to feel weak and overwhelmed—quite incapable of doing what they most desire. At such times they really begin to “feel for themselves.” However, as confidence builds through registered success, and as the eyes are turned outward upon the woes and difficulties of others, self-pity is transformed into a continuous outflow of compassion. This outward turning becomes a ‘*virtuous circle*,’ and invokes an increasing soul flow which subsequently stimulates increased personal energy, increased achievement, and hence, increased confidence.

**Oversensitivity and vulnerability:** Second ray individuals are the victims of their chief virtues, sensitivity being one of the foremost. Being inherently soft and receptive, they fear being ‘crushed’—most probably emotionally or psychically (but even, occasionally, physically). As we know, the human being responds to only the smallest fraction of possible impacts; people could barely handle more. Second ray people, however, as they develop, find themselves registering a rapidly growing number of subtle impacts which they may fail to understand or handle properly. For the sensitive second ray type, there is no way to avoid the “wounded, sacred heart.” ‘Arrows’ there will be, and the arrows must be absorbed.

No individual can remain unprotected and survive. We read constantly of the “armor of Hierarchy”—the defense which that great second ray Center throws around vulnerable humanity. It seems that, for the second ray type, the armor consists of love and compassion. We are told that no “demon” or negative entity can tolerate pity or compassion directed towards itself. It is difficult to imagine what strength of soul it takes to feel great compassion for that which is loathsome, vicious, or menacing, but, interestingly, today’s new breed of psychologist (largely motivated by the second ray) is asking clients to love and embrace their own negativity in the interest of transforming it. In myths (and within the psyche), ugly frogs turn into princes. Love, it is said, overcomes all. Great is the courage required to practice such a doctrine, but great is the reward. The greater the sensitivity and the greater the vulnerability, the greater the potential for love; the greater the love, the greater the strength. Every apparent liability holds within itself the seed of its own transformation.

**Tendency towards an inferiority complex:** If first ray types are inclined towards superiority complexes, it is quite the opposite for those upon the second ray. Passing through many incarnations in the receptive rather than impressive mode, second ray types often come to feel themselves in the “underdog” category.

The feeling of inferiority is based upon nonaccomplishment. When strength and effectiveness are repeatedly proven (to the self and to others), inferiority feelings usually disappear. But the second ray type is not constituted to make a great impact upon his environment—at least, not a physical impact. If success is measured by the power to manipulate or change the physical environment, the second ray individual will not be well matched against those upon other rays. Success must come in ‘softer’ areas.

What might be called the ‘love cycle’ holds the key to rising out of the sense of lowliness. It is a ‘cycle of circulating positivity,’ and is very reinforcing. As love flows to others, it is returned by them to the self. As the self is reinforced, more love flows out to others. The second ray individual gathers strength as a lover of his fellow human beings; he rises through the growth and expression of love. Through his bonding qualities, he discovers he is not alone; the strength of the community is his; his power and strength are multiplied in and by all those he loves. As they rise, he rises; as they succeed, he succeeds. Through inclusiveness he loses his own sense of being little, small and helpless, and discovers himself to be a mighty and loving corporate being with no personal boundaries. Second ray individuals simply must *love themselves out of the state of perceived inferiority*.

**Overattachment:** Never a problem for the average first ray type, this is the supreme problem for the second ray person. The Buddha’s whole mission was to free humanity from attachment (attachment to things of lesser value)—things lesser than the “soul of things.”

The most painful lesson for second ray individuals is to pry themselves loose from a closeness to the *form nature* of those they love. There is nothing wrong with the attachment of soul to soul; interestingly, such a spiritual attachment is, in essence, what is usually called detachment. But a cherishing, guarding, clinging attachment to the form natures of others (no matter how apparently justifiable the motive) is retarding for all parties concerned.

It is clear that those who are attached cannot move forward. They are burdened, encumbered, and they burden and encumber the object of their attachment. Beyond a certain point, attachment to form is anti-evolutionary. Yet it is the perception of many well-meaning second ray types that their attachment is a very loving and kind thing. What can be done?

Again the contact must be from soul to soul. The clear, intuitive perception of the ray two type must be invoked, and people who have become objects of attachments must be seen *as they really are*—souls, and not personal forms. It is through increasing the clarity of the vision of reality that detachment is achieved and attachment negated. A mere prying loose without a concomitant growth of internal wisdom, will only be painful, and fruitful of self-pity.

A powerful sense of individual identity is the key to the successful detachment of first ray types. So, with second ray people, the sense of a core of identity must also be strengthened. *Centralization* is one of the key integration formulae for those upon the second ray. A centralized reinforcement of essential identity will contribute to detachment from the nonessential.

**Overprotectiveness and overguarding:** Just as sensitive second ray types fear being crushed, so their exquisite, empathic response makes them fear that *others* will be crushed—especially others to whom they may be attached. The shielding, guarding, protecting impulse is very highly developed. These impulses are noble and very necessary if evolution is to proceed, but again, when overdone, they become counter-evolutionary. These practices prevent the shielded, guarded, protected ones from learning the necessary lessons that will strengthen them and allow them to proceed in confidence. The usual result of overprotectiveness is to make a weakling out of the one protected. The second ray *overprotector*, whose sheltering actions arise out of a sense of his own weakness, succeeds only in perpetuating the cycle of weakness.

To the second ray type, every blow upon a loved one is felt personally. This must be endured. Sometimes overprotecting is simply *self*-protecting. The second ray individual knowing from experience the pain of empathic response, seeks to protect himself from further pain.

The key to abandoning the impulse to spare a loved one of all pain, is to trust in the wisdom of the soul. A deep comprehension of the loved one's soul intention will promote *wise action* rather than, merely, sentimentally loving action devoid of wisdom. A *detached* understanding based upon intuitive soul vision holds the key.

**Love of being loved:** Being loved reinforces one's self-image, bolsters confidence, and temporarily wards off debilitating inferiority feelings. It "feels good" to feel loved. Of course such a dependency is a poor substitute for finding one's own *center*—the source of self-validation within oneself. When one discovers that one is, essentially, *love*, the need for constant encouragement (external stimulation of the 'heart' [coeur]) ceases. Being loved in this relatively superficial way may be reinforcing to the little, personal ego, but the soul itself has no need of it.

The danger in such situations is that the one who loves to be loved may begin to "give love in order to get love." Obviously, love given, with certain conditions attached, and a certain reciprocity expected (even demanded), is not the genuine article. People can fool themselves for a long time thinking this lesser form of love is the greater. The solution lies in courage (related as it is to the heart). Second ray individuals must dare to do the superficially 'unloving' (i.e., unpleasant) thing, if such is demanded by a real concern for the welfare of others. The reassuring consolation of a superficial exchange of affection will certainly vanish, but soul love will take its place.

**Nonassertiveness:** To assert is often painful, and entails the risk of separating oneself from others. Second ray types dislike this risk. Also, it is quite hard to assert if one feels too ‘soft.’ However, there are times when an authoritative act of Self, straight from the core, is the only thing that will lead to accomplishment; but, second ray individuals most often refuse to push or make a deliberately forceful impact.

Clearly the first ray method of assertion is not for those upon the second ray. A stand must be made, but it must always be *in love*. If there is an inability or refusal to use force or push, at least there can be an *affirmation of one’s soul-design*, or a refusal to abandon that design in face of the assertions of others. An unwritten law of the Divine Plan is that one must stand up for oneself, otherwise, the unique pattern that one *is*, and the unique contribution that one is intended to make, will not be expressed, and the whole will be, to that degree, the poorer.

Second ray types must realize that it is their sacred responsibility to *be themselves*. Unnecessary surrender and relinquishment of one’s values is of no value to the common good. If not for themselves (in a personal sense), let them stand up for themselves if only for the sake of others! This thought, which evokes the concept of self-sacrifice, appeals to second ray types, and is sure to succeed.

**Overabsorption in study:** This glamor pertains more to those who are found upon the wisdom (or the more mental) aspect of the second ray. For practical purposes, the Love-Wisdom Ray is divided into two parts, but in actuality, there are three parts—as there are for all the major rays, i.e., the “rays of aspect.” One type of individual upon the second ray is highly mental, and may even develop (if balance is not preserved) contempt for the mental limitations of others.

This type of second ray person desires to know and understand *everything* with utter completeness—with “meticulous entirety” as the Tibetan expresses it. The amount of study of which such people are capable is amazing. Every completed study leads on to yet a new study. The avidly pursued goal—complete understanding—is ever elusive, and always fresh fields of ‘necessary!’ inquiry are revealed. The great problem with such individuals is that they desire to attain complete understanding before they are willing to act, and thus they may perpetually delay action, because *complete* understanding is quite impossible. Besides, no true second ray type ever successfully convinces himself that he has achieved it, even though to the less studious eye of other ray types, he may seem amazingly close.

One can well imagine the consequences of such an attitude: inactivity, delay, procrastination, ineptness and a totally absorbed insensitivity to the *immediate needs* of others. The solution entails a concession to practicality. “Pure truth” is impossible of attainment, and even if it were to be attained, it could not be applied in a *pure* form—it would have to be adapted to present contingencies. Pure truth ever recedes, because what is *pure* or *complete* to a human mind (no matter how enlightened) is *impure* and

*incomplete* to a greater mind, such as the Mind of a Planetary Logos or a Solar Logos, etc. Those caught in the glamor of *overabsorption in study* are responsive to the ‘container’ function of the second ray, but not to the distributor function. What is contained must be rhythmically or periodically distributed, or a tremendous clogging will result, with all its unhealthy physical and psychological effects.

The solution is simply less accumulative selfishness, less avid grasping for knowledge. The desire for an unrealistic completeness of understanding can be selfish and egotistical, and even useless in the long run. Second ray types caught in this malfunction must answer for themselves the questions: “How much is enough?”; “How much is too much?” Those familiar with astrology will recognize the Jupiterian nature of this second ray abuse—*excess*. Jupiter, of course, is a strongly second ray planet, and is particularly active in relation to the wisdom or *guru* aspect of the second ray.

**Over-inclusiveness:** Second ray individuals are the great *includers*. Inclusiveness is a loving virtue, but, of course, it is possible to include too much, and suffer from an overloaded system—whether a physical system, an emotional system or a mental system. Unused overload is *fat*; it is an unhealthy burden. In the paragraph above, we recognized this tendency at work in relation to the things of the mind. It can function, however, in relation to just about everything and everyone. The Christ and the great Avatars of love do, indeed, include all things within their consciousness and heart; but, They know how to include without attachment. Their inclusiveness does not encumber their functioning. For them, inclusiveness is an act of service, and they distribute healing, redeeming energies to all they include.

The second ray individual who has not reached the level of evolution of these exalted Sons of God, must learn to recognize his limitations. Magnetism is a beautiful quality, but it is not necessary to attract everything and everyone. Responsibility is a sign of divinity, but there are prudent limits to the extent of one’s proper burdens. Everyone needs opportunity, but it is not necessary (indeed it is unwise and dangerous) to offer all things to all people. One can see that a wise discrimination is the particular need of the overly inclusive second ray individual.

**Insufficient rapidity of action:** It can well be imagined that the person who is attracted to everything, attached to everyone does not “travel light,” and consequently may be unable to move with sufficient rapidity. On all levels, second ray people are inclined to ‘overpack,’ taking too many things or too many people ‘along.’ One of the obvious solutions to this problem is the cultivation of detachment.

Also, the usual mode of motion for second ray individuals is slow and gentle—in short, careful. These people are so considerate of others, and so loathe to do any harm, that they shy away from moving rapidly or abruptly lest damage be done. One of the things that makes second ray people fine teachers is their willingness to *wait* for the student,

to respect the student's own tempo and natural rate of response. Negatively, this may mean so much patience with others (and themselves) that they and their students never learn to work under the pressure of time (time being related to the planet Saturn, and the 1-3-5-7 line of energy—the *hard* line).

It should also be mentioned that second ray people can become so closely attached to their own personal comfort, that they hesitate to do anything to upset that comfort. Rapid action is frequently uncomfortable. It does not allow oneself to pamper oneself. It requires that one learn to advance under pressure, and pressure (in one of its many forms) is the cause of most kinds of discomfort we know.

A solution to this problem requires detachment, lightening the load, toughening up, and an ability to stick to what is essential at the moment. It is interesting that the antidote calls for the application of first ray virtues.

**Coldness and indifference to others:** It is hard to think of those upon the “Ray of Love” as being cold, but too great a dedication to the pursuit of pure truth can be a form of coldness. It becomes possible for such individuals (in the words of the Tibetan) to “sense the Whole and to remain apart” (*Esoteric Psychology, Vol. II, p. 40*). The pursuit of the light of wisdom becomes so great, that such individuals become blinded by the light—“blinded to the issues of the world of men.” The radiant light of pure truth becomes a temptation leading away from the capacity to feel the warmth of human kindness. People are seen so much in the abstract, so much as part of the whole, that they become part of an abstract pattern and are not seen as living, suffering human beings.

The obvious solution is the activation of the heart energy, and a willingness to focus upon the immediate, vibrant reality of each part of the Divine Whole. Each particular person must be seen as a living representative of the whole; the vision of the whole must not be allowed to seduce one from human accountability to each part within the whole.

**Contempt for mental limitations in others:** The second ray type can become so learned, so filled with knowledge that the learning of others appears hopelessly incomplete or insignificant. By comparison, most people are seen to have narrow points of view. Of course, it takes the second ray person a long time to accumulate vast knowledge; over many years he has stored knowledge “as the squirrel stores its nuts”; this he must always remember when he looks at the ‘paltry accumulations’ of others who are not so studious. It is said that “even a donkey can carry a library on its back”; this adage should serve as a warning to those who equate much learning with wisdom.

Containment is not application, and without application there is no service. It is service for which a person is valued and respected, and which determines his spiritual status. Much learning must be put to true service, and this requires compassion. Compassion disallows contempt and demands service.



## RAY III

### The Ray of Active Intelligence

#### Some Strengths Characteristic of Those upon the Third Ray

- Capacity for abstract thinking
- Capacity to theorize and speculate
- Understanding of relativity
- Wide views on all abstract questions
- Capacity for rigorous analysis and reasoning: an acute and powerful intellect
- Great mental fertility and creativity
- Ability to modify and qualify for the sake of accuracy in thought
- Power to understand and explain complex woven patterns and trends
- Great mental activity and agility
- Skillful communication; the power to be vocal and render thought into word
- Facility with language
- Power to recognize and think within the blueprint of the Divine Plan
- Power to manipulate
- Ability to plan and strategize
- Great activity and adaptability
- Ability to understand economy and be economical
- Facility for understanding and handling money; philanthropy
- Executive and business aptitudes

**Capacity for abstract thinking:** Abstraction is one of the principal functions of the mind. An abstraction is a generalization from a particular. Abstraction is a mental faculty which enables the mind to sense similarities between particulars. While abstractions are not faithful representations of reality, they are absolutely necessary if the human being is to relate intelligently and efficiently to his environment.

The principle of “unrepeatability” is everywhere to be seen; there are, in actuality, no two completely identical *things* in the universe. All entities are unique. And yet, for practical purposes, there are *classes* of things—things which, though not identical in every particular, share certain distinguishable commonalities, at least distinguishable

to the perception of the human mind. Through the power of abstraction, the mind recognizes these commonalities, and views an aggregation of such things as if they are all members of a particular class. Such things, therefore, are considered the *same* for purposes of identification or classification.

Developed individuals upon the third ray are particularly adept at abstraction, or what might be called ‘classification at a mental distance.’ They are able to “take the long view,” or to “look from afar” (i.e., with ‘mental distance’) at a number of particular things and see what features they have in common. They are then able to determine the general behavior of members of the same class of objects and, by careful thought, to determine the relation of one class to another class. A dynamic pattern of relationships is thus construed among the class of objects being observed—a pattern of interdependent movements and interactions.

It doesn’t matter what subject area is being considered: history, philosophy, economics, mathematics, anthropology, or literature, the pattern is seen “en large,” the trends are described, and the general laws of the interaction of various constituent objects are determined.

When a broad, overall view of things is required, developed third ray individuals excel. They are not so concerned with the unique individuality of a particular person or thing, as with what that person or thing may represent within the whole, and to what general trend or pattern of behavior that person or thing can be related. Such people are extraordinarily capable of seeing everything “in the abstract,” i.e., not so much in terms of a thing’s concrete reality as in terms of its *relationships*, its contextual reality.

Abstractions which have no point of reference in sensory reality can also be deliberately created (or detected) by the mind. Mathematical and various kinds of symbolic constructs are such abstractions. Abstractions are a simplified blueprint or map of a particular terrain or domain—the terrain or domain need not be sensory, but can be strictly mental. The languages of higher mathematics and of symbolic logic are examples of deliberately created abstractions which, themselves, refer to a lower order of abstractions. Such languages have only the most tenuous connection to the more concrete levels of sensory and sentient actuality.

There are certain kinds of third ray individuals who inhabit these more rarefied realms of thought. Their thought does not deal with ordinary ‘things,’ and their thought-content is unrecognizable to most. It is not necessarily that their words are unrecognizable because of being too technical (such as scientific words with which few people have any familiarity). Their words may be, in fact, fairly recognizable, but the *objects* to which these words refer may be so intangible, or at so many removes from ordinarily recognizable actuality, that most people will not know what such people are really talking about. This is one of the principle reasons why those strongly characterized by the third ray have such a reputation for obscurity.

**Capacity to theorize and speculate:** In the ultimate sense, a theory is a form of thought which attempts to discern and describe a pattern of energy relationships. The theoretician seeks to cognize the pattern of truth behind apparent flux. Confronted with what they perceive as a bewildering array of complex interrelated motions, developed third ray individuals seek to construct an abstracted pattern or *blueprint* which will simplify and make sense of all this interweaving activity. The patterns of explanation which they conceive (i.e., their theories) are closely woven systems of thought which describe the interrelationships of the variables within a particular whole. Third ray explanations will be framed in far broader and less specific terms than theoretical explanations produced by those primarily upon the fifth ray.

Fifth ray people may find third ray explanations maddeningly vague, loose or unsubstantiated. In general, the third ray person will not be too keen on experimental verification of theories, and will leave such efforts to the more practically exacting fifth ray types. Third ray people will conduct speculative “thought experiments,” in which imagination and speculation are the principle means of verification—however unacceptable such an approach might be to those upon the fifth ray. Speculation is an act of the mind, or the “mind’s eye” (the imaginative faculty). Based upon a vision of the past and an assessment of the present, trends are identified, and these trends are extrapolated into the future in order to produce a pattern of probabilities.

Third ray speculations may be *thought through* again and again to ‘test’ for logical consistency and integrity, but third ray individuals are usually content to stop at that. One of the great weaknesses of Greek scientific speculation was that it was rarely “put to the test” (the *fifth ray* sort of test). If a theory seemed convincing and was rationally and logically deducible from “self-evident” premises, then the theory was accepted as a virtual reality. But even the highest form of speculative theory is only as good as the premises upon which it is based, and premises can easily be erroneous because set forth in an “a priori,” presumptive manner.

Despite the weaknesses of their unreservedly theoretical and speculative approaches, advanced third ray individuals are able to meaningfully synthesize a great deal of experience, and explain it in terms of an underlying ‘scaffolding’ of relationships. Great theories of history, and theories regarding the development of intelligent thought (the history of ideas) come in this category. These theories make it possible for us to look at a vast number of events and understand them in a far more coherent way, even though the theories themselves cannot be ‘proven’ in the usual, scientific sense of the word.

**Understanding of relativity:** During the twentieth century the concept of relativity has emerged as one of the most sophisticated ways of describing the world process. Those who have attempted to follow even the simplified presentations of Einstein’s thought will admit that it is very abstract and often bewildering; thinking in relativistic terms is far removed from thought characterized by the *common sense* approach. (The commonsense approach, per se, is a characteristic of those upon the fifth ray; this is another

of the important and interesting contrasts between the modes of functioning characteristic of those upon the fifth and the third rays.)

Relativity, in its more abstract and mathematically defined form, appears in the works of Einstein, his successors and elaborators. Relativity, as a general and more easily apprehended concept, however, has pervaded 20th century thought. We live in an age of relative values and perceptions; absolutes have been banished from the “modern mind” as unsophisticated and unreliable.

The average, intelligent individual understands people, places and things comparatively and contextually. The modern mind is ever asking for the “frame of reference” (contexts) in which events occur. Something may have a given meaning in one context, but a totally different meaning in another. The comfortable world of absolutes is frozen, static and ever-abiding; meanings do not change. The relativistic world of multiple contexts is ever in flux, ever shifting, ever changing.

Those familiar with the way the third ray functions will recognize it as a ray related to motion and change, and to the ability to understand and manipulate motion and change. The developed third ray individual has the ability to understand how things within a given context change and vary relative to each other, and (more abstractly), how differing contexts vary *relative* to each other. The motion of the whole is seen, and all the many movements are understood—*relative to each other*. This is why third ray people understand *implications* so well. All things are seen as related, and as constantly changing in response to any specific change within the system. Any applied action has its ramifications (and ramifications can be extremely complex). Third ray people innately understand the ramifications of an act (i.e., how one action causes variation all along particular lines of influence). They see a fluid world, a constantly mutable network of relationships. They are adept at understanding the changing meaning of any thing relative to the frame of reference in which that thing is found.

**Wide views on all abstract questions:** Evolved third ray people are known for their breadth of mind. They are able to mentally remove any ‘event’ (everything manifest is, actually, an event) from its immediate context, and relate it to a much wider context. “What are the broader implications?” “What are the ramifications?” These are the kinds of questions advanced third ray people ask. They are able to bring a wide range of thoughts to bear on any specific issue. These thoughts may be gathered as if from a great mental ‘distance;’ thus all issues are seen *in relation* to many streams of thought.

With their ready power of abstraction, it is often distasteful for third ray people to “stick to specifics.” The moment they ask, “What is the meaning of that?” one knows that *that* is about to be lifted up, abstracted, shorn of its particularity, and seen from the widest possible point of view.

**Capacity for rigorous analysis and reasoning—an acute and powerful intellect:** It is often thought that only those upon the fifth ray are analytical; this is a misunderstanding-

ing. Third ray people are equally analytical but, whereas fifth ray analysis is applied more to concrete form, third ray analysis is applied to larger and more abstract contexts. In an ultimate sense, of course, everything we can perceive at this point of our evolution is an aspect of *form* (for even our “formless worlds” are aspects of the cosmic physical plane), but for practical purposes the distinction holds.

Third ray individuals are known for “exactitude in thought” (*Esoteric Psychology, Vol. I, p. 163*) just as those upon the fifth ray are known for “exactitude in action” (*Ibid., p. 164*). The energy of the third ray is also known as “the acute energy of divine mental perception” (*The Rays and the Initiations, p. 558*). Some idea of the acuity and precision of this ray and the ‘sharp’ thinking process of those who are strongly influenced by it, can be gathered from these descriptions.

Not only are third ray people very analytical, but they are synthetic. In this way, they differ markedly from fifth ray people who sometimes have trouble ‘putting together’ all the things they have ‘taken apart.’ But the third ray is known as “the Weaver,” creating patterns by logically linking and weaving together all the many separate strands of thought.

Third ray people sometimes have a reputation for sloppy or careless thought or activity. This can be true, but *not* for the highly developed individuals qualified by this ray. Although they may let mundane matters slide, they are especially careful about their thinking, and usually must have a *reason* for everything. Think for a moment of the kind of exacting thought which must be performed by those who are academic philosophers and mathematicians. The laws of logical thought must be rigorously obeyed, otherwise reasoning breaks down and becomes invalid.

Academic philosophers and mathematicians engage in *arguments* which are intended to prove or justify the theories they propose. Their *proofs*, however, occur purely on the level of abstraction. There may not even be any concrete actualities to correspond to the symbols and categories used within the proofs. The most exacting, logical, sequential thinking is required if they are to succeed. Every thought in a chain of reasoning must follow logically, for in correct reasoning there must be a logical *concatenation* of related ideas.

The word “concatenation” is particularly descriptive of the sophisticated third ray process, for in the fabric of reasoning one must be able to follow the “thread of the argument” throughout all words and ideas presented. Words and phrases like: “it necessarily follows that”; “consequently”; “therefore”; “it stands to reason”; “the inescapable conclusion is...”; etc., are frequently found throughout the verbalized or written thoughts of highly developed people upon the third ray. In mental matters at least, they demonstrate *extreme caution* rather than the carelessness which their reputation often suggests.

When the third ray is the predominating influence, the intellect can be unusually sharp and penetrating. It is not the intellect of the researcher, but of one who can express ideas with refinement, precision and sophistication. Third ray people are the true “intellectuals” even more than those upon the fifth ray. Fifth ray people are much more interested in the level of sensory reality, but those upon the third ray (at least those who lay the emphasis upon abstract thinking) are quite willing to stay in the mind.

The objects of the mind (such as ideas or concepts) become their principal objects of attention, and the close observation of sensory reality is decidedly secondary. Their intellect is prone to penetrate into higher realms of thought rather than into the depths of matter and its minutiae. There will be great patience for creating strands of thought and for weaving them together, but not much patience for the lengthy observation of concrete particulars on the level of the senses.

**Great mental fertility and creativity:** As the spider spins its web, so the third ray thinker spins out thought. The third ray individual is the great *generator* of thought. Just as the fertility of “Mother Earth” is associated with the third or “matter aspect” of divinity, so mental fertility (the ability to generate a great abundance of thought) is associated with the third ray.

The Tibetan says of the third ray type: “In all walks of life he is full of ideas...” While overproductivity may be a problem, third ray people are rarely at a loss to “come up with something.” They have at their disposal a large variety of resourceful approaches to any problem. The old (rather unpleasant!) saying that “there is more than one way to skin a cat” has a decidedly third ray ring to it.

Creativity results from the ability to *combine things in new ways*. The mathematical terms “combinations and permutations” are particularly related to the third ray process. The ultimate extension of the third ray readiness to try many different solutions or approaches to a problem, is the willingness to try *every* solution or approach. If within any system, there are a certain number of elements (or constituent parts) there are mathematical laws to determine exactly how many ways such elements can be combined to yield a given number of distinct combinations.

It can easily be seen that this combining and recombining is one of the main (though certainly not the only) foundations of the creative process. The creative individual generates that which is new—new ways of relating familiar things, new combinations which elicit the response: “Of course! Now, why didn’t I think of that?” Third ray people are willing to try all different sorts of combinations until they hit upon the one (or ones) which meets the immediate need. Through combining and recombining they also create *variety*. One of the principal criteria used to determine creativity is the ability to generate interesting variety. In musical circles, the creativity of a composer is often judged by how many and what kinds of “variations” he can generate upon a particular

theme. Musical works bearing the title, “Theme and Variations” are excellent testimonies to the creative resources of the composer.

Thus, with respect to both generating and combining thoughts, the third ray individual is creative. Creativity, of course, has its aesthetic dimensions. It is not simply the variety of combinations and permutations that determines creativity, but many other subtle and intuitive factors as well—for instance, factors which affect the composition of any *arrangement*. Creativity also involves the intangible dimensions of beauty and appeal. However, in relation to those aspects of creativity which call for the novel or previously ‘unthought-of’ arrangements, and for the resourceful generation of ‘undreamt-of’ possibilities, third ray people excel.

**Ability to modify and qualify for the sake of accuracy in thought:** One of the ways to recognize the writing of individuals who have a great deal of the third ray in their energy system (and especially the *abstract aspect* of the third ray) is by the frequent use of *qualifications*. A qualification modifies a statement in such a way as to emphasize the instances in which the statement does not apply. Qualifications are basically statements of exception or reservation.

Third ray individuals are particularly given to qualifications because of their wide view of the interactive dynamics of all parts within a whole system. The use of qualification is part of the “exactitude in thought” for which evolved third ray individuals are known.

Third ray people are always seeing things “in context,” and when they write or speak, they want the reader or listener to appreciate the entire context also. Consequently, they often write and speak as if there were no such thing as a simple statement, and, of course, they have “reasonable” justifications for their complex sentence structure. Since all parts of any integrated system are inseparably connected, any single event within the system has innumerable, complex ramifications and implications. Simple statements ignore the web of relationships, and lead to unjustified simplifications of thought. Thus, third ray people tend to bring their sensitive awareness of ‘complex connectivity’ into their sentence structure, such that every statement “branches out,” ramifying to include many related, but ancillary points.

They also tend to be eclectic, as described by the Tibetan’s phrase, “the use of the many for the one.” There is a reaching out for a diversity of ideas, and a weaving together of that diversity. These tendencies account for the very richly textured, layered (and complex) quality of third ray thought, writing and speech. Sentences become not straight lines, but connective *webs* weaving together many related ideas. As a result, many sentences become long, involved and difficult to understand.

**Power to understand complex woven patterns and trends:** When one looks at a knot, it is often difficult to know how to begin untying it. In one respect, all of creation is a great *knot* which can be unraveled by those who can follow the complex path of the one all-connecting thread. Although the entire creative process takes place according to law,

and in exact conformity to divine pattern, involution is a great ‘knotting’ process and evolution, a great ‘un-knotting.’ The third ray individual is, indeed, an accomplished ‘knotter’ and (once a certain stage of evolution has been reached) an accomplished ‘un-knotter’ as well. All those mythological “Medusas” and “gorgons” were telling us something daunting about how difficult it is to liberate ourselves from the *living knot* which manifests as the “serpent of illusion.” Knots can be terrible, especially when they are in motion. Just imagine a huge number of extraordinarily lengthy snakes all crawling over, under and around each other in one great mass of inextricable, reptilian chaos. Disentanglement would seem impossible—and dangerous!

In one important sense, all evolving people are trying to become *unraveled*. (From the perspective of the adhesive second ray, we are all seeking to become “unglued!” [i.e., detached]). From years and years of having “tied themselves (and others) in knots,” third ray individuals understand the complexity of the ‘knotting’ process. They are able to follow the convolutions of a thread through all its disappearances and reappearances, all its twisting and turning. When they look at a form, they sense the woven complexity of it. One can imagine what it would be like to follow threads through a complex patterned tapestry. Actual life situations are both far more complex and far more irregular (at least until the divine “pattern in the skies, the model of the plan...” is discovered (See *Esoteric Psychology, Vol. II*, p. 168.)

There are many disciplines which are extraordinarily complex (and abstract) at the same time. Those who have studied astrology closely, for instance, know that they are studying a vast tapestry of interwoven threads of planetary, sidereal and constellational energies. The complexities of astrology can absolutely overwhelm the mind and there is no way for the limited *human* mind to handle it all. There seem to be an almost infinite number of combinations and permutations, and the entire weave is constantly changing its pattern in time. Although people on all the rays study and use astrology, astrology is quintessentially a third ray discipline. The astrologer very gradually learns to *follow* more and more of the multiple lines of energy influence which combine to make all manifested beings and circumstances what they are. Sense is made out of the kaleidoscopic complexity of energies.

Astrology is perhaps the most vast and complex of the sciences, but history, economics, philosophy, etc., all present similar problems. How does one avoid becoming bewildered by complexity? When the third ray is ignorantly used or out of control, it creates unnecessary complexity and confusion. When the clarifying power of the evolutionary process has done its work, third ray individuals excel at elucidating complex and confusing situations for others. They preside over what might be called a ‘liberating disentanglement.’

**Great mental activity and agility:** The hands and feet of the “Weaver” are constantly in motion. The third ray is not only the ray of abstract intelligence, but the ray of *active*



intelligence. On all levels of their being, third ray people are known for their busyness, their great activity.

The farther along a radius one proceeds from the center of a rotating circle, the greater the activity. At the center, all is stillness and peace; symbolically, this is the position of the first ray. But the third ray, symbolically, rules the circumference, the position of greatest speed. Further, the center symbolizes the origin of the idea, while the periphery symbolizes the manifestation of that idea. At the center, the idea to be manifested is sustained by the will, peacefully and silently; however, the process of materialization (symbolically at the periphery) requires rapid, well-coordinated activity.

Many of those upon the third ray think fast, speak fast and move fast. Their purpose is to overcome the limitations of time (ruled by Saturn, the foremost planetary distributor of third ray energy). If the ultimate, spiritual goal of the first ray people is Omnipotence, and that of the second ray people, Omniscience, then *Omnipresence*—the ability to be and do in all places at the same time—is certainly the corresponding goal for those upon the third ray.

Interestingly, during the 20th century, the communications industry (ruled by the third ray and the planets Mercury and Uranus) have made omnipresence almost a reality. Using the telephone and television, it is possible for us to hear, see (and, thus, virtually *be*) everywhere. Third ray people want to overcome space in order to conquer time. At the deepest possible level, they are trying to overcome the pedestrian sequentiality of thought to which their brain structure limits them, as well as the unavoidable sequentiality of activity to which their physical nature limits them. In an ultimate sense, mental speed will allow them to be in touch with *all* thoughts without delay, and physical speed (when infinitely extrapolated) will make possible the god-like power of doing all things simultaneously, *everywhere*. *All-extensive, simultaneous action* is, thus, their metaphysical goal, though naturally, few third ray people realize this. It is such motivations as these which may, in the distant future, be shown to lie at the root of what today manifests in the life of the typical third ray person simply as busyness and overactivity.

Evolved third ray people are noteworthy for their ability to handle a considerable complexity of thought without becoming entangled. Again, we have the analogy of the dexterous spider, who, having spun an intricate web, is able to move all about the web without becoming entangled in it (unlike the spider's victims which most assuredly will). Many of us know what it is to become lost or tangled in a web of our own thought, or ensnared in the intricate 'thought traps' of others. But the adept and adaptable third ray types can move over and through such webs as freely as if they were moving over and through a clear, unencumbered space.

**Skillful communication—the power to be vocal and render into word:** Each ray is associated most particularly with a particular chakra in the etheric body (though, depending upon the stage of evolution, the chakra may change). The third ray is

particularly related to the throat center, and the throat center relates to the formulation of thought, and the communication of formulated thought through word. There is a sense in which the third ray is the most verbal and most vocal of all the rays. A very telling phrase from *Esoteric Psychology, Vol. II*, p. 142, describes this phenomenon:

**Ideas are taken by the third ray aspirant, as they emerge from the elevated consciousness of Those for whom the first ray works and are rendered attractive by the second ray worker (attractive in the esoteric sense) and adapted to the immediate need and *rendered vocal* (emphasis, MDR) by the force of the intellectual third ray types.**

Advanced third ray individuals (indeed, almost all third ray individuals) are particularly concerned with the power of the word to communicate what is thought. In the earlier stages of evolution there may be a tendency to mislead or confuse using words. Third ray people often render themselves “unfit to teach” for this very reason. But later, a tremendous awareness of the power (and limitations) of words develops, and third ray types become extremely articulate.

There is a strong connection between the third or material aspect of divinity, and the use of words to materialize or concretize ideas. Words give *body* (connected with the third or material aspect) to the original idea. According to the Ageless Wisdom, worlds of manifested forms are created through words. The multiplicity of created forms are related to the multiplicity of vibrations which can be expressed through a multiplicity of words. Every created thing is, in actuality, a complex *word*.

Those who have a strong third ray have a tendency to use many words, just as the presence of a strong first ray tends to reduce the flow of words. It takes many words to handle the plethora of detail with which the mental faculties must concern themselves, but relatively few words to assert the spiritual essentials upon which all the detail is based. However, as third ray people begin abstracting themselves from the worlds of form, and enter more and more into intuitive realms, they have considerably less need of many words, *per se*, and more need of “the Word.” Words are, nevertheless, absolutely necessary for manifestation, externalization and explanation—all of these being activities related to the third aspect of divinity, and concerned with making the Divine “Blueprint” objective. Words are, thus, the instrument of choice for those strongly conditioned by the third ray.

**Facility with languages:** An ability closely related to skillful communication, is the ability to understand and speak many languages. Many developed third ray people have the capacity to translate one set of symbols into another—one symbolic language into another. Once there is an understanding of the abstract pattern upon which any particular language is based, then it becomes easy for third ray individuals to fill in the details fluidly. Linguistic ability is the capacity to express the same idea in multiple forms. Third ray people excel at saying the same thing in a multiplicity of ways. The

fluid, form-making capabilities of the activated throat center makes it possible for linguistic abilities to flourish. Mercury is said to be the “God of Eloquence,” and is associated in astrology with the ability to speak fluently and to communicate skillfully. There is much to suggest that Mercury (at one level of its functioning) is a planet bringing in the third ray on one level of its functioning.

**Power to recognize and think within the *blueprint* of the Divine Plan:** One of the highest forms of thought attainable by human beings is thought *within* the Mind of God. This is the prerogative of high initiates, but those strongly upon the third ray are beginning to develop the abstract power to think in this manner. Can anyone dispute the idea that Einstein penetrated certain strata of the Divine Mind in order to bring through his world-transforming concepts? The Divine Plan already exists. The language of man which comes closest to expressing the truth of the Plan is the language of mathematics (higher mathematics). To the degree that the mathematical blueprints of the Plan are accessible to humanity, they are most accessible to developed individuals upon the third ray.

**Power to manipulate:** Manipulation is one of the most characteristic faculties of those strongly upon the third ray. Some unfortunate connotations have grown up around the concept of manipulation, which has become synonymous with a secretive and self-serving *use* of others or the environment. But manipulation, in the pure sense, is related to intelligence, and especially to intelligence as it can be expressed through the hand, or through what might be called ‘the hand of the mind’ (i.e., the adaptive, arranging power of the mind). One of the major derivations of the word “manipulate,” arises from the Latin word “manipulus” which means “handful.” The word “man” is associated both with “mind” and “hand.” In many respects, man is distinguished from the animal by what man can do with his mind, and with the expression of that mind, the hand.

The expert manipulator makes intelligent changes. At any given time, the elements or parts of any whole are arranged in a certain configuration. By making adept and timely changes in that configuration the purposes of intelligent evolution can be served. Developed third ray people are adept at making a constant series of intelligent changes and rearrangements so that their purposes can be successfully materialized in the world of form. They manipulate the environment in order to prepare it for manifestation. They make sure that circumstances are “so arranged” that when a thoughtform to be manifested moves towards materialization, it is not destroyed or dissipated by an improperly configured arrangement of material forces. Skillful manipulation is thus necessary for manifestation. In this respect, those upon the third ray are magicians who can “make things happen” (i.e., bring about materialization), to no small extent, through the power of the word.

It should be noted that, with respect to manifestation, there is a strong similarity between third and seventh ray functioning. Both types of workers are intent upon manifestation, but seventh ray workers are much more precise and polished. Third ray

workers remain more fluid, flexible, adaptable and ‘a-sequential.’ Seventh ray workers are more predictable, regular and sequential in their approach. Those upon the seventh ray are both magicians and ritualists; those upon the third ray are only magicians.

Finally, it should be said that the Tibetan Teacher bestows great dignity upon the word “manipulator.” When essentializing the Monadic functions of those upon the first three rays, He describes them as the “Director” (first ray), the “Teacher” (second ray) and the “Manipulator” (third ray). Being an expert manipulator is, thus, one of the highest expressions of divinity, an expression most associated with the objectification of Divine Intelligence. The kind of manipulation at which developed third ray types eventually excel, is the manipulation of energy currents, especially as they emanate from planetary, sidereal and constellational entities, and from the representatives of such entities upon Earth.

**Ability to plan and strategize:** The third ray, like every other ray (and especially the three “rays of aspect”) has more than one side to its nature. There is a decidedly abstract side about which much has already been discussed. There is also a side which is far more concrete, and more related to activity within the lower worlds of form, than activity within the realms of higher thought. Third ray individuals upon these different aspects of the third ray are very different from one another—one abstract and rather impractical in a worldly sense; the other quite worldly, materially-minded and practical.

Plan-making and strategizing can relate to either aspect of the third ray. There are the vast plans as they are prepared in the Divine Mind, and certainly there is a strategy (a very patient strategy!) for the execution of those plans. Then there is the facility for planning which lies closer to the practical activities of the average individual. Whatever the arena of activity, third ray individuals are actuated by “the urge to formulate a plan.” A plan is a program or sequence of activities for actualizing an objective. Plans are meant to bring ideas into manifestation. Third ray planning is fairly abstract, and quite fluid and adaptable, always ready for anything that might “come up” (also known as contingencies).

The game of chess is a perfect symbol of the third ray method of planning. A general strategy is worked out, but it is absolutely necessary that the player’s approach remain fluid so that he can adapt to the *moves* made by his opponent. The objective never changes—to win the game. The method of winning may be fixed in mind at the outset of the game, or perhaps after the first move or two, but within the overall strategy, there must be numerous fluid and responsive sub-strategies, so that one’s plan does not become rigid, detectable and easily thwarted.

Planning and strategic skills also incorporate the third ray love of speculation—of projecting possibilities and probabilities into the future. There is a sense in which those upon the third ray love to “play games.” Games are tests of intelligence and adaptability. A player must always have his wits about him. There are a firm set of rules, but within

the rules, all kinds of variations are allowable, and it is this variety of approaches which the third ray individual also loves. A third ray person might well be described as ‘a fluid point of intelligence moving towards a more advantageous position.’ In this phrase the dynamics of the process of evolution are suggested, and it is the third ray, above all others, which exemplifies the “power to evolve.”

**Great activity and adaptability:** Much has already been said about the ability of third ray individuals to remain active and adaptable, especially at the mental level. It is also completely true upon the physical level, and the third ray produces some of the world’s *busiest* people. Excessive ‘busyness’ and overactivity are excellent methods of identifying those who are strongly upon the third ray.

Adaptability is the capacity to change as circumstances require, and as intention directs. The “one-line” approach may work at times, but at other times changing conditions require changing strategies. The adaptable person is so intelligently flexible that he is never placed at a disadvantage by changes of conditions. Adaptability is literally *intelligence in action*, or as the best known name for the third ray suggests—“Active Intelligence.” Never at a loss, never pinned down, never taken by surprise, never having to say “my hands are tied”—these are some of the advantages which arise from the cultivation of third ray adaptability.

**Ability to understand economy and be economical:** There are three primary laws in our Solar System: the Law of Synthesis (first ray), the Law of Attraction (second ray) and the Law of Economy (third ray). Economy is related especially to the third or matter aspect. The word “economy” derives from the Greek word “oikonomos” which means “household manager.” In astrology, the sign Cancer is related to the house or home (a person’s first and most fundamental house or home being the personality vehicles or fields which *house* [or provide a home for] his soul). Interestingly, the constellation Cancer is also the primary constellation through which the third Ray of Active Intelligence reaches the earth.

What all this means is that the personality must be managed economically. On material levels (on all levels of the personality, in fact), one must accomplish the most with the least expenditure of energy. (Cancerians, incidentally, are known for their economical streak). Upon the level of physical activity where the more materially oriented third ray individuals focus, it is the factor of applied intelligence which determines whether action will be economical or not. Knowing exactly what to do and the most efficient means of doing it (both of which are a function of intelligence) are necessary for true economy.

It should be remembered that the third ray actually includes the four “rays of attribute” (the fourth, fifth, sixth and seventh rays). It is these rays which are responsible for bringing ideas more and more deeply into form until (under the influence of the seventh ray) they are completely and perfectly *grounded*.

Individuals upon the third ray eventually become adept at the expedient management of energy. They know the meaning of the “line of least resistance” (the line, which when found, prevents the over-expenditure of energy through unnecessary friction). As an example, the efficiency of any engine is determined by how smoothly it runs (i.e., the extent of “wear and tear” involved in its normal functioning, and how much energy it loses through overheating caused by friction). Finding the line of least resistance (the line of ‘minimal friction’), third ray types learn how to avoid unnecessary waste. At first a third ray person may waste quite a bit of energy in overactivity, but eventually, intelligence becomes so acute, that just the right amount of energy is applied to effect a certain end. Then the Law of Economy can be properly fulfilled in all acts.

Of course economy must be made to serve love. The Law of Economy was the preeminent law of the earlier solar system, which was qualified by the third ray, but the Law of Attraction (the emanating source of the Law of Love) is the primary law of our present solar system. Economically serving the line of least resistance is only of value if *loving purpose* is guiding the entire enterprise. Lovelessly and purposelessly following the line of least resistance may be intelligent, but it is amoral and futile. Morality makes its appearance with the loving and cohesive energy of the second ray, just as purposeful action relates to the first ray.

It should also be remembered that the modern science of economics is a very complex and intricate science, and a very *indefinite* one at that. The principle of *relativity* is found throughout it, for, the value of goods and services is always fluctuating. The third ray capacity for understanding complex and fluid energy interrelationships makes economics a natural field of interest for those well-endowed with this ray.

**Facility for understanding and handling money; philanthropy:** This is one of the prime third ray aptitudes. The ability to manipulate ideas is one pole of third ray activity; handling the “crystallized energy” called money is the other. We may be tempted to think of money as something quite tangible and definite, but really, the value or worth which money represents is entirely fluid, and is always changing. The value of currency goes up and down depending upon such factors as inflation and rates of exchange. This relativistic, ever changing flux is a perfect field of activity for the expression of third ray aptitudes.

Money is also an energy which facilitates the materialization of desires, and the third ray is the foremost ray of manifestation (for it includes and synthesizes the lesser four). Those who control money (in our present society, at least), control the processes of manifestation.

From another point of view, money is an abstraction and an intangible. It is a symbolic system in which abstract numerical values are assigned to all concrete things. Instead of dealing with the things themselves, those who handle money translate all the particular characteristics of any given thing into one abstraction—its so-called *value*, its

worth. At its worst, money serves as a common denominator which robs things of their own, unique value, and substitutes instead an artificial, abstract value which has nothing to do with the *essential quality* of the “things in themselves.”

Money can take many complicated forms—stocks, bonds, certificates, notes, and numerous other financial instruments. Keeping track of the behavior of these various forms of money requires a high degree of active intelligence, and a gift for abstraction sufficient to spot trends and patterns in a flux of changing values. Such trends and patterns might be utterly invisible or bewildering to those incapable of following so many interdependent variables.

**Philanthropy:** One of the special aptitudes of the developed third ray individual is the gift for amassing and giving away large sums of money. Obviously, the love aspect of the soul must be activated or the impulse to give would not be present. The philanthropist, through the intelligent distribution of money, makes it possible for others to fulfill their desires—i.e., materialize their desires. The connection of philanthropy to the third divine aspect (the material aspect) is thus clear. The principle gift of first ray people is power; second ray people bestow love and the light of wisdom—the power to see; third ray people (along the matter line) transform people’s wishes into physical plane realities.

**Executive and business aptitudes:** Business can be considered the art of making things happen in the most efficient way. From the foregoing paragraphs, it becomes obvious that the third ray is particularly related to business. Economical aptitudes and resourceful intelligence are the main necessities for a good business person.

Business is much involved with “barter and exchange.” An understanding of values, and the ability to see all things *abstractly*, in terms of their monetary value is indispensable. Here, on what is perhaps a lower turn of the spiral, we again see that to the third ray individual, a thing is not seen as the “thing in itself” but as a ‘thing in relation’ to the fluctuating state or value of other things. To the abstract third ray philosopher, every thing has meaning, and is part of a broad network of relationships; to the abstracting business person, a thing is seen (at least part of the time) not for what it essentially is, but in terms of its monetary value—i.e., its relation to other things is seen purely in terms of a form of energy, the concretized energy of prana (money).

One who runs a business has to be able to oversee the details of a complex enterprise. Everything is “happening at the same time,” and the executive must stay abreast of all developments. In one respect, the executive must have his hand (or the ‘hand of his mind’) in everything. The energy of the third ray gives the ability to be the “spider at the center.” Negatively this can be the glamor of meddlesomeness, but positively it is the ability to stand at the center and yet have a part of oneself intelligently operative in a wide range of peripheral activities. More than the third ray is required to make a successful executive, but third ray aptitudes can ensure that all business activities are intelligently

coordinated, and that the “right hand knows what the left hand is doing.” Of course, the ideal executive, like the ideal spider, has far more than two hands!

### **Some Weaknesses Characteristic of Those upon the Third Ray**

- Intellectual pride
- Excessive criticism
- Vague and overly-complex thought and expression of thought
- Perplexity and confusion
- Absent-mindedness
- Excessive thinking without practical action
- Inaccuracy in practical detail; carelessness
- Manipulative and calculating
- Opportunism
- Deviousness, deceitfulness, untruth
- Chameleon-like over-adaptability
- Amoral materialism
- Hyperactivity, restlessness, wasted motion and rush
- Disorder and chaos
- Tendency to be “spread too thin” scatter
- Constant preoccupation and ‘busyness’

**Intellectual pride:** For every ray there is a different form of pride. Pride is related specifically to personality focus, the attitude characterized as having the “eyes upon the little self.” Usually pride is associated with a particular faculty or capacity which is quite highly developed in an individual. Individuals on each ray characteristically do certain things better than individuals on other rays. Third ray individuals are the great thinkers and intellectuals, and thus, until humility through proper perspective is an accomplished fact, pride of intellect is a strong tendency.

Those upon the third ray can often “think circles” (and “talk circles”) a-round others. They have speed, agility, flexibility, fluidity, versatility, etc., both of thought and speech. There may be a tendency to parade intellectual virtuosity—in short, to be a mental show-off. In abstract types, the pride may center around a finesse in handling abstract



concepts; in the more material types, intellectual pride may center around being 'smarter' than others in putting together clever deals or in making money.

Such a strong focus upon (and satisfaction with) intellectual operations, puts a great distance between such people and the reality of life. The goodness of everyday life becomes intellectualized; life is manipulated rather than lived. Feelings and non-mental responses are undervalued and explained away. The result is alienation.

The intellect, it is said, makes a good servant but a poor master. Just as Moses could not enter the "Promised Land," so the intellect alone will never see reality. Only when intellect becomes the servant of unitive soul consciousness, does mentality fulfill its proper role. Intellect must be a servant of light, a means of helping others live more intelligently. Then instead of being proud of their own mental prowess, third ray individuals may take a legitimate pride in how well they have helped others learn to think.

**Excessive criticism:** Those on certain of the rays are more inclined to be destructively critical than those on others. In general, those upon the 1-3-5-7 line are the most critical, and the sixth ray may also induce considerable criticism and intolerance. Second and fourth ray individuals attempt to avoid the critical approach.

Third ray people tend to criticize others for the way they think, speak and write. They are critical of what they perceive as a general lack of intelligence, while fifth ray people criticize others for inaccuracy and non-factuality, for doing things that don't "make sense." Third ray criticism is more related to mental pride. Occasionally, those upon the wisdom aspect of the second ray may criticize others for being insufficiently learned (and thus incomplete in their point of view), but third ray criticism does not target the unlearned so much as those who lack the ability to think and express themselves intelligently.

In all fairness it must be remembered that criticism (broadly understood) is one the most reliable ways of reaching truth. The word "criticism" derives from the Greek, "kritikos" which means "able to discern or judge." Criticism, then, is a method of evaluation. The fields of literary criticism and philosophical criticism are legitimate fields, and the film, art and music critics perform a valuable service. Critics challenge the integrity and quality of whatever they examine. They determine the degree of intelligence that went into the creation of any whole.

The question at issue is whether the high standard of intelligence to which third ray critics hold others and their works is used constructively as a spur to improvement, or pridefully and destructively so that they can shine at the expense of that which they criticize.

**Vague and overly-complex thought and expression of thought:** Sometimes it is extremely hard to understand the thought, speech or writing of those strongly influ-

enced by the third ray. They think and express themselves in a manner that is too complex, too involved, and overall, too vague and abstract—insufficiently related to the concrete levels of reality. There may also be such a constant changeability and fluidity of expression, that the outlines of what is said and written become indistinct and uncertain.

Third ray people reach afar eclectically, and weave a great diversity of things into the same fabric. The result is often a multilevel, multi-textured agglomeration that is difficult to understand. Such people also need to ask themselves, “How many points of view are really required?” There is a third ray tendency to see the same issue from so many points of view (all around the subject) that a confusing proliferation of possible interpretations results. The mind becomes overburdened and the capacity for clear action paralyzed.

Simplicity and concreteness are the two prime necessities for these abuses. The desire to show a thing in *all* its relationships and ramifications is commendable, but very difficult to accomplish given the linearizing and other limitations of present language. Ray three individuals must be careful not to weave together too many threads, even though all the threads may be, in fact, related.

People’s digestion and assimilation process, whether physical or mental, depends upon ingesting relatively small, manageable ‘bites’ of nourishment. With much third ray writing and speaking, the reader or listener has difficulty separating what he receives into ‘bites’ of a digestible, assimilable size.

Third ray people also need simply to learn to “cut through.” There is no need to present the full complexity of everything, or to include all ramifications. Sometimes a simple, synthetic, all-embracing statement is just what is required. Third ray people need to practice the art of epitomizing. For instance, can a third ray person learn to summarize an entire chapter, an entire lecture, or even an entire book in one or two sentences (or in one or two words)? If so, a much needed skill is being developed.

**Perplexity and confusion:** These qualities follow upon the ones just discussed. Third ray people are often perplexing and perplexed, confusing and confused. Too many things are jumbled together and no clear outlines can be seen. Eventually, they learn how to lead others out of perplexity and confusion. They master the capacity to preserve delineation within a state of flux.

**Absent-mindedness:** This is one of the more humorous third ray foibles. Many a third ray person (especially with an abstract emphasis) is justly caricatured as an “absent-minded professor.” The reason third ray people along the abstract line fall into this problem is easy to see; they are so focused in the world of thought, that they mismanage the world of the senses. They care so much about that which is abstract, that they stumble over what is concrete. Their gaze is turned inward towards the world of mentation and ideation, and not outward towards the world of experience. The result

is inefficient physical plane living; interestingly, efficiency is one of the strong qualities of those who function upon the more material aspect of the third ray (cf., *Glamour: A World Problem*, p. 122).

Perhaps of all the ray types (possibly excluding sixth ray people) those upon the third ray need to learn to “*be here now*.” As historians their minds range over the past; as futurists and speculators their minds project far ahead of their own time; as philosophers their minds scan the empyrean—straight *up*. *Down* is the only direction they dislike, unless it is the ‘down’ of materialistic preoccupation, which, itself is so absorbing, as to make a person extremely unresponsive and, thus, virtually *absent* from the present moment. A still and centered position is really what is needed, but it is activity, and action on the periphery that third ray people seem to prefer. Excessive motion must stop in order for *presence* to be achieved. First ray individuals, who particularly practice the “technique of the Presence,” easily master centralization and stillness; they stand motionless at the point of power—the “still point of the turning world.” If third ray individuals wish to stop being *absent*, they must stop (at least, for a time) their restless, peripheral activity.

**Excessive thinking without practical action:** Third ray people are extraordinarily adept at thinking about thinking; if they tire of that, they can throw themselves into thinking about thinking about thinking, etc. Their motor is racing but they are not “in gear.” Thus there is *motion*, but no *action*. This applies particularly to the abstract type; the more material type of third ray individual may, conversely, always be “on the go” without taking sufficient time to think (at least about motives). Still others instantly translate thought into action, so that restless physical activity becomes the direct reflection of a restless mind.

Complete absorption in what might be called the ‘motions of mind’ can be a very seductive pastime. Third ray people have minds that are so fertile, complex and filled with activity that the consciousness easily becomes ensnared. The result: preoccupation followed by futility. Futility is the nemesis of the overactive, under-organized third ray type.

The antidote is simple; translate thought into intelligent action, and make sure action is a true representative of intelligent thought. Of course, those upon the abstract side of the third ray will naturally think more than they act, and those upon the more practical, concrete side, will naturally act more than they philosophize about their action. But some connection must be maintained, or futility is the inescapable result.

On a practical level, energy must be redistributed from the mind and the throat center to the other personality vehicles and other etheric centers. Whenever there is an overemphasis of any aspect of the personality, there will be an excessive functioning of the particular etheric center correlated with that aspect. The flow of energy through a center is altered by a deliberate change of personal activity. Those who think too much

must simply begin to act, no matter how meaningless and uncertain action may initially seem.

**Inaccuracy in practical detail; carelessness:** Third ray people have the happy distinction of not worrying themselves and others over trifles. Of course, what they consider *trifles*, others may see as matters of importance. It must be remembered that third ray people cultivate wide views and see things, often, in terms of abstractions and generalities. Unless other rays provide countervailing influences, such people simply can't be bothered with petty little things that slow their level of activity. They want to move quickly from one thing to another, and are irked considerably if forced to deal with "picky little points." The result is that there are certain tasks well suited to third ray types, and others of which they would only "mess up" through carelessness and negligence.

When considering the details of an abstract blueprint or design, third ray people tend to be very careful. Similarly, when attempting to find just the right word or phrase for the expression of a lofty philosophical concept, they often display no end of patience and concentration. But when handling mundane, concrete particulars (which are devoid of mental interest), these people could not be less concerned. The extent of their accuracy varies directly with the degree of their interest; since they are quite uninterested in practical details (delegating so-called "trivia" to others at every possible opportunity), their accuracy in such matters cannot be trusted.

**Manipulative and calculating:** As we discussed, skillful manipulation is an excellent ability when rightly motivated and rightly applied. Of course, it is also very possible that third ray types will "play chess with life," moving people around as they would move pawns. They have the unfortunate habit of *using* people, working upon people from the "outside in" in order to make them do whatever may be desired.

It is all too easy for intelligent, third ray people to fall into the trap of becoming self-serving manipulators. They seem to know just what to do or say to "push someone's buttons," thereby eliciting the response they desire. This of course, indicates a profound distrust in the innate worth and goodness of people. Those who always want things their way and, to that end, are forever "pulling strings" behind the scenes, are not pursuing the "Path of Light." Working upon people from the "outside in" is, in fact, the way the spiritual enemies of humanity choose to work. Such evil entities are unable to evoke the heart and soul; instead they attempt to influence (via the permanent atoms) the matter or "lunar" aspect.

The antidote to all these *machinations* (a revealing word) is the cultivation of a trusting and spontaneous response to people and circumstances. Even if the third ray individual thinks he knows what is coming, and how to act to bend things in his favor, he should deliberately release circumstances from the grip of his calculating mind, and let things happen as they will, unpredictably, spontaneously. The designs of his small personal

will may not manifest as previously, but the intentions of his soul, and of the soul of the individual he otherwise might manipulate, stand a much better chance of actualization. Trusting in the innate value and goodness of people, and in the supreme value and goodness of the Divine Plan is the key to release. The person who continually manipulates others is wrapping himself ever more deeply in the folds of matter, and ensnaring himself ever more completely in the web of illusion. Who wants to be bound hand and foot in chains of his own making?

**Opportunism:** Third ray people are constantly *making* opportunities for themselves. This is not necessarily a destructive practice as long as their opportunism does no violence to the working out of the Divine Plan—but so often it does. There is a vast difference between recognizing spiritual opportunity when presented, and making an opportunity which only disrupts the rhythm of beneficial processes already in motion.

Part of the problem is overactivity and lack of trust. Overactive third ray people cannot stand to wait while the correct (i.e., spiritual) design unfolds. Often, they would rather *do* something amiss, than *do* nothing at all. Rather than wait, their tendency is to actively arrange for the manifestation of their *own* design, which is almost always inferior to the one which a greater and wiser Intelligence intended. They think they have seized opportunity, when, in fact, they have only delayed the working out of an aspect of the Plan. They do not trust in the wisdom, goodness and *natural unfolding* of the Divine Plan. If third ray people were more in touch with their own *center*, instead of merely with the externality of themselves, they might learn not to interfere with the often slow and gentle processes leading to the working out of the ‘central design’ within each person. Instead of eagerly seizing opportunity, as they usually do, they might *seize the opportunity to do nothing*, thus letting good things be.

Also, there is a high degree of selfish self-interest in many third ray people; they are always ready to turn any circumstance to their own ends. This is far different from being ready to adapt any circumstance to the manifestation of the Divine Plan. Rather, it is the intelligent use of unfolding events to further selfish aims. Essentially, this is nothing but a feat of manipulative coercion which distorts the true design inherent in the unfolding pattern of circumstances.

The attitude of selfless waiting must be cultivated, and a refusal to impose lesser, personal plans upon greater, impersonal ones. Unless the patience to realize the larger Plan is cultivated, restless opportunism will only result in wasted energy, and lead to what might be called ‘energy knots,’ which must be laboriously untied before further progress can be made.

**Deviousness, deceitfulness, untruth:** People upon the third ray can easily “get around” many things, They do not move in a straight line like those upon the first and sixth rays; rather, their path is circuitous, and they can easily evade and avoid that which they wish to escape. Their facility for fluid evasion makes it easy for them to hide from the truth,

or avoid those circumstances in which the truth must be told. Also, truth is related to essence, to the core of any entity, and third ray individuals have a natural resonance with the ‘covering’ or ‘energetic clothing’ which surrounds the essential core. If the first ray relates to the positive nucleus of an atom (and all entities are really atoms), then the third ray relates to the electron shells. In sum, third ray people find it easy to cover the light of truth; deviate from the straight expression of truth; mislead through vagueness, innuendo or implication; ‘complexify’ so that the clear lines of truth do not shine forth; and, in general, (through the ‘fine art of falsehood’) remain ensnared in the web of illusion (since it is the truth that sets one free).

Interestingly, when considering the trinity of Goodness, Truth and Beauty, the third ray is particularly associated with *Truth*. Also, the old adage enjoins people to learn to “*spea*k the truth,” thus connecting truth with the vocal function, with the throat, and hence with the third ray. The very thing which third ray individuals so often *abuse* during the early part of evolution (in this case, the spoken word), is that which they must *express* during the later. This is true for those upon all the rays, though, naturally, the principle or function abused differs with each.

The ready antidote to all this mendacity is to “tell it like it is.” Without evasion, equivocation or any mental reservation, the pure truth must be *sounded*, regardless of consequences to the ‘sounder,’ and even though there might be sufficient cleverness to “get away with” not sounding the truth. The involitional resonance of the third ray, makes third ray people masters in the art of the “cover-up,” therefore, upon the Path of discipleship and initiation, no veiling or cloaking of the truth can be allowed, no matter how easily a misleading veil of words could be thrown around the clear enunciation of things as they are. Truth is evolutionary; lie is involitional. The “devil” is the “father of lies”; from one point of view, the devil is nothing but the quintessence of involitional energy. For third ray people, evolution means unwrapping, disrobing, and unveiling what they have concealed (and can so adeptly conceal). For third ray people who are ever spinning garments to cover the truth, evolution means learning how to stand *naked*—expressing the “naked truth.”

**Chameleon-like over-adaptability:** The chameleon changes colors to blend with circumstances. This is protective, a survival tactic. Chameleons do not maintain their natural appearance in the presence of hostile or threatening circumstances; neither do “human chameleons.” Through a facile ability to change according to external influences, human chameleons save their skin but lose their soul. The soul is the core, and the core does not change. The purpose of evolution is for the soul to express through form, but if that soul is always being disguised in the interests of personal survival, it does not express, and the world is deprived of its quality. Evolutionary intent is thus thwarted.

Third ray people need to find their center, and cultivate the stability to stand as representatives of that center. Frequently they are focused upon externals; even the

mind, the main focus of their attention, is an external when compared to the soul. Outer effect weighs lightly on the scale of spiritual values compared to inner integrity. This is not an easy lesson to learn, because it is hard to stop doing something one does so well, something that has helped one survive personally and physically for a long time. Change can be both a blessing and a curse. Adaptability is a sign of intelligence, but will adaptability serve a lower intelligence or the higher intelligence of the soul? Third ray people must learn when to change and when not to. When change serves the realization of soul intent, it is the spiritually intelligent thing to do. When it serves only to disguise the manifestation of the soul, it is anti-evolutionary.

**Amoral materialism:** Intellect itself has no morality; neither good nor evil in itself, it can serve both equally. Those who become overly-absorbed in mind (especially in mind as it relates to matter) may insufficiently express the qualities of the heart. For a number of third ray people, it is not what they do that counts, but how well they do it. They do not question the moral value of what they are doing, but only the excellence of their performance. As an example, suppose a person works as an advertising executive for a tobacco company. He ignores the mountains of proof regarding the very dangerous effects of tobacco smoking, and instead concentrates on finding better and better ways to convince the public to purchase an increasing number of cigarettes. He becomes a real expert in designing persuasive approaches to the public, and due to his methods and tactics, sales rise dramatically. Perhaps he congratulates himself upon a job well done; after all, his keen intelligence has improved job performance. Is such a person a success or a failure? Perhaps both: an intellectual success and a moral failure. His objectives have been purely mental and materialistic and he has ignored the promptings of his own soul which is inherently altruistic; the soul cares for the welfare of others.

Third ray people need to be very clear with themselves about “ends and means.” Right relationship between ends and means is a reflection of right relationship between the soul and the personality. Love is the moral force; intellect is not. When third ray individuals suffuse their abundant intelligence with love, they save themselves from pure materialism.

**Hyperactivity, restlessness, wasted motion and rush:** Motion is no substitute for action and “haste makes waste.” Meaningless or undirected activity is a useless expenditure of energy. As previously stated, the third ray individual frequently functions (and rightfully) at the periphery of the wheel, where speed is excessive. There is nothing wrong with rapidity; actually, in the third ray province of activity, it is often required, but unplanned, unguided, undirected activity is a temptation, because third ray people fall in love with activity for its own sake, regardless of whether it is accomplishing anything.

The obvious corrective is to think before acting, and to intend love before thinking. Otherwise third ray people fall victim to mistaking great activity for great accomplishment, and end bitterly in the belated realization of futility. Hyperactivity is what might

be called the ‘veil of locomotion’ standing between the third ray individual and the perception of reality. Reality can only be perceived in stillness; *Stillness* is, in fact, the “Integration Formula” for those upon the third ray. Hyperactivity and restlessness stir up the energy fields of the personality. As no one can see the bottom of a pond when its waters are stirred up (regardless of how essentially clear the water may be), so no one can envision reality and the soul’s plan when the various grades of matter in the personality energy fields are stirred up. Excessive activity generates spiritual blindness; often (even if unconsciously) excessive activity is used precisely for this purpose, because it prevents an individual from having to see the face of reality (with the attendant pain of revelation), and yet it conveys the satisfying, ego-gratifying feeling of having actually achieved something significant.

**Disorder and chaos:** Unless their energy fields are modified by some other ray such as the fifth or the seventh, third ray people are not among the most orderly. In fact, they may despise order. Rather than do one thing at a time in a proper sequence, they prefer to do many things at once in a random sequence. Rather than have a “place for everything and everything in its place,” they may prefer living in an environment consisting of heaps and piles. External appearances, let us remember, are simply not important to most third ray types—especially to those upon the more abstract side of this ray.

The love of speed and spontaneously adaptive action are two reasons why order is not dear to many people whose strongest ray influence is the third. Orderliness *seems* to reduce speed. (In fact, orderly procedure can increase speed and efficiency, especially if the procedure is a well-practiced one.) Adherence to “rules of order” also *seems* to constrain freedom of action, and the third ray type insists upon being flexible, fluid and adaptable. Third ray people do not like to be “tied down” to any highly structured course of action.

The cost of third ray disorder is chaos and nonaccomplishment—again futility. It is ironic that those who want to accomplish so much (either in the world of thought or in the world of concrete actions) often end by accomplishing so little because of chaotic procedures.

The antidote is restraint and redirecting of activity. Activity is not an end in itself, as illusory pleasant as it may be. Right action proceeds according to rule and law. Let us remember that third ray people, capitalizing upon their flexibility, often succeed in evading or circumventing the law. But the law is *economical* and saves people energy. Following the law spares them from the futility and waste of chaotic action. There is beauty to the third ray *ideal* of simultaneity (i.e., ‘all-at-once-ness’), but most people simply are not ready for it; they have to “get things straight” first. The simultaneous performance of multiple activities on multiple levels may eventually be possible (and the dexterous third ray individual may eventually become accomplished in “many-armed,” “Shiva-like” activity), but “first things first.”



**Tendency to be “spread too thin”; scatter:** “Too many irons in the fire”; “too many fingers in the pie”; “too many things going”—these are common third ray problems. Life becomes totally centrifugal (flying off at tangents), rather than centripetal (converging towards center). Third ray people are driven by the vision of much accomplishment. They love variety and have the intelligence and flexibility to put their hands to many kinds of activity. But so often there is no synthesis to their multiple pursuits; they are like the proverbial cowboy who “jumped on his horse and rode off in all directions.”

In such cases, activity must not outstrip intelligent coordination. Many things half-done do not add up to much. It is as if, when digging for water, one digs many shallow wells which never reach the water table, whereas one deep well would have done the job. There is much that can be said for versatility, and the ability to appreciate (and even do) many things, but where uncoordinated *scatter* is present, the spectre of futility looms. “To what end all this diversity of activity?” the third ray person must ask. If there is a worthy end, and every activity contributes to the fulfillment of that end, then the strain of a very broad spread of interests may be spiritually worth while, but otherwise, it is better to do a few things well, than many things not so well. There is a place for the “*jack of all trades*,” but eventually the spiritually inclined individual must learn to become a *Master*.

**Constant preoccupation and ‘busyness’:** Preoccupation can be a defense against spiritual impression. The rhythmic alternation of activity and rest are important in the life of the disciple; this rhythmic alternation is something which third ray people (who are usually “constantly *on*”) need to learn. Activity is for expression; stillness is for reception. Third ray types manifest, and (especially the more material types) are constantly ‘out-putting.’ But where is the nourishment they need, if they are to generate ‘out-puts’ of a high quality? Their preoccupation prevents them from receiving it.

Preoccupation and ‘busyness’ also prevent relationship by deflecting the approach of others. It is hard to approach a rapidly spinning wheel; one is tossed off. The relationships prevented are not only horizontal relationships, person to person. Vertical relationships are prevented as well—relationships such as that between soul and personality, or between Master and chela.

In short, preoccupation and ‘busyness’ prevent alignment, and thus prevent spiritual contact. They are spiritually counterproductive, and tend to hold an individual within the bounds of the familiar and the customary. Growth comes through the *new*, but there must be an opportunity for the new to enter. Third ray people need to learn the kind of cessation of activity which provides opportunity for entry.



## RAY IV

### The Ray of Harmony Through Conflict

#### **Some Strengths Characteristic of Those upon the Fourth Ray**

- Facility for bringing harmony out of conflict
- Capacity to grow spiritually and psychologically through constant struggle and crisis
- Capacity to reconcile
- Facility for achieving “at-one-ment”
- Facility for compromise, mediation and bridging
- Capacity for creative living through skill-in-action
- Love of beauty and the capacity to create or express it
- Refinement of artistic and aesthetic sensibilities
- Strong imagination and intuition
- Love of color
- Strong sense of drama
- Ability to amuse, delight and entertain
- Musicality
- Literary abilities via creative imagination
- Spontaneity and improvisation
- Fighting spirit
- Ability to make peace

**Facility for bringing harmony out of conflict:** The name of the fourth ray is the “Ray of Harmony Through Conflict.” It is, perhaps, the most unusual name attached to any of the rays, and describes in a wonderfully clear way the psychospiritual process most characteristic of individuals upon the fourth ray.

We are not here dealing with the process of conflict alone. All members of the human kingdom are more or less constantly embroiled in conflict. Humanity, itself, is a kingdom of nature which, according to the Ageless Wisdom Teaching, suffers more conflict than any other kingdom. In addition, life on Earth is a process of constant conflict, constant pulls and counter pulls. The symbol for the Earth is an even-armed

cross enclosed within a circle. The cross, from one point of view, is a symbol of the agony of conflict—the cross-pulls, and cross-purposes that tear at the integrity of any living being and make it suffer.

When considering the lives of most highly evolved people, and spiritual aspirants and disciples, conflict is constantly to be seen. Each of the energy fields within the human personality is inclined to assert itself and struggle against the other fields. At a certain point in evolution, the soul field itself comes into mortal combat with the combined personality fields. This struggle is unavoidable no matter what the rays of the individual involved. So conflict is ubiquitous in humanity, and is not found exclusively in the lives of those upon the fourth ray, though it *is* found very prominently in the lives of such people.

Conflict is an antagonism of energies, the mutual interference of two or more energies. The word “conflict” is derived from the Latin word “conflictus,” which is defined as “the act of striking together.” Conflict depends upon the interaction of *two* (at the very least), and upon the hostile, repellent, discordant relationship between the two. In a conflict, each element tries to preserve its own particular structure or integrity without any accommodation or modification. Without mutual modification of structure or energy, the two will remain discordant, mutually disruptive, destructively *striking* against one another.

The fourth ray harmonizing process calls for mutual attuning, for a give-and-take which modifies the energy structure of each combatant (be the combatant a person or a thing) so that contact becomes less abrasive and discordant. Two entities in conflict must *change* if they are to “get along.” They must each adjust in certain respects (modulating their energies) so that contact does not become a clash.

Fourth ray people are both intent upon harmony, *and* extraordinarily aware of conflict. At times they may seem to enjoy the exhilaration of conflict for its own sake, but the true fourth ray person is not content to stay within a conflicted situation without moving towards resolution and reconciliation. The classical fourth ray conflict is different from conflicts of those upon some of the other rays (rays one and six, most notably), in that the individual conditioned by the fourth ray does not particularly aim at the defeat or overcoming of the ‘opponent,’ but rather at harmonizing, “at-one-ing,” or reconciliation with the opponent. The ray four approach sees value in *all* the conflicting parties and does not seek to stamp out or annihilate certain of them, as those upon the first and sixth rays might tend to do. Even if the present form or state of manifestation of certain combatants or opponents is seen to be negative, their essence and energy are seen as positive, salvageable and capable of transformation.

What is most important is that the fourth ray combatant is not willing to *cut himself off* from his opponent. Whether the battle is external or internal, the warrior upon the fourth ray considers that, by some means, *all* must win, just as all must, in some respect,

lose. There is no severing action. Even when a seeming victory of one combatant does occur, it is immediately followed by the elevation of the best attributes of the vanquished combatant, so that that combatant too may participate in the larger victory.

The achievement of harmony, thus, is never an easy, straightforward matter, because many conflicting factors have to be mutually attuned. This can be a laborious and time-consuming process which, at times, seems to produce even more conflict than originally existed. For instance, people working vigorously to harmonize their personal relationships may get into quite a number of fights as various personal issues are raised for discussion. But the motive is harmony and peace, and eventually, the clashes along the way are worked through and adjusted.

Fourth ray people have an extraordinary facility for finding ways to transform conflicted situations into harmonious ones. A considerable amount of skill and intelligence of a mediatory kind are required for success in this delicate art. Also, a fine sense of *beauty* is required. Unresolved conflict is, essentially, ugliness. Esoterically, conflict has a “sound” and that sound is discordant. Harmony, on the other hand, is a key ingredient in beauty. The fourth ray is also called the “Ray of Harmony, Beauty and Art.” Fourth ray people not only bring harmony out of conflict, but they bring beauty out of ugliness, as well.

**Capacity to grow spiritually and psychologically through constant struggle and crisis:** Struggle and crisis always represent opportunity if they are properly seized. This is true regardless of an individual’s ray structure. But for fourth ray people, struggles and crises seem almost a precondition of growth.

If ray four people are not in a crisis, they almost feel inclined to generate one. This is because the principle of ‘the value of opposition’ is so deeply ingrained in their psyches. People strongly on the fourth ray crave the completeness (the well-roundedness) that can only come from the experience of wrestling with the “pairs of opposites.” One generates a crisis by bringing conflicting energies inescapably together. Conditions, then, can no longer continue as they were before the engagement of energies, and the *issue is forced*.

Before reaching an important decision, fourth ray people feel almost obliged to pass through a period of struggle (and even crisis). For instance, even when inclined to choose a given alternative, they will often give “equal time” to the consideration of the opposite alternative, allowing the struggle between the alternatives to proceed regardless of stress and strain. Thus, they subject themselves fully to the *tearing* process generated by entertaining competing alternatives. Perhaps it is their conviction that each opposing energy in a crisis has something vital to offer, and that the pain of being torn must be undergone if the value which each energy contributes is to be *experientially* understood. This draws attention to the idea that ray four people are not content to confront an issue with the *mind alone*, but must invest themselves experientially if they

are to come to terms with the issue. They wish to participate fully in the *drama* of the crisis.

Developed fourth ray people always benefit from struggle—intelligently waged. The result of a full and agonizing investment of self in the crisis process is a conviction of the depth and value of the results. All aspects of the individual become involved in the outcome, and when decision is reached, it is a decision that involves all levels of the being, the “high” as well as the “low.” Growth results because the crisis has been *thorough*. There are no lurking parts of the energy system which have remained unexposed to the clash of opposites. All aspects of the person have had to experience the refining fire of friction. All parts have been tried and put to the test. Thus, authentic psychological and spiritual growth result—not the illusory progress which occurs when the eager mind and ardent aspiration move far ahead of stubbornly resistant emotions, and firmly entrenched physical habits. The fourth ray method of growth might be called progress through ‘evocation of the opposites.’

The fourth ray is particularly related to the field of psychology. The resolution of psychological conflicts plays a crucial role in the preservation of what is usually called “mental health,” but it is equally related to physical, emotional and spiritual health as well. There must be a harmonious fusion of conflicting forces within all aspects of the personality, or the energy of the Transpersonal Self (the Soul) cannot flow freely through.

Growth is largely the result of increasing contact with the soul, and the increasing flow of soul energy through all aspects of the personality. What we usually mean by personal growth, is that higher energies are becoming increasingly available for personal use, and that the personality uses them wisely (according to soul intent). But just as global conflicts wastefully consume vast quantities of energy which could be mobilized for human betterment, psychological conflicts do the same within the personal psyche. The fourth ray is the energy ideally suited to skillfully and intelligently resolve these conflicts so they do not absorb energy which is meant to direct the individual forward along the spiritual Path. Harmony allows for the constructive channeling of transpersonal energy with the personality; thus the process of *intra-psychic harmonization* promotes spiritual growth. Crisis is nothing more than the presentation of crucial moments calling for focused application of the harmonizing process.

**Capacity to reconcile:** The following injunction to those upon the fourth ray is taken from the *Old Commentary*, and is found in *Esoteric Psychology, Vol. II*, p. 37: “Rise up and reconcile the armies of the Lord.” The meaning of “reconcile” is “to restore friendship and harmony.” There is a profound esoteric hint here in the prefix “re.” Reconciliation is not simply a matter of *establishing* friendship and harmony, but, rather, a matter of *restoring* what previously existed. This fourth ray view of reconciliation reveals the strong conviction that combatants (despite appearances to the contrary) are essentially and deeply related—brothers and sisters. This is the seed of a

future possible harmony, planted even before the battle has been waged. If the deep, 'spiritually familial' relationships of the combatants can be clearly realized, the warring parties can eventually be reconciled to each other and harmony restored.

The 'members' of the human energy system (i.e., the personality fields) also war with each other, and yet they all derive from the same source, the same 'parent,' i.e., the three permanent atoms within the "causal body." Similarly, brothers and sisters within the same family are often combatants (sibling rivalry), and yet their biological, parental source is the same. Further, all human beings who struggle against one another, are, nevertheless, members of one spiritual family, the true home of which is the kingdom of souls, and even kingdoms above. It is the deeply ingrained memory (surfacing, occasionally into present experience) of identical spiritual roots upon the higher planes (a condition in which all abided in harmony, unity and oneness) which makes it possible to create (or rather, *restore*) the same conditions in the lower worlds.

The hint as to how this can be done is also given. That which combatants have in common must be emphasized. That within them which is identical (and not opposed) must be emphasized. Then, the outer warfare can cease because of a realized inner unity.

The *Old Commentary* reveals that once reconciliation has been accomplished, the thought that there are two armies is discovered to be simply an illusion. There is but one army, and there is but one victory:

**There is no battle. Force the conflict to subside; send for the invocation for the peace of all; form out of two, one army of the Lord; let victory crown the efforts of the blessed one by harmonizing all. Peace lies behind the warring energies.**  
*Esoteric Psychology, Vol. II, p. 37.*

This is the ultimate "win-win" situation, the victory of both. Any victory of just one side or the other would have been a defeat even for the side that won, because a part of itself would have been cut off in the defeat of its 'opponent' (i.e., its complementary opposite).

**Facility for achieving at-one-ment:** Fourth ray energy is, par excellence, the "at-one-ing" energy. *At-one-ment* is not *atonement*, with its connotations of guilt, supplication and penance. At-one-ment is a process of fusion fostered through the harmonious adjustment of all elements within a whole. The fourth ray is one of the rays of synthesis; the others are rays one, two, seven (and under certain conditions, ray three). The fourth ray is a *whole-making* energy. This is, perhaps, the main reason why a victorious combatant in a fourth ray victory never cuts himself off from that which is defeated, but rather, includes the defeated aspect within the whole. In fourth ray whole-making or 'one-making,' all opposing elements are included: the high and the low, the inside and the outside, the good and the 'bad,' spirit and matter, etc.; all the many dualities have their place. There could be no oneness or at-one-ing without them all.

Advanced individuals upon the fourth ray are inclusive, just as those upon the second ray, but they are far more *active* in making the adjustments which will harmonize and blend all elements within a whole. A second ray unification comes about primarily through the energy of love; a first ray synthesis is brought about through the energy of will, and what might be called seventh ray ‘synthesis-in-manifestation’ is achieved through organization. A fourth ray at-one-ment results from the use of attuning and mutual adjustment in order to eliminate the fractures and fissures of dissonance. Once dissonance is eliminated throughout the whole, there is no obstacle to at-one-ment; a harmonious fusion occurs naturally.

At-one-ment involves the synthesizing of the diverse elements within any whole, without the loss of their diversity. This is quite different from the standardization (created by the abuse of first and seventh ray energy). Although standardization may pass for synthesis, unification or at-one-ment, it is *not*. Developed fourth ray people are adept at helping all members of any group or whole *adjust to each other*, and (while still preserving their individuality) make those little accommodations which eliminate the frictions which cause fragmentation and prevent at-one-ment.

**Facility for compromise, mediation and bridging:** Fourth ray people are found “in the middle.” From a position *between* the many pairs of opposites, they can work best at bringing people together. The fourth ray has sometimes been called “The Divine Intermediary.” (*Esoteric Psychology, Vol. I, p. 71*) A mediator or intermediary always operates from a position between opposing forces, going back and forth between parties which must be related (or reconciled) to each other. Fourth ray people, thus, are natural “go-betweens.” They do not so much hold a stable or fixed position (at least not until they have learned with pain and effort to do so), but, rather, oscillate between two parties until the parties can be brought together in a stable and balanced manner. Thus, ray four people may think of themselves as being *bridges* or *channels of communication*, through the instrumentality of which separated parties can meet, adjust their differences, and cooperate with each other.

The mediator sees both sides. His purpose is to produce in uncooperative people the possibility of working together. Because he contains a vision of the value of *both* points of view, he is able to encourage two polarized parties to see at least some value in the other’s point of view. The fourth ray mediator’s acute sense of harmony and dissonance detects those areas in the “stance” of each party where some “give” or modification is possible, and, as well, those areas which are completely unnegotiable. In this process the fourth ray person is, uniquely, a *facilitator*—one who makes communication and interaction easier, more flowing, or, even, possible. He becomes the means through which people can begin “talking to each other” and continue doing so in a productive way.

One of the foremost abilities of a skillful mediator is a mastery of the *art of compromise*. Of the fourth ray type, the Tibetan has said: “They are those who bring about a



‘righteous compromise’ and adapt the new and the old so that the true pattern is preserved.” (*Esoteric Psychology, Vol. II*, p. 143) Compromise, in one respect, is the antithesis of rigid, self-righteous certainty. It reflects the willingness to concede that the part is not the whole, and no personal attitude or stance is unconditionally, unequivocally ‘correct.’

Compromise is also eminently practical. Fourth ray people always have to compromise—within themselves and with circumstances. Their individual energy system is the meeting place (or, more accurately, the battle ground) for many contesting forces, each of which has a ‘right’ to assert its own nature. A fourth ray mantram (phrased colloquially) might be: “I can’t have it *all* my way.” They realize from bitter experience that when one pulls too far in one specific direction at the expense of values to be found in the opposite direction, a “cleavage” results. They know, without having to be told, that “half a loaf is better than no loaf at all.”

This facility for compromise helps fourth ray people preserve the *integrity* of any whole with which they may be affiliated. Integrity is a form of union; unity can only be maintained when each member of a whole feels that it is possible to be a part of the whole and still *be oneself*. However, if everyone attempts a complete assertion of the personal self, ‘collisions’ and conflicts inevitably arise. Fourth ray people—compromising, facilitating, mediating—help take some of the rough edges off the assertive personal selves within any group or whole by skillfully arranging for harmonizing concessions. Their theme is, “You can assert this, but you’ll have to compromise on that; you can have some, but you can’t have it all.” It can be seen, therefore, that *righteous compromise* (which respects the *rights* of all persons within a whole) is really an instrument for the promotion of soul consciousness, for in soul consciousness the welfare of the group and all its members becomes paramount. Those who are soul conscious work for the “greatest good of the greatest number.”

It can be seen, then, that developed fourth ray individuals provide (or actually become) *bridges of relationship* by means of which the integrity of any whole is preserved. Fourth ray people might be called ‘the reconciling links between group elements of divergent quality.’ A bridge is solidly anchored upon both sides of the gulf it spans. *Bridging people* have to have the proverbial “foot in both worlds,” and are, in a sense, “members of both camps.” As the classical moderates, they are in a peculiarly vulnerable position. During war, they are condemned by *both* warring parties. One of the well-established practices of war is the destruction of all bridges in order to disrupt communications and produce fragmentation. Moderates are frequently the first targets of extremists, because their elimination heightens polarization and intensifies hostilities. To be a bridge is to be on the cross. “Bridgers” must always live at a point of tension; a lax bridge is no bridge at all. This tension is a form of alertness, the awareness of what to say and what to do to keep communication and interchange flowing. Bridging is a dynamic activity and

requires all the power of instantaneous, harmonious adjustment of which developed fourth ray individuals are capable.

**Capacity for creative living through skill-in-action:** Ray four is so often associated with creative art that it is well to remember that, according to the Tibetan, “the artist is found on all the rays.” On p. 201 of *Discipleship in the New Age, Vol. I*, we find this important quotation:

...skill in action...is the true significance of the subsidiary names of this ray, called frequently the Ray of Art or Beauty. It is the ray of creative living, and not creative art. Creative living produces beauty and harmony in the outer life, so that others can see the achievement.

The individual who lives creatively becomes the artist of his life. Such people recognize and evoke beauty in their environment and interpersonal relations. They consecrate their highly developed imaginations to the art of living beautifully.

In a beautiful composition (expressed through any of the arts) all aspects of the composition are mutually enhancing and completely integral to the whole. Every aspect *fits*, though the fit may be subtle; every aspect belongs. Life circumstances and human relationships are rarely so beautiful; ugliness, discordance, dissonance and antagonism are far more frequently found than beauty. Though the debate about whether art imitates life or life imitates art has long raged, there are few circumstances in actuality which have the beauty and artistic integrity of a deliberately created work of art.

The gift of transforming life into art belongs to developed individuals upon the fourth ray. They can *mix* (since ray four is called “the Mix” or “the Mixer”) the many aspects of their experience together in such a way that right relationship is established between the aspects. They understand color, proportion, complementarity and contrast, and they apply these sensitivities to life situations and interpersonal relationships. The result of their handiwork is the creation of *beautiful experiences*.

What makes a beautiful experience? Is it not the mutually enhancing rightness of all aspects of the experience? Is it not the absence of jarring notes, of events which mar the context in which they occur? In a beautiful experience, all things happen as they should, all events blend into one another and are part of the same *composition*. There is a rightness and an appropriateness to anything that happens. It takes great “skill-in-action” to render experiences beautiful. Beauty is marred by discord, and the ‘non-fittingness’ of related events. A beautified experience occurs when all events flow naturally and harmoniously into one another.

Creating an arrangement of static beauty (such as a flower arrangement, or a table setting) is easier than what might be called ‘the art of spontaneous beautification in the flow of time.’ In the first instance the creator can choose the elements which will combine to create beauty; there is control. In the second instance, there is always

uncertainty, because there is no control over what will happen from moment to moment in various interpersonal and environmental contexts. An exquisite alertness and awareness of the moment-to-moment context is required if the aura of beauty is to be preserved. Beauty is of the soul, and the soul cannot express when it is obscured by friction. Skill-in-action requires the alert neutralization of soul-obscuring frictions.

Sometimes elements of real ugliness contribute to the creation of beauty; it all depends upon how the ‘ugly’ element is related to a particular context. Advanced fourth ray people are not given to promoting a saccharine, superficial harmony. Life is filled with many sad and terrible things—events which are maximally discordant and disruptive. But if such events are integrated into the soul’s pattern of growth; if spiritual values are extracted from moments of dissonance, darkness and despair, then an overall harmony will be perceived, and spiritual beauty created. The Divine Drama is beautiful for all its terror.

Those who are exemplars of the fourth ray kind of skill-in-action know how to confront what is terrible and turn it into a transformational *accent* (considering the term “accent” as it is used in the visual arts). In great music, the most unpleasant dissonances can become beautiful if they are properly resolved. Those who have skill-in-action know how to utilize dissonance, and then apply the principle of *dissonance resolution* to the beautification of experience, thus becoming adept in the *art of creative living*.

**Love of beauty and the capacity to create or express it:** Though there are many fourth ray people whose attention is given to the art of creative living rather than to creative art, per se, the entire concept of beauty is indispensable to those who are strongly upon the fourth ray. The fourth ray is, after all, the “Ray of Harmony, Beauty and Art.”

Beauty has to do with the proper, *aesthetic* relationship between compositional elements within any whole, whether those elements are colors, sounds, movements, things, people or events. Beauty has to do with a *fittingness* based upon an exactitude of adjustment, a fine-tuning of all related elements. Interestingly, the fourth ray is called the “Ray of Mathematical Exactitude.” Without the most refined kind of understanding of (or intuition for) the mathematics of interrelated vibrations, there could be no fine-tuning or harmonizing of compositional elements.

Beauty usually cannot be achieved without a certain preliminary frictional interplay. This is analogous to the psychological tension and strain experienced by the creative artist at the outset of the creative process, as well as during the stage of refining and polishing creative ideas. Pain and beauty are closely allied. Beauty is born out of pain and purchased with psychological agony. Fourth ray people are not only those who are most sensitive to beauty, but those for whom pain and suffering are constant life themes. They actually experience pain in the presence of ugly, inharmonious patterns, and are determined to transform them into something more beautiful.

In a beautiful pattern, composition or constellation of elements, no one element can be accentuated to the detriment of another. One element may, indeed, be more important and prominent than another, but no element will “set-off” another element disadvantageously, otherwise there would occur an unresolvable dissonance, a constant discord or permanent friction which would mar the harmony of the whole. Beauty is necessarily related to harmony and to the reconciliation of all compositional elements. The achievement of true beauty is extremely exacting, and even though the usual ray four individual may be rather careless or inaccurate in the presentation of objective facts, when attempting to achieve beauty, he will perform the most minute and exacting adjustments if they are required to achieve the *aesthetically-right* relationship between compositional elements. In the deepest sense, right relationship is beauty.

Capacity to create and/or express beauty: There are seven factors or “Rules for Inducing Soul Control” described in *Esoteric Psychology, Vol. II*, pp. 231-256. The full name of the fourth rule is “the urge to creative life, through the divine faculty of imagination.” The Tibetan states that “this urge is, as can easily be seen, closely connected with the fourth Ray of Harmony, producing unity and beauty, won through conflict.”

Advanced fourth ray individuals are definitely creative and expressive workers. They sense the “world of meaning” and seek to intuit those forms which will promote the revelation and expression of that meaning in the lower worlds. By an act of extremely focused alignment, and exquisite tension, the fourth ray worker seeks to become inspired by the meaning which must be expressed, and aware of the form which will be optimally expressive of that meaning.

Those upon the decidedly mental rays attempt to *explain* the world of meaning in words. Those upon the fourth ray are not so likely to explain meaning as to *embody* it in some symbolic form. The entire world of forms consists of embodiments (adequate or inadequate) of a world of higher realities (a world of specifically configured energy patterns) which we call the “world of meaning.”

With the most demanding kind of exactitude, creative workers on the fourth ray strive for (in the words of the Tibetan):

1. A close adaptation of the form to the significant factors which have brought it into being on the outer plane.
2. The production of a truer beauty in the world and, therefore, a closer approximation in the world of created forms to the inner emerging truth.

Fourth ray creativity is not so much based upon the power to create a diversity of novel combinations and approaches (as is the case with resourceful third ray creators), as upon the power to be impressed with the most beautiful way to embody divine ideas or divine energy in form. The expression will be beautiful to the extent that the embodying

form conveys the energy quality of the divine idea which the creative artist is seeking to express.

To be sure, there are many fourth ray workers creating and expressing beauty who have little to do with the attempt to express *divinity* beautifully. The usual themes of human living are quite sufficient to engage their creativity, and much of beauty is, indeed, conveyed. The general key to the fourth ray process is a constant delight in beauty, and the attempt to beautify and render creative all forms of self-expression.

**Refinement of artistic and aesthetic sensibilities:** The word “aesthetic” derives from the Greek word “aesthetikos” which means “of sense perception.” The related word “aisthanesthai” means “to perceive.” It would seem that those with refined artistic and aesthetic sensibilities are gifted with a refined sense of perception. They see with a clarity and a sensitivity which is distinctly more acute than that of the average individual.

The “Beautiful” surrounds us always; it is simply not perceived by the majority. Sensitivity to gradations of color and texture, sensitivity to subtle distinctions in sound and aroma—these are variations which only a highly refined nervous system can detect. Beautifying is an exacting process; harmonizing is exacting; the most minute changes and adjustments have to be executed to bring together various constituents in a way which reveals the harmony in beauty and the beauty in harmony. Advanced people strongly influenced by the fourth ray possess the necessary refinement of sensibility to appreciate and create the beautiful. They cannot tolerate anything crude, and they will be responsive to the slightest nuance or change of ‘compositional quality’ in the environment.

**Strong imagination and intuition:** Those upon the 2-4-6 line of energy are particularly sensitive to image, and are also particularly intuitive. Image and intuition are closely related; image, frequently, is the vehicle for intuition, just as the higher kinds of dreams (which are revelatory sequences of images) are communications from the level of soul. The fourth ray, it seems, is peculiarly attuned to image, and the presence of a strong fourth ray in an individual’s energy system will usually confer a strong imagination and a tendency to think in visual images.

The old adage tells us that “a picture is worth a thousand words.” An intuition, too, is worth a thousand words. An image conveys an idea *all at once*, whereas words present ideas in a more fragmented, time-bound fashion. Similarly, one “gets the picture” all at once, but one must “hear a person out” in order to understand the completeness of what he or she is saying. The intuition, too, functions in a simultaneous, *all-at-once* manner. Through the intuition, an *entire idea* is conveyed, rather than a quantity of related thoughts which, in combination, “add up to” the expression of that idea (and inadequately at that).

It is said of those upon the fourth ray:

They are engaged with the bridging process, for they are the true *intuitives* [emphasis, MDR] and have a capacity for the art of synthesis so that their work most definitely can help in bringing forward a true presentation of the divine picture. *Esoteric Psychology, Vol. II, p. 143.*

Note the association of intuition, synthesis and the divine *picture*. The wise exercise of the “picturing faculty” should especially be cultivated by those strongly upon the fourth ray, because it stimulates the relationship between the descending intuition (the pure idea) and the image appropriate to embody that intuition. Fourth ray people have an unusually expressive imagination, and are constantly running what might be called the ‘intuitive shuttle’ between the realm of ideas and the expression of those ideas in image. Although all people have (and certainly can cultivate) intuition and imagination, this process of interplay between idea and image (especially when it is frequent, and when much attention is given to it) is one of the key signatures of the fourth ray.

**Love of color:** In one of his most descriptive statements regarding the qualities of the fourth ray the Tibetan informs us:

It is pre-eminently the ray of colour, of the artist whose colour is always great, though his drawing may be defective...The fourth ray man always loves colour, and can generally produce it. If untrained as an artist, a colour sense is sure to appear in other ways, in choice of dress or decorations. *Esoteric Psychology, Vol. I, pp.207-208*

Nothing could be clearer than this: a vital involvement with color (can we say, almost invariably?) indicates the presence of a strong fourth ray. We can accept the Tibetan’s statements about color quite literally, for experience has shown them to be quite literally true. But we can also look more deeply and abstractly into the concept of *color* to understand it in a more general sense.

Upon careful reflection it seems that color is actually a special case of the principle of contrast. Color exists because of contrasting qualities, contrasting frequencies of vibration. Color might be considered another name for ‘the visual appearance of contrasting qualities which result from differentiated frequencies.’

Color in the frequency range of visible light is color, “pure and simple.” Color in the domain of sound is musical pitch. A feeling for patterns of color and a feeling for melody are analogous. The pattern of changing musical notes which yields melody, and the pattern of changing frequencies of light which yields colorful configurations both depend upon the ordered juxtaposition of *contrasting vibrational frequencies* within the medium concerned, whether sound or light. Ray four, then, even more than the ‘ray of color,’ is the ‘ray of contrasts’—hence its strong relation to drama (for all drama is built upon a sequence of strong psychological contrasts: the stronger the contrasts, the more “dramatic” the drama.

Therefore, when thinking of the relationship between *color* and the ray four process, we must broaden our conception, and recognize *many modes of color*: color in light, color in sound, color in speech (i.e., “colorful speech”), color in music (as many musicians are known as “colorists” or “tone painters”) and even color in movement (which would be the dramatically contrasting movements of those who express through the dance—though, of course, the seventh ray is also usually necessary for the creation or performance of dance).

It is important to consider color in this deeper way, because there seem to be many “colorful” ray four individuals, who do not express color in a literal, visual way. Many great musicians, who are probably evolving along the line of the fourth ray on the soul level, often do not express a great sense of *visual color* though great color is found in their music. When thinking of the great bards and poets, whose lives were obviously suffused with fourth ray energy—they were masters of colorful, picturesque speech and writing, but did they also “dress the part” in terms of visual color? Did they care about color, per se? From what we know, very often not.

These thoughts emphasize a theme that will often be repeated throughout the first two volumes of *Tapestry of the Gods*: even when a person is strongly upon a particular ray, he does not necessarily exemplify all the qualities which are associated with that ray. Sometimes a ray may be very prominent within his energy system, but the presence of other ray qualities in his nature will *mute* some of the traits usually found in association with that prominent ray. A close examination of these conditions would lead us into the field which might be called ‘the chemism of the rays,’ just as, in the Agni Yoga books, the ways in which various astrological energies combine to effect life on Earth is called “astrochemism.” There are ‘ray elements,’ so to speak—rays in their elementary, uncombined states, *and*, there are ‘ray compounds,’ which are to ‘ray elements’ what molecules are to atoms. Certain rays in combination may yield effects which are quite different from the individual qualities of the same rays *before* being combined. We will discuss some of these possibilities at a later point in the book.

Even though we are advised to look beyond the obvious in the attempt to understand *color* as it manifests in different media, the association of the fourth ray with *literal, visual color* is inescapable. Of the fourth ray, we read on p. 72 of *Esoteric Psychology, Vol. I*, “All flowers are thine.” Through flowers, nature gives its greatest display of color and the harmonization of color.

**The ray of struggle and of conflict has as its objective the production of harmony between form and life, and has brought about the synthesis and the harmony of color in nature. As we say the words, “color in nature,” automatically we think of the vegetable kingdom and its achievement of harmony in vegetation. *Esoteric Psychology, Vol. I*, p.242.**

One astute practitioner of ray psychology, when looking for the presence of the fourth ray in the energy make up, always asks, “What is your favorite color?” If the answer comes back, “But, I love them all!” the fourth ray is considered inescapably present.

**Strong sense of drama:** Drama, as we said, is based upon contrast. Drama occurs at all three levels of the personality, and, increasingly involves the soul. The contrasts (often conflicts) between these various levels is the very substance of drama. At this point in human evolution, the focus of most dramas (whether artistic or dramas in “real life”) is contrasts (or rather, conflicts) within the emotional field.

There is something in human nature which rebels against *monotony*—which means, literally, “one tone,” from the Greek “mono”(one) and “tonos” (tone). There is also what might be called ‘monochromy,’ which is another way of saying “drab and colorless.” The strongly fourth ray individual is repelled by all that is monotonous and monochromatic (i.e., by all that lacks color and contrast), and simply loves drama.

Drama is captivating; that which is monotonous is nonmagnetic and fails to hold interest. Good drama, through its capacity to convey the entire gamut of contrasting emotional ‘colors,’ rarely fails to arouse our interest. Fourth ray people, too, are captivating. They have what might be called a ‘dramatic presentation of self.’ There is melody in their voice, arresting, unpredictable changes-of-pace in their speech patterns, dramatic gestures which arouse interest, and a facility for expressing a wide range of emotions and “feeling-toned thoughts.”

We must remember that the fourth ray is primarily the ray of intuition. Further, ray four people feel compelled to *express* that which they intuit. The true intuitive is always *open* to impression from the intuition, but intuition cannot easily be *commanded* to appear. And even if the steps necessary to successfully ‘invite’ intuition were known and properly taken, the *specific content* of the descending impression could not be predicted. In simplest terms, this means that ray four people frequently do not know what they are going to do or say next. They simply receive the next revelation (at whatever level—whether a divinely inspired intuition or a good joke), and proceed to improvise. This spontaneous approach (dependent upon an unpredictable receptivity to animating ideas and thoughts) is a major reason for the appearance of discontinuity in their behavior—a leaping from act to act without apparent logic or order.

When drama is predictable it is often uninteresting. Even when the plot is predictable, fine drama can still occur if the reactions of the characters are not completely predictable. Those upon the fourth ray thrive upon expressing the unexpected, which is another way of saying that they love what is *new*. That is why they so enliven situations—the new and the unexpected are enlivening. Fourth ray people are experts at keeping other people *awake*.

**Ability to impersonate:** Ray four is the ray of the actor. The two masks (one laughing and one crying) which are everywhere taken as the symbol of dramatic art, are also an



excellent symbol for the fourth ray ability to express contrasting emotions. Fourth ray people have the ability to identify with the *character* of others. In this, they are not alone, of course. Second ray types can really “get inside others”, and so can those upon all the rays, to a greater or lesser extent, as they advance in evolution and spiritual sensitivity. But fourth ray people not only identify with others, but can assume and *express* the character with which they identify. This is what acting is all about. Actors cannot be frozen within their own personal character structure. They must have flexibility to “try on” the gamut of thoughts and emotions, and present them to others.

Advanced fourth ray types have the ability to come en rapport with many kinds of people. They can attune themselves to a wide variety of types, and *experience* what it is really like to *be* someone else—not just spiritually, but in terms of all the rich variations of character. This fourth ray love of *becoming* other people, this “dressing up” and “making believe” is a product of fourth ray imagination, and the fourth ray love of colorfulness (in this case, the actor changes color or ‘frequency’ by identifying with and expressing “colorful characters”).

The facility for impersonation is also related to mercurial tendencies bestowed by the planet Mercury, which distributes the fourth ray. Mercury bestows the gift of mimicry. But even more, drama and impersonation are part of a ‘full-spectrumed,’ multicolored approach to living. The love of being and expressing many colors, many frequencies, and many characters is part of the fourth ray avoidance of ‘narrow-bandedness’ and its inevitable results—monotony and ‘monochromia.’

**Ability to amuse, delight and entertain:** These fourth ray qualities follow as a corollary to the sense of drama. The fourth ray bestows a good sense of humor, and the ability to hold boredom at bay. In the majority of realistic life situations, logic is utterly necessary, but it can become dull and predictable. There is something about the fourth ray approach which defies logic, because the fourth ray mentality is free-associative rather than linear. Free-association is part of unpredictability, and unpredictability is a key ingredient in amusement and entertainment. When one thinks about a good joke, or a good story, the surprise “punch line” plays a big part. The fourth ray is also master of the non-sequitur (that which does not logically follow); the non sequitur is just a fancy word for *surprise*.

People are amused, delighted and entertained by someone when that person is a constant source of *appealing surprise* (that which is both new and attractive). The fourth ray, like all rays on the 2-4-6 line (the “love line”) is magnetic and, for the sake of harmony, attempts to be appealing. In addition, fourth ray people think and feel free-associatively, and hence, symbolically. Free-association, rather than logic, is a multi-leveled psychological process. With free association, a person can say one thing, and simultaneously *evoke reverberations* from very high or very low levels of the psyche. A great deal of humor lies in the release of tension which such *connotative evocation* provides.

**Musicality:** The musician appears on all the rays, but the fourth ray will usually be present on some level of the individual energy system if someone is especially musical. Of those upon the fourth ray, the Tibetan states:

**Its exponents develop along the line of music, rhythm and painting...The great painters and the superlative musicians are in many cases reaching their goal that way. *Letters on Occult Meditation*, p. 17.**

In addition, of the many glamors or emotional distortions which appear listed under the various rays, the only one related to music is given under the fourth ray: “the glamour of musical perception.” [Note: Quotations from the Tibetan’s works utilize the English spelling—*glamour*.] And, further, the Tibetan informs us that “...the fourth ray man loves a tune.”

It is well to remember that music *is* color and, according to the reports of sensitivities, can be clairvoyantly observed as colored patterns of sound. The Tibetan informs us that our entire planet, our solar system and the even greater cosmic systems beyond are, from one perspective, *musical compositions* of great cosmic Composers.

Those strongly upon the fourth ray are intent upon harmony, and the only true (and occult) way to achieve harmony is to adjust the *note* of a given person (or of any entity, for that matter) to the note of another. The entire process is at once mathematical and musical. (In the language of the eye, it might also be said that harmony can be achieved by adjusting the color of one person to the color of another.) Naturally, no person has simply one note or one color. Ours is a world of patterns. In the language of sound, patterns of notes are chords. Every individual is sounding a complex chord which varies over time, and is ever in the process of adjustment, refinement and attunement as evolution proceeds.

All this is by way of saying that music is the most sophisticated method of harmonization at our disposal. Interpersonal harmonization, for instance, (though occurring, for the most part, at an unconscious level) is essentially a musical process. If a clairaudient were to listen to the sound of an argument being resolved into harmonious agreement, he would hear discordant ‘music’ being transformed into concordant ‘music.’ When one person deliberately harmonizes his personality with the personality of another, notes and chords change. Consciously, the harmonizer may simply be thinking about saying agreeable words or doing agreeable things, but such doing and saying *is* music, and affects the music of the relationship.

Fourth ray people are remarkably sensitive to discord; for them, listening to music (and also performing or composing it) is a constant therapy which resolves intrapsychic discord into intrapsychic harmony. Music is an ongoing psychospiritual corrective in the fourth ray life; many fourth ray people are quite honest in saying that they “cannot *live* without music.” (The same is true with respect to many of the arts, although the

dynamics of harmony and dissonance are, perhaps, most obvious in the musical medium.)

Music is a fluid medium, one note, chord or phrase flowing into another. For advanced fourth ray types (who are fast mastering the art of creative living through skill-in-action) life experience, too, is seen as a flow of dissonances and harmonies. They immerse themselves in this flow, and act as what might be called ‘alert agents of creative reconciliation, catalyzing the resolution of dissonance into harmony.’ From this point of view, the life lived creatively is a life lived musically. People know it when they (colloquially speaking) “make beautiful music together.” For advanced fourth ray people, this is more a description of factual experience than of metaphor.

**Literary abilities via creative imagination:** Being endowed with a more active imagination than most, fourth ray people appreciate and create literature which emphasizes the creative imagination. The imagination is a method of creating form from mental and emotional substance. The fourth ray, on the level of the lower mind (but no doubt upon higher levels as well) confers “the power to create forms, or the artistic impulse.” (*Esoteric Psychology, Vol. II, p. 292.*) These thoughts suggest that the fourth ray is much involved in the creation and appreciation of what (for want of a better word) we term *fiction* (from the Latin “fictio”—“the art of fashioning”). Fiction is fashioned or “made up” by manipulating the substance of the creative imagination, which draws upon the memory banks latent within what is loosely called the “subconscious mind.” Equally, the fourth ray may reach ‘upwards’ and seek to precipitate intuitive images from the superconscious mind. Always, the fourth ray reaches in two opposing directions, and, for the sake of balance, contrast and completeness, seeks to *bring together* what it finds in both.

What are some of the fourth ray qualities, which in combination, confer literary abilities?: a vivid imagination; the ability to embody ideas in images and then, embody the images in words; picturesque language (i.e., “word painting”); an ability to employ words which carry a strong “feeling tone” or mood; a general ability to convey beauty in words; sensitivity to drama; an understanding of contrast and pacing; the ability to sustain reader-interest through change of pace, etc.

There are some people who are only interested in reading or writing nonfiction. For such people, the realm of the imagination is not, strictly speaking, a reality. But advanced fourth ray people are motivated by “the urge to creative life,” and the foremost tool of creativity is imagination. For them, imagination is a *reality* (which, in fact, on higher planes, it *is*).

**Spontaneity and improvisation:** It would be hard to imagine being a mime or a stand-up comedian without a rather strong dose of fourth ray energy. What in fourth ray people often manifests negatively as a dislike for planning, and a ‘grasshopper-like’ approach to experience, shows its positive side in spontaneity and improvisatory living.

Improvisation demands confidence that one can do the “next thing” adequately without planning. To improvise one must live in the moment and be equal to the moment. Here we have the fourth ray love of immediacy, and the tendency to thrust oneself into circumstances without a “script.” (If a strong seventh or third ray accompany the fourth, the script will probably be present, but will be presented with an aura of spontaneity, and will have an improvisatory quality.)

Where does this confidence come from?—the confidence that one will never be “at a loss,” that one will always be able to “come up with something.” The confidence which supports the spontaneous improvisatory approach is the exact opposite of the psychologically “blocked” and “frozen” state. Might it be that this confidence results from relying upon adequately built *bridges* which lead to open *gates*—gates within the psyche? The fourth ray is the *bridging* ray; it bridges above into the realms of superconscious inspiration, and below into the domain of subconscious memory. Both gates remain open. The fourth ray powers of free association will summon to the surface just the thought, feeling or action *creatively needed* in the moment. Again, this is part of creative living, in which a great deal of natural spontaneity is a key ingredient.

Living with an awakened fourth ray person is like living in a good play; indeed *play* (or playfulness) is an important part of the fourth ray life-style. When we play we are spontaneous, we improvise. We allow whatever comes to come. Play frees us, just as spontaneity is a condition in which the usual, socially appropriate (and restrictive) responses are temporarily put aside. The imagination can run wild, and we can ‘make up how we wish to be.’ Fourth ray people love to play—so much so, in fact, that when normal life does not provide adequate outlet for play, they create plays, participate in them or attend them. Fourth ray people simply must express, which means they must find circumstances in which they can really “be themselves” (or someone else!) and thus “act out” the contents of their imaginations.

**Fighting spirit:** Fourth ray people are filled with “the fighting spirit or that spirit of conflict which finally brings strength and poise...” (*Esoteric Psychology, Vol. II*, pp. 291-292). Those strongly upon the fourth ray are often found “loaded with the panoply of war,” but it is a war which is intended to bring peace and reconciliation.

Many who are frequently involved in conflict are not predominantly qualified by the fourth ray. Those upon the first and sixth ray are often embroiled in battles, but the motive and outcome are usually very different to fourth ray warriors. Fourth ray people fight for the sake of harmony; they wage war for the sake of peace. They may be ready to fight at the “drop of a hat,” but, if the possibility of reconciliation appears, they will be just as ready to discontinue fighting. Not so with those who seek only to obliterate the enemy.

There is one often unrecognized battleground on which ray four people triumph, and it is *internal*. No other ray type is so willing or so inclined to *internalize war*. Few are so

aware of “the enemy within,” *and* that the enemy (more specifically the energy embodied by the ‘enemy’) is really a friend—another part of the self with which constructive engagement and reconciliation must eventually be made.

It is hard to realize, but often conflict is part of the harmonizing process. The testing of the opponents in struggle often must precede the gentler reconciliation process. How often have we seen, whether in life or literature, the surprising reconciliation of bitter enemies. The enemies discovered they were really a part of each other, and needed each other, whether in combat or in peace. But so often the enemies (whether in the flesh or within the psyche) must first do their worst, must totally demonstrate the scope of their antagonism, before the blending and compromising of the harmonizing process become possible. This thought gives some idea of how the Hierarchy views warring humanity (the fourth kingdom). For long ages Hierarchy has with patient spiritual agony anticipated that inevitable day of harmonization on which ancient enemies will become fast friends.

In long and short, fourth ray people, at some level of their beings are *fighters*. They need not be pugnacious. Their conflict may be unseen. They may be fighting to bring beauty out of ugliness, aesthetic order out of chaos, psychological health and harmony out of neurosis or psychosis, or, more externally, peace and harmony out of bitter environmental clashes. Whatever the arena, however, those upon the fourth ray must struggle for harmony.

**Ability to make peace:** Peace means different things to those upon differing rays. To those upon the first and seventh rays, peace has much to do with an understanding and respect for the free will and with the internalization of divine laws and principles. To those upon the second and sixth rays peace relates to the establishment of those conditions which will allow the free expression of the energy of love. Third and fifth ray people may see intelligent thinking and action as the way to end the stupidities of war and inaugurate an era of enlightened peace. For fourth ray individuals, the essence of peace may well be *harmony* and *beauty*.

To the artistic sense, *peace is a perfect composition*. From this perspective, in a peaceful world (considering only peace within the human kingdom) each person will be characterized by beauty of spirit. Each person, by learning to express his or her true nature beautifully, will enter into harmony with others who are doing the same. Humanity then becomes a great work of divine art—a work characterized by an extraordinary multiplicity of colors, tones, and movements, but one which is utterly synthesized and harmonized. It is said that, eventually, the majority of those within the human kingdom will have personalities upon the fourth Ray of Harmony through Conflict. This will be in the very distant future, but the consummating harmonization of humanity may well occur then.

In the meanwhile, and on a much more practical level, the simple fourth ray ability to avert conflict is much needed in this combustible world. A number of fourth ray souls are working through the United Nations, which, in a global sense, is a great peacekeeper. Founded on October 24th under the influence of the constellation Scorpio, the United Nations is a prominent fourth ray influence in the world (since Scorpio, at this time, is the main conduit of the fourth ray to this planet).

The mobility of the fourth ray reminds us that no true peace is a static one, and that the process of preserving harmony calls for constant, moment-to-moment adjustment in the immediacy of experience. For those upon the fourth ray, aware as they are of the many external and internal wars simultaneously raging, the words of a popular prayer are particularly appropriate: "Let there be peace on Earth, and let it begin with me." To this might be added, "May beauty shine o'er all the world."

### **Some Weaknesses Characteristic of Those upon the Fourth Ray**

- Embroiled in constant conflict and turmoil (inner and outer)
- Self-absorption in suffering
- Lack of confidence and composure
- Worry and agitation
- Excessive moodiness
- Exaggeration: overly dramatic expression
- Temperamentalism, impracticality and improvidence
- Unstable activity patterns; spasmodic action
- Unpredictability and unreliability
- Confused combativeness
- Ambivalence, indecisiveness and vacillation
- Overeagerness for compromise
- Moral cowardice
- Unregulated passions
- Inertia, indolence and procrastination

**Embroiled in constant conflict and turmoil (inner and outer):** In the noise and smoke of battle, with all passions aroused, and in constant, unpredictable danger, it is difficult to see clearly or think clearly. For many fourth ray people, life is like that. There is so

much fighting and trouble, so much stress and strain, that there is not “a moment’s peace.” This state is different from simply being busy; this is life as war. The Tibetan describes the fourth ray and this condition succinctly:

**This has been called the “ray of struggle” for on this ray the qualities of rajas (activity) and tamas (inertia) are so strangely equal in proportion that the nature of the fourth ray man is torn with their combat... These contrasting forces in nature make life one perpetual warfare and unrest for the fourth ray man. *Esoteric Psychology, Vol. I, p.206.***

Of course, there is something invigorating about being caught up in the “sturm und drang” of life; it feels exciting. At least one feels *alive*, if only because one is experiencing pain.

For fourth ray people the conflicts are both inner and outer. On the outer level, there are many interpersonal frictions; they may have trouble getting along with others, and will “fight it out” until some accommodation is reached. Or the environment may be sensed as uncondusive to self-expression, and a constant battle with conditions may ensue.

On the inner level, the conflict may be even more fierce. Thoughts battle thoughts; thoughts battle emotions and urges; emotions and urges battle contrasting emotions and urges; the personality battles the soul; and the many contrasting qualities of energy within the individual energy system all seek to assert themselves and be dominant.

The problem for most fourth ray people is not that the conflict is raging, but that they become hopelessly *embroiled* in it. Being embroiled saps their strength, roils their emotions, confuses their mind, blinds their “eye of vision,” and obscures their soul. Everything becomes a “problem” and they are always experiencing “trouble.”

In the lives of fourth ray individuals, the war will inevitably rage, but a detached and steadfast position at the center will make the difference between spiritual victory and defeat. There must prevail an attitude of one who “relinquishes the fight in order to stand...” (*Esoteric Psychology, Vol. II, p. 366*) There must eventuate “a determination to stand in the midst and, if not victorious, at least to refuse to admit defeat...” (*Ibid.*)

The key to victory is, in one respect, “not taking sides,” or, taking both sides. Turmoil arises when the potential contribution of each of the warring factions is not realized. Clashing and a “striking together” of opponents is not really an *intelligent* solution. A constant pushing and pulling will only deplete forces and negate the possibility of harmonious adjustment. When fourth ray people lose balance they lose the battle. Balance is the result of a skillfully and steadfastly held position of detached centrality in the midst of every conflict. The possibility of harmonization resides at the center; from that position the warring parties will be drawn towards each other and made to cooperate.

**Self-absorption in suffering:** The Tibetan informs us that “self-centeredness” is one of the prominent ray four weaknesses. This self-centeredness is not the pride of the ray one type, but it does arise (as in the case of those upon the first ray) from the feeling of being at the center. With those on the fourth ray, it is the center of conflicting forces, a crossroads of agony. In short, the suffering individual becomes preoccupied with his or her problems and sensitive reactions to turmoil, and consequently cannot look beyond the little personal self.

Suffering (with which fourth ray types are overly familiar) is one of the most engrossing and absorbing of all human activities. It is easy to justify thinking about a source of constant pain. An aching tooth commands the full attention. For fourth ray people, it is the *self* (or so they imagine) which is in constant pain. They tend to become overly identified with the form side of life, mistaking the suffering form for the inner identity. The Tibetan calls this: “Abnormal sensitivity to that which is the Not-Self.” (*Esoteric Psychology, Vol. II, p. 41*) The “Not-Self” is “lunar”; it pertains to the Moon, and to what are called the “lunar vehicles,” the lower, elemental lives which form the personality vehicles of the individual energy system. Symbolically, and even in terms of appearances, the one thing that is constant about the Moon is *change, fluctuation*. Whoever identifies with that which is constantly changing (as the personality vehicles constantly are) will inevitably experience *instability*. In this regard it is interesting that the Moon (or rather the undiscovered non-sacred planet which the Moon is thought to “veil”) is said to be the distributor of the fourth Ray of Harmony through Conflict. It is symbolically the Moon (but more accurately the lunar personality vehicles) which causes the conflict by opposing the Sun (which symbolizes the soul).

If fourth ray people wish to cease being overly and selfishly absorbed in suffering, they must identify with the soul and not with the fluctuating lunar forms. This is the way out of the agonies of instability which so frequently afflict them, and also the way out of selfish, self-centered preoccupation.

**Lack of confidence and composure:** One can trust that which is steady and reliable; one can trust the Sun, which always shines; one can trust the soul which, likewise, always shines. But one cannot trust that which fluctuates and changes unpredictably. Fourth ray people, identified as they are with the fluctuations of form, with the constant changes of state which the form undergoes, have abandoned their most reliable source of trust, and are relying upon that which has no stability.

Confidence is found within the soul, and composure is found in the “centered,” soul-illuminated position. That is a vantage point which no mood can disturb. Many fourth ray people do not know what will “come over them” next. Sometimes it may be a higher intuition or inspiration. Often it will simply be a decentralizing, destabilizing mood.

Their constant experience of “highs and lows” is another factor which undermines confidence. No matter how high the high, there is always the certainty that it will be



followed by an equally low, low. Nothing remains as it is. “Nothing is constant but change itself.” Of course, the opposite is also true; low lows are followed by equally high highs, and so an attitude of continuous pessimism is as unjustifiable as one of continuous optimism. As long as this “roller coaster existence” continues, however, fourth ray people find it difficult to depend upon themselves.

Fourth ray people (like all those on the 2-4-6 line) are unusually sensitive. Unlike second ray individuals, they are very easily agitated by dissonant crosscurrents of energy. Dissonance and inharmony make them lose their equilibrium, and their sense of composure. They throw themselves into action in the attempt to correct the imbalance and harmonize the dissonance.

When fourth ray people learn to ride the roller coaster with equanimity, they learn the secret of confidence and composure. The form always fluctuates; every high ends in a low, and every low changes into a high. Perhaps it is the experience of having survived so many vicissitudes that finally allows the fourth ray person to pass (confidently and serenely) through the fluctuations of form without identifying with them. Ultimately, this attitude signals the mastery of form life. After the *fourth* initiation the life of form can no longer touch the initiate, and there is no compulsion (except the commanding impulse of service) to incarnate within the unstable, lunar forms of the lower three worlds.

**Worry, agitation and fretfulness:** Worry is based upon what we might call ‘negative expectancy.’ Perhaps no ray experiences the incursion of negativity so much as the fourth. The now famous “Murphy’s Law” states that, “If something can go wrong, it will.” There is an interesting association of the fourth ray with Ireland, and the pessimistic Mr. Murphy is obviously Irish! The Tibetan tells us about the pessimistic leanings of those upon the fourth ray (one of the chief means of distinguishing it from the excessively optimistic sixth!).

Having seen the worst so often (and especially within themselves), fourth ray people come to expect it everywhere and at all times. Even when everything seems to be going smoothly they are inclined to say, “Things may be good now, but just wait.” Worry however, is related to a sense of helplessness in the face of a probable worsening of conditions. Worry (with its accompanying non-productive agitation and fret) is what people do when, expecting the worst, they believe the whole matter is out of their hands.

When a piece of metal is worked back and forth it eventually weakens and tears due to metal fatigue. The stressful wear and tear of worry has the same effect upon the psychophysical nature. Wear and tear comes from pulling back and forth in opposing directions—a dynamic peculiarly descriptive of the fourth ray. Wanting the best yet expecting the worst; wishing something could be one way yet anticipating that it will be another. Worry is self-division leading to self-defeat. The worried person is embroiled in conflict, rather than being clear-sighted enough to not identify with the conflict.

The *Serenity Prayer* of St. Francis is good for everyone, but especially good for those upon the fourth ray. Second and sixth ray individuals discover serenity much sooner than do those on the fourth ray. For second ray types, it is the serenity produced by loving positivity; for sixth ray types, it is the serenity of faith. For those upon the fourth ray, it is eventually the serenity of knowing that “the soul of things is sweet,” and that behind all the turmoil and agitation, there subjectively exists perfected harmony and right relationship.

Eventually, too, fourth ray people realize the value of interlude, and of what has been called the “dark cycle.” Fluctuation may be a cause of distress, but it has its purpose. Constant exposure to the solar rays results in scorching and aridity. The rhythmic fluctuations of the lunar form ensure that the form’s limited power to assimilate is respected, and thus growth occurs. All this is to say that in a bipolar world, the work of the so-called “negative” polarity is needed as much as the positive. For instance, when the form enters a negative cycle and is affected adversely, it does not necessarily mean that the soul ceases to learn and grow. In fact, adversity may yield more rapid progress. When the place of the high and low are both understood; when positivity and negativity are both valued; when spirit and matter are equally respected, then negative anticipation (worry) will give way to an understanding of how consciousness grows through all vicissitudes.

A wise acceptance of the “negative” things one cannot change (and a determination to *learn* from such things) does much to overcome fret and worry, but there is another valuable approach. As harmonizing skill-in-action develops, the fourth ray person learns (again in the words of the *Serenity Prayer*) to “change the things [he] can.” Skill-in-action can often obviate the need for serene acceptance, because, with such skill, conditions can be *changed* dramatically for the better. Through the application of skill-in-action, the feeling of helplessness is overcome, and with the end of helplessness, much of the cause of worry is eliminated.

**Excessive moodiness:** Frequent, contrasting emotional fluctuations are called moods. Perhaps etymologically there is no connection between the words “mood” and “Moon,” but there is certainly a symbolic connection. Lunar tides, in the emotional field of an individual’s energy system, bring on moods.

A facility for feeling a diversity of emotional states can be an advantage in many life situations and professions. It is good for the actor, the psychologist, and anyone who wishes to resonate to what his fellow human beings are feeling. But when one is moody, it usually implies that one is “*subject* to moods,” which means that the moods dominate.

When moods are dominant, it means, symbolically, that the Moon is obscuring the Sun. The emotional nature is in the ascendancy, and the light of the soul is either not shining or is distorted by personality states. Obviously, when fourth ray people are subject to moods, their higher functions are weakened and they cannot react harmoniously to the

moods of others. Furthermore, they earn the reputation of being “moody and unreliable,” and hence unfit for any kind of work requiring emotional stability.

**Exaggeration; overly dramatic expression:** To a scientist, exaggeration is anathema; to an actor or a storyteller, it is a valued tool of the trade. Fourth ray people love the impact of dramatic effect. For them, actuality is often a pale substitute for an “enhanced,” alternative reality fed by the imagination. One can trust what a fourth ray person says to be entertaining, but it may not necessarily be factually informing.

Fourth ray people like to “improve on reality,” embellishing it with the creative imagination. As we consider the problem of artistic or dramatic exaggeration, we are led to contemplate some important distinctions between “art” and “life.” Which is reality? Does art imitate life, or does life imitate art? Perhaps both are true (depending upon the rays of the artist) but when the fourth ray is strongly present, there is often a feeling that *art* is the truer reality, and life a pale and rather drab reflection.

When fourth ray people are exaggerating and being grossly inaccurate, they do not think they are falsifying the truth. They are adhering to a different ‘truth’ (often called “artistic truth”)—a form of ‘truth’ in which the aesthetic dimension is considered more valuable than the factual. The motion picture industry (filled as it is with fourth ray individuals) constantly engages (or should we say, indulges) in “artistic truth.” Even in dramas which are based upon “real-life situations,” poetic license is the rule rather than the exception. When the fourth ray is dominant, *effect* dominates *fact*.

As fourth ray people achieve increasing balance, however, the fluctuations of the emotional nature do not occur so frequently, nor do these fluctuations have so large an amplitude. Exaggeration is held within bounds. There is a type of accuracy which fourth ray individuals are serious about cultivating—accuracy in the expression of emotions. Once their emotional nature is coming under control, they despise the kind of drama in which emotional contrasts are greatly exaggerated or overdone, i.e., *melodrama*. Melodrama does not even have “artistic truth.”

It is the detached “attitude of the observer”—the attitude of the observant one at the center—which allows the emotional nature to be seen (and expressed) for what it is. Fourth ray people will never abandon the thrill of contrast, but wild exaggerations are crude and stimulate a sense of false excitement devoid of aesthetic integrity. There is no *beauty* in exaggerated emotion and sheer melodrama. The accuracy which ray four people eventually must achieve (since the fourth ray is the ray of “mathematical exactitude,”) is *intuitional accuracy* so needed for the faithful expression in form of Divine Beauty.

**Temperamentalism, impracticality and improvidence:** Fourth ray people, even if they are not (strictly speaking) artists, are frequently blessed with an “artistic temperament.” This means that they are temperamental, emotionally unstable, erratic,

whimsical, impulsive, impractical, unreliable, and improvident of the future. Unregulated spontaneity leads to license; some would call it the “artist’s prerogative.”

What we have here is an unwillingness to come to terms with the legitimate demands of practical life. There is some justification in the stereotype (fairly branded into the collective consciousness) of the “impractical artist.” Those who are most involved in artistic and emotional expression are often annoyed with the world for placing any realistic (i.e., Saturnian) demands upon them. They wish to live solely as representatives of the creative power of the imagination. They may become so thoroughly absorbed in ‘imaginative’ living, that they become inept at handling practical matters and unable to think with sufficient realism to provide for themselves.

But this impractical stance is eventually corrected by the very nature of the fourth ray itself, which compels those it influences to relate the opposites (in this case, the world of the imagination and the world of concrete reality). The artistically inclined person must learn to express *in form*; to do so requires practicality. Some sort of artistic *medium*, whether paint, film, clay, stone, the physical body (as in dance), the voice, or the instruments which produce music, are required for the fruition of the artistic process. If the artistic urge is authentic (i.e., inspired from the higher aspects of the individual) there will be an inner pressure to bring the products of the creative imagination *down*, and to carry them *through* and *out* so that people may benefit from them. The demands of *treating art as a form of service and revelation to humanity* will counter, and eventually correct, some of the immaturities associated with the self-indulgent, fourth ray “artistic temperament.” In order for the creative imagination to be fully and rightly expressed, the world that is not of the imagination (the world of material practicalities) must be faced realistically.

**Unpredictability and unreliability:** Predictable and reliable people usually know what they are going to do next, and people who have to depend upon them usually have a pretty fair idea as well. But those who are often moved, inspired or overcome (as fourth ray people are) are subject to powerful influences which may suddenly change their course of direction. It is said that “genius is akin to madness,” and that many of the great artists have been at least “half mad.” When in the presence of a madman, one doesn’t know what he may do next, and neither does he. His center of control is, seemingly, outside himself, or so deeply within himself that it seems foreign and inaccessible. In the presence of artists (open as they are to subtle currents of inspiration) the same is often true. The subtle and unpredictable influences to which they are responsive disrupt the possibility of a linear, predictable approach to living. On a lower turn of the spiral, it is also true of people who are simply moody.

The solution for such people is to realize that every impulse is *not* equally valuable, nor need every impulse be immediately translated into action. One can choose the impulses to which one *intends* to respond, and thus eliminate the more glaring inconsistencies of behavior. Predictability and reliability, after all, have social functions. They instill

trust, and the faith that a person will live true to his word. We are here dealing with the old question of whether the soul or the form has primary authority in the life of the individual. When consciousness is centered in the soul, one can stand stable and unmoved no matter which way the winds blow; one is no longer the victim of lunar impulse. Cut loose from its soul-centered mooring, however, the ship of personality will be storm-tossed. It is advisable for fourth ray people, afflicted so often with inconstancy, to avoid abruptly changing direction in mid-course, and to simply discipline themselves to carry out their original intention, no matter how many contradictory impulses may arise.

**Confused combativeness:** Fourth ray people can be great fighters, but they don't always know what they are fighting for, or even whom they are fighting. This is called, in the words of the Tibetan, "confused combat." It occurs when the impulse to contend is stronger than the impulse to harmonize. It is an immediate, instinctual reaction to the sense of inharmony. People with a "big chip on their shoulder" are sensitive to the slightest whiff of antagonism (a very crude form of dissonance). Their combative reaction is really an instantaneous (and not very intelligent) response to sensed dissonance. However, the purpose of fourth ray combativeness (though the purpose is often unconscious) is to reduce the tension of discord; initially, of course, it produces even more.

There are those who like to go out for a drink and "get into a good fight." Some of these battles for the sheer joy of battle are called "Donnybrooks"—an old Irish word. All people (but fourth ray people especially) enjoy the release of pent up energy, and a "good fight" (on whatever level of the personality) can provide a tension-reducing catharsis.

Obviously, this kind of combat is essentially purposeless and represents a tremendous waste of energy. If there must be a fight (and for most fourth ray people, there must), it should be a fight with a purpose behind it. Purpose will take the confusion out of combat, prevent a person from swinging his fists in all directions, and reveal whether there is really anything *worth* fighting over. But of course, the fighter must stop fighting at least long enough to clarify his vision, otherwise a guiding purpose will not come into view.

**Indecisiveness and vacillation:** These are two of the most obvious and crippling fourth ray weaknesses, and are familiar to everyone strongly conditioned by the fourth ray. The individual finds himself standing in the middle, attracted in both directions, wanting whatever lies in both directions, and feeling utterly torn over not being able to have both. The result is a vacillation (sometimes violent) between the alternatives, a going back and forth in the attempt to decide which of two perceived necessities will be chosen. If the process goes on long enough with no conclusion, it is called *indecision*. Fourth ray people often act out the unenviable fate of the ass who starved to death between two thistles because he couldn't decide which to eat.

The key to the problem is to distinguish between those situations in which one alternative must definitely be chosen over the other, and those in which the only real choice is to stand fast in the center and include the best aspects of both alternatives while wholly embracing neither. There are certain times when one is forced to choose between the high and the low, times when one simply cannot “have it both ways.” At such moments, the individual faces the same dilemma faced by Prince Arjuna, as related in *The Bhagavad Gita*. The great warrior Arjuna on the battlefield of Kurukshetra stood midway between the two warring factions of his own family, and could not decide on which side to fight, or whether to fight at all. Symbolically, one faction represented his soul, and the other, his personality tendencies and impulses. At length he was persuaded by Krishna, the voice of the soul, to choose the higher of two alternatives even though he was dearly attached to the lower (for he loved *all* members of his family).

The important thing to realize is that when one chooses the higher alternative, the values apparently relinquished by not choosing the lower alternative are *eventually restored*, and even enhanced. When, for instance, one must choose between soul and personality values, the greater includes the lesser; the soul includes the personality. The personality is only temporarily “slain.” It is soon resurrected as the cooperative instrument of the soul, and new powers are bestowed upon it. Thus, appearances to the contrary, nothing is lost even in the most painful decisions, provided the higher alternative is chosen. This is something which fourth ray people must remember, for they are constantly faced with the necessity of making difficult decisions of this nature.

Sometimes, however, there is no higher or lower alternative, and a clear choice cannot (in good conscience) be made. At such moments, the wisest course of action is to cease vacillating between the alternatives, and to act as a magnetic attractive center which will cause the two opposing alternatives to fuse, at length, harmoniously. Imagine what it would be like to have to choose between two antagonistic children that one loved equally. Suppose each child wanted the parent to love *only* him or *only* her. This would not be a viable choice for a loving parent, and so the only alternative would be to stand steadfastly in the center, exerting the energy of loving, harmonizing magnetism, until the fighting children could be brought together under the influence of harmonizing love.

Life presents many choices of this nature. Some of the most important are psychological, and occur within the personality when two equally beloved abilities are clamoring for “exclusive rights” to assert themselves. In such cases only time-sharing and synthesis are truly possible, and the fourth ray harmonizer must exert all possible skill-in-action to ensure a felicitous outcome.

**Ambivalence:** An ambivalent person is both attracted and repelled by the same person or object. Ambivalence is the self-contradictory state of mind commonly found within the fourth ray psyche. It leads to the distressing “approach-avoidance” syndrome, to a wide variety of love-hate relationships (especially within the family), and to many

perverse practices needing the attention of the mental health professional. Resolution of ambivalence comes at what might be called ‘the point of triangulation.’ Conflicting attraction and repulsion cannot be resolved at their own level (which is usually that of “kama-manas”—feeling-toned mind). But this tortured condition can be elevated in the light of the soul, and the relationships which were once ambivalent can be defined in a new and more spiritually mature manner. The soul (with its comprehensive understanding) forms the apex of the triangle, and the point through which the contradiction may be focused and resolved.

**Overeagerness for compromise:** Fourth ray people are “those who bring about a ‘righteous compromise’ and adapt the new and the old so that the true pattern is preserved.” (*Esoteric Psychology, Vol. II*, p. 143) What, however, is the difference between “righteous compromise” and “peace at any price?” When is the attitude of compromise both incorrect and destructive in spiritual terms?

The well known fourth ray inability to bear prolonged dissonance or friction can be a source of weakness, especially when *principle* is involved. Even when fourth ray people know their point of view represents the spiritually correct principle, they are likely to make concessions (simply because of the relief from tension which such concessions bring) to those who unjustly oppose the principle. This unsteadfast attitude makes it very difficult for fourth ray people to “take a stand on principle;” they would rather be in the middle as agents of reconciliation than wholly on the side of what is right. It is easy to see how over-reliance upon compromise can “compromise away” much that is of value.

The solution lies in cultivating the ability to withstand the pain of dissonance, tension, friction, inharmony, etc., when the reason for doing so is sufficiently important. The personal comfort and relief achieved when dissonance melts away into a shameful (and very temporary) harmonious accommodation with evil is not worth the eventual pain and even more severe dissonance which will inevitably have to be confronted because of unwise compromise.

One of history’s most notorious and painful examples of compromise and appeasement occurred in 1938 when Neville Chamberlain, Prime Minister of England, returned from a conference with Adolf Hitler declaring:

**For the second time in our history, a British Prime Minister has returned from Germany bringing peace with honor. I believe it is peace for our time...Go home and get a nice quiet sleep.**

England’s promised protection of Czechoslovakia had to be sacrificed for Hitler’s promise to contain German expansionism. Principle was sacrificed for the sake of what turned out to be a very temporary relief from international tension. This was a clear

compromise with evil, and led, shortly, to even greater conflict and tension—a more unbearable dissonance.

The decisions of most fourth ray people are, naturally, far less dramatic and important, but every day in little ways they are confronted with the choice of whether to compromise on principle for the sake of an illusory and transient ‘peace.’ It is nowhere nearly as easy for them to adhere to principle as it is for those on the first, sixth or seventh rays, and yet it must be done, or important values will be constantly eroded.

One aid in the task (so difficult for fourth ray types) of compromising rightly, instead of compromising weakly, is their instinct for fairness and justice. Of all the rays, fourth ray people are determined that there must be balance, that everyone must get his “fair share,” and that all rightful claims must be considered. *Fairness* is one principle which those upon the fourth ray can more easily uphold, and it can serve as a standard for preserving strength when, because of painful environing or intrapsychic tensions, they feel inclined to seek relief in unwise compromise.

**Moral cowardice:** Fourth ray people feel pain so acutely, that they are often unwilling to cause others any sort of pain—even when it is for their own good. Society has standards of morality which must be upheld for the sake of social cohesion. But upholding standards requires “taking a *stand*,” and this, we have seen, is something with which many ray four people have considerable difficulty.

When the lunar vehicles of the personality (the elemental lives which *are* the mental, emotional and etheric-physical fields of the human being) have to conform to a moral standard (a standard dictated by the wisdom of the soul), these vehicles experience a temporary pain. Any kind of training involves pain, because that which is ‘lower’ temporarily rejects the guiding pattern of that which is ‘higher.’ The lunar vehicles rebel and do not like the restraint. A stressed and dissonant condition is set up between the rebellious vehicles (which want to go their own way), and the moral standard which is being imposed. If the consciousness of the individual is identified with these vehicles (and in the case of the fourth ray person, this is often so), there may be difficulty firmly adhering to the moral standard. In any case, a real battle will ensue.

Fourth ray people are extremely sensitive to any action which will cause friction, much less an all-out conflict. Whenever people try to discipline themselves or others according to some standard of behavior, a certain degree of psychophysical dissonance is initially and inevitably aroused. There are many fourth ray people who simply want to avoid such things. Even though they understand the *right* course of action, they shrink back because of the stress and discomfort it will inevitably entail.

This, then, is moral cowardice. While there are many fourth ray individuals who have a considerable “physical courage” (as the Tibetan states on p. 205 of *Esoteric Psychology, Vol. I*), their psychological courage (their willingness to immerse themselves in psychologically tense situations for the sake of upholding moral principles) is often lacking.



One can imagine the harm of such an attitude. Physicians, for instance, are often morally obliged to be painfully direct with patients who have terminal disease or who need drastic surgery to stay alive. One can imagine the agony of a fourth ray physician faced with the necessity of informing patients of such conditions. Of course, it would be morally indefensible, to avoid telling a patient of a dire condition simply because of the emotional upset it would probably cause, but a fourth ray physician might be tempted to “soften the blow” just to spare the patient (and himself) an upsetting experience in the immediate moment. The eventual agony and upset which would be caused by such moral weakness is obvious. This is an extreme situation, but there are a large number of fourth ray people who must learn to “bite the bullet”—to confront pain in the moment in order to offset the development of even greater pain in the future.

**Unregulated passions:** There is another dimension to “moral cowardice.” Fourth ray people often have trouble with self-control and self discipline. They are *expressive* people, and this means expressing not only the soul, but the personality, with all its passions, as well. Discipline and regulation require the application of a firm, stiffening energy; this, those upon the fourth ray conspicuously lack. Expression is seen by them as the greatest good—restraint and inhibition as unnatural and undesirable. They are often unwilling to impose lasting and consistent regulation upon themselves and others.

Fourth ray people cannot escape battle. In this case, personal passions war with the impulses of the soul, or, with soul impulses as translated into the laws of society. Essentially, the root of the problem (and, in this case, of the moral battle) is an *insufficient understanding of priorities*. Understanding priorities is often difficult for fourth ray people because they are animated by the principle of fairness, the principle that all parties should receive *equal prerogatives*. But nature is hierarchical; some things are more important than others; some things are higher than others; some things deserve and must have greater eminence and priority. One cannot say that the head and the foot are of equal value, or that the heart and the arm are equal. Some functions are *vital*, and the expression of these vital functions must come first.

Again, this is the Arjuna dilemma. But since the greater includes the lesser, the welfare of the greater includes the welfare of the lesser—appearances notwithstanding. Fourth ray people simply have to achieve sufficient detachment from the host of warring impulses (within and outside of their natures) to realize which impulses are more important. The law indicates that some impulses must be regulated so that others may be expressed. Lower passions are temporarily appealing but, ultimately, *Self-defeating*, i.e., indulgence in their expression defeats the expression of soul impulse.

Though fourth ray types are usually unable to cut themselves off from their ‘lower’ impulses (nor should they), they can at least exercise their understanding of aesthetic proportion. They can arrange the ‘composition’ of their lives artistically, so that priorities are more prominent, and ‘subsidiaries’ are assigned to an appropriate place.

Adherence to law may not be motive enough to inspire them, but the preservation of beauty will be. A life-composition reflective of Divine Beauty demands that divine priorities be respected.

**Inertia, indolence, and procrastination:** To understand why fourth ray people fight with constant bouts of nonaccomplishment, the principle of “tamas” must be understood. Within the energy systems of those upon the fourth ray “the qualities of rajas (activity) and tamas (inertia) are so strangely equal that the nature of the fourth ray man is torn with their combat...” (*Esoteric Psychology, Vol. I, p. 206*) Within the psychology of the fourth ray individual, there is always that which holds him back. He is always running into the ‘wall’ of his own lower nature. In esotericism, we are familiar with the concept of “unredeemed substance”—substance which cannot properly be built into the Divine Structure because its vibratory quality is too low. At the end of every creative enterprise, whether the enterprise relates to human or divine creativity, there is said to be a *residue* of such unfit substance which must be worked upon and rendered fit during the next cycle of creativity. At the end of every human life, there are many unredeemed thoughts, feelings, impulses, etc., which are residual and must be reworked in the next life cycle. Of such residues, many karmic influences are composed.

People born strongly under the fourth ray can never escape confrontation with this ‘karmic residue.’ Every time they move forward, impelled by the rajasic (activity) aspect of their nature, they are pulled back by the tamasic (inertia) aspect. With every advance, resistance is aroused. There is no such thing as a continuous straight line of advancement, because contradictory, negative impulses impede.

As the fourth ray individual advances in spiritual status, however, the rajasic aspect of his nature will naturally become stronger, and the interludes of negativity will become less frequent, but that does not mean they will be less severe. During tamasic interludes, fourth ray people feel completely overwhelmed by inertia; they become lazy, indolent and constantly defer accomplishment (procrastination). They feel as if they cannot make themselves move, and they are liable to become very discouraged. Mentally they know their task and its importance, but emotionally and physically they feel a great weight which prevents them from mobilizing their personal resources. These tamasic states contribute to their reputation for being unreliable, and can induce a strong sense of guilt accompanied by psychological flagellation.

Often fourth ray people will be forced to find artificial means and strategies to overcome the inertia, if circumstances absolutely demand action. There is a story that Mozart (the quintessential fourth ray composer) delayed writing the wonderful overture to his opera, *The Marriage of Figaro*, until the night before the first performance. He worked all night at a feverish pitch, and his wife had to keep him awake by constantly providing him with cups of coffee. Coffee, of course, is a stimulant. It promotes activity; it is rajasic. (Today, people often use amphetamines for the same purpose.) When confronted with an unacceptable inertia in their own nature, many fourth ray people confront tamas

with rajas. They artificially force themselves out of the tamasic state by directly stimulating the rajasic aspect of their nature. Skillful use of the will (with its “electric fire”) or of the power of excitatory affirmations can do the same thing.

Sometimes, the right approach is not to overcome tamas by forcing rajas into activity. In nature there must be interludes for the regathering of strength and the development of understanding. If, during episodes of physical and psychological inertia, the fourth ray individual can quietly align with the soul, and detach from his ‘frustrated urge to act,’ then an understanding of the value of action already taken, or action yet to be taken can be achieved. Learning to ‘tolerate the lower interlude’ is a technique of creative living and an example of the skill-in-action which fourth ray people must eventually master. For those upon the fourth ray, progress is simply not a straight line of ascent in the full light of the Sun. They are frequently subject to moments “in the shade,” and these moments can be wisely used. A well-known esoteric psychologist whose personality was upon the fourth ray frequently emphasized the old adage, “Make haste slowly.”



## RAY V

### The Ray of Concrete Knowledge and Science

#### Some Strengths Characteristic of Those upon the Fifth Ray

- Capacity to think and act scientifically
- Keen and focused intellect yielding the power to know
- Power to define
- Power to create thoughtforms
- Facility for mathematical calculation
- Highly developed powers of analysis and discrimination
- Detached objectivity
- Accuracy and precision in thought and action
- Acquisition of knowledge and the mastery of factual detail
- Power to discover through investigation and research
- Power to verify through experimentation; the discrimination of truth from error
- Mechanical ability
- Practical inventiveness
- Technical expertise
- Common sense and the rejection of ‘non-sense’
- Lucidity of explanation

**Capacity to think and act scientifically:** The word *science* derives from the Latin roots “scientia” or “knowledge,” and “sciens,” “having knowledge.” This root is akin to the Latin “scindere,” “to cut.” What is suggested is the cutting, penetrating or analytical processes of the mind which lead to true knowledge, i.e., *scientific knowledge*.

Human beings think and act in many ways, but rarely scientifically. The scientific approach involves clear observation; rational, logical thought about what is observed; theorization, or the construction of the model or pattern of relationships to account for that which is observed; prediction of that which must eventuate if theory is accurate; experimentation to discover whether that which should occur (if theory is correct) actually *does* occur; replication of experiment, to determine whether that which did occur (in fulfillment of theory) was mere chance or evidence of a stable natural law; re-

observation, if occurrence does not match theory; re-theorization, re-experimentation, etc.

As a general rule, human thinking is limited and full of error. There are innumerable places in the thinking (and acting) process where error can appear. The result of faulty thinking is *not knowing*, and consequently, *not knowing what to do*. At some point in his evolutionary career, a human being gets tired of not knowing, because not knowing leads to confusion, pain, waste, foolishness and premature death. Not knowing is not only contrary to human survival, but it delays the fulfillment of *desire*, which (in one of its many forms) is the motive force behind humanity's "will to live." At the point when people become determined to know, and to know that they really *do* know, the fifth ray begins to express with focused potency, and scientific thinking and action truly begin to develop.

Scientific thinking and action lead to certainty—to the elimination of doubt. Doubt says, "It could be this way, or it could be that." Certainty is assured, and knows "the way it is." Developed fifth ray people are determined to know the way it is; they want the facts and are willing to take all necessary steps (the scientific method) for ascertaining the facts. Their intolerance for uncertainty, ambiguity and confusion has reached such intensity, that the primary purpose of their life becomes the establishment of exact knowledge, past all doubt. No matter what the field in which they may be found, they think and act scientifically, so that they may *know*.

**Keen and focused intellect yielding the power to know:** The word *know* is used so variously and so imprecisely that it is often difficult to know what people mean when they say they "know." We hear today of "the wisdom of the body," and we are told that our body 'knows.' Those who feel deeply, trust their feelings as the prime revealer of knowledge. Those who are not empirically inclined, but who reason deeply and logically, say they can arrive at knowledge through reason alone. And those who are intuitive, say the only way truly to know is simply to *know*—intuitively.

All these approaches to knowing have something to recommend them, but when fifth ray people speak of their determination to know, they are speaking, primarily, about a concretely *mental* approach to knowledge. The intuition can also be considered a mental process, and is often used in the phase of theorization and hypothesizing, but those upon the fifth ray (at least at the point in evolution where most of intelligent humanity is presently found) tend to rely more upon the concrete aspect rather than the more abstract aspects of the mind to arrive at knowing.

Theosophically speaking, we are in the midst of the great "fifth root race," and are focused within the fifth subrace of the fifth root race as well. This means that there is a tremendous emphasis upon the development of the lower concrete mind which, by one reliable system of nomenclature, is the *fifth* of seven human principles. Humanity has to exhaust the resources of the human intellect before the emphasis of the race will be

shifted to the higher levels of mind. This means that we are now in the midst of a period in which tremendous development along fifth ray lines is both possible and to be expected.

When advanced fifth ray people desire to know, they focus their minds like *beams of laser light*. Fifth ray types have a uniquely powerful capacity for mental concentration. They eliminate all dispersion, and bring all their mental resources intensely to bear upon the particular, specific problem under examination. With such keen-mindedness, they almost *force* the illumination of their problem. Nothing escapes this laser-like mental ray. No smallest movement within the deliberately isolated field of focus escapes detection. It is as if an intense light reveals all pertinent microscopic relationships. Even when employing the telescope, the fifth ray approach seeks to permit no movement or relationship to escape detection.

The result of this kind of intense scrutiny is seeing all there is to see (given the limitations of the instrument of observation—the senses and their instrumental extensions). This kind of exact instrument-enhanced *seeing* is the basis of the fifth ray kind of *knowing*. Further, all powers of reasonable explanation are brought to bear on that which is observed within the field of examination. The mind becomes utterly exacting and rigorous. All takes place under the scrutiny of the scientifically demanding ‘eye.’ Feelings are deliberately excluded during the attempt to understand and explain. Feelings are related to the sense of touch, but the mind, as used by advanced fifth ray people, is related to the eye. The eye allows the detection of all variables simultaneously, and thus the interrelation of all individual variables can be seen in synthesis. This is not possible at the ‘groping’ level of feelings (though synthetic apprehension is immediately possible when feeling is transformed into buddhic intuition).

**Power to define and create thoughtforms:** Out of the infinite emerges the finite; out of SPACE emerges Time and Form. The fifth ray (as one of the rays of aspect) relates to the time-conditioned worlds of form (though, with advancing human capacities, one can imagine applying fifth ray capacities to the investigation of the [relatively] formless and timeless worlds).

Fifth ray people focus upon a world populated by forms—the world of *common sense*. It is interesting that at the frontiers of modern science, fifth ray investigators are pushing the human consciousness into the realm of what is usually considered *formless*—the world of etheric energies. But there are very definite energy forms in that realm too; they are just more fluid and less concrete. Such ‘formless forms’ (formless, as form is usually considered) will have to be thoroughly understood and described, and fifth ray people will be the ideal ones to do it.

In the world of common sense (i.e., the world of brain-conditioned consciousness)—a world in which much constructive and rehabilitative work yet remains to be done—*things appear to have boundaries*. One thing appears to end where the next thing begins.

To commonsense reasoning, a thing is only *itself* and not something else. Thus, to understand a thing, it becomes important to *define* just what it is and what it isn't—i.e., to establish its boundaries. However, in reality (as reality is defined by the Ageless Wisdom), the apparently nonsensical law—"everything is essentially everything else"—holds true. But such a thought *makes no sense* in a world governed by common sense, which is the particular province of most of those who function strongly upon the fifth ray.

To achieve exact knowledge in the commonsense world (to the extent that it is possible) the power of definition is required. The *power of definition* is related to the power of distinction. It is really a special case of the power of separation, which allows the mind to separate one perceived thing from another perceived thing. Fifth ray people are endowed with highly developed powers of definition. They are able to focus intensely upon one specific field of attention, and discover exactly the ways in which that field of attention is distinct from all other fields of attention. They "zero-in" on the minutiae, if necessary, to distinguish any one thing from another.

When this ability is highly developed, one can imagine how well it contributes to a tremendous clarification of consciousness. Confusion is a state of consciousness in which things which are essentially distinct are no longer perceived as distinct. In a state of 'con-*fusion*,' unlike things appear to 'run together,' losing their identifying boundaries. Advanced fifth ray individuals are the avowed enemies of confusion. Their task is to determine what things *are* and what they *are not*. This is done through the power of precise definition.

Definition, whether in words or in symbolic formulae, builds 'walls of distinction' between the thing defined and all other things. Definition is absolutely indispensable at that point in the evolution of consciousness when human beings must emerge from the forest of confusion and error (the point when they must stop "mistaking one thing for another"), and must clarify the contents of their minds and their perceptions. Of course, definition can be overdone. All analysis must take place within the field of synthesis or, ultimately, it will be misleading. But most members of the human family need not be overly concerned about synthesis; they are not yet even capable of clear analysis.

**Power to create thoughtforms and render them distinct:** Desire forms on the plane of emotion are said to be very fluid and indistinct, constantly flowing into one another. Thoughtforms, which are found on the plane of concrete mind, are much more precise, and 'clear-boundaried.' The thinking human being develops the capacity to create thought in order to embody ideas, intuitions, sensations, feelings. The entire content of consciousness, much of which is non-mental, can be formulated as thought, and the word or symbol forms which further concretize thought.



The power of definition, discussed in the previous paragraph, is indispensable in the creation of thoughtforms. A certain amount of mental substance is gathered; it is given shape and form, which means that its outlines (its boundaries) are determined, and its “infrastructure” is articulated. This makes a thoughtform distinct from other thoughtforms. Fifth ray individuals respond to a “Systemic Law” called the “Law of Fixation.” On a strictly human level, this law enables an individual to *fix*, ‘freeze-frame,’ or render static the boundaries surrounding a given quantity of volatile mental substance, and also *fix* or delineate the infrastructure contained within that quantity of mental substance. To do so, creates a distinct thoughtform, which can then be employed for distinctive purposes.

Everyone creates thought. Everyone possesses the fifth ray, and all the other rays as well, for no matter what may be the ray of the soul, it utilizes (during the course of evolution) the six other rays as subrays. But not everyone has the fifth ray prominent or emphasized in a particular incarnation. When this is the case, the thoughtforms created are very clear, definite, delineated, articulated, concrete and ‘thing-like.’ Fifth ray people can help others render their thoughtforms more distinct, thus clarifying the field of human thought. They can contribute to the building of mental vehicles so filled with clear thoughtforms, that intelligent thinking can more easily proceed.

**Facility for mathematical calculation:** One of the most effective ways of reaching precision of thought is through the language of mathematics. As semanticists will testify, ordinary words can be extremely misleading, and are, in general, ill-suited for the kind of *exactitude* required by those who are strongly endowed with fifth ray energy. Mathematics, on the other hand, is a language which is designed to express the exact relationship between things. Initially, it might seem that, using mathematics, only quantitative differences between things can be described, but there is a sense in which quantitative differences are the cause of subtle qualitative differences. At any rate, the fifth ray individual is known as “the mathematical type.” (*Esoteric Psychology, Vol. I, p. 329*)

Fifth ray mathematics is more concrete than abstract, third ray, higher mathematics. All the usual arithmetic manipulations (and their extensions into other kinds of operations) can be accomplished with facility by the intelligent fifth ray individual, but they are not so inclined to view mathematics as almost a form of creative art (as do those who approach it more exclusively from the vantage point of the third ray). Fifth ray mathematics is more tied to concrete reality; it is a method of accounting for what the senses (and their extensions) reveal. We might call fifth ray mathematics “applied math,” whereas creative, abstract third ray mathematics need not *apply* to anything concrete, and, in fact, often applies to alternative realities and dimensions ‘created’ by mathematicians. For instance, the very complex mathematics required to design, build, launch, guide and return a manned space flight to the Moon most definitely requires the kind of applied mathematics at which intelligent fifth ray individuals would excel.

However, the kind of mathematics designed to prove that an infinite number of infinite sets is contained within any given infinite set is far more abstract, has no immediately seen, concrete application, and would be a matter of interest and concern for those more inclined to third ray creative, mathematical speculation.

Concrete mathematics is much concerned with measurement, i.e., with quantification. Fifth ray individuals seek to understand something by quantifying it. In the world of common sense, there are two principal kinds of measurements: measurements of time and measurements of space. Those who have a strong aversion to measurement by quantification probably do not have a fifth ray emphasis; many people of an emphatically artistic or humanistic persuasion are of this type. Conversely, those who can handle with ease a wide variety of measurements, quantifications and their concrete applications almost invariably have a strong fifth ray.

**Highly developed powers of analysis and discrimination:** Viewed in the simplest way, analysis takes things apart, and synthesis puts them together. Fifth ray people are not as inclined as those upon the first or second ray, for instance, to perceive in wholes. They look at any object of perception and wonder what smaller parts constitute the object. Nothing is taken purely at face value. They believe that every *thing* has its secrets, which can be discovered by penetrating beneath the level of appearances, and by discovering the smaller units which function together to make the thing what it is. Analysis, carried to its ultimate extreme, is the search for the *smallest separate thing*. Of course, we have learned that this search leads into the mysterious realm of particle physics, where things are no longer things but, rather, “events” with a “tendency” to occur. Still, the search goes on, and will lead, according to the Ageless Wisdom, to subtler and subtler planes of vibration until “anu,” (the “speck”—perhaps some kind of ultimate energy unit) is discovered.

In practical terms however, and on the macro-level of commonsense reality, fifth ray people want to know “what makes things tick.” Any whole, as they know, is composed of many factors or variables; these interact in ways that are difficult to discern without close examination. Fifth ray people examine things microscopically to determine the laws governing such interactions. It makes no difference what field or object is being considered; the field may be psychology, and the analytical approach may be applied to clarifying the still largely unknown dynamics of the psyche; or the field may be mechanics, and the object under examination and analysis may be an electric motor with numerous man-made parts, each of which must be understood with uncompromising, technical accuracy. In either case, the approach is *analytical*, and the purpose is to discover how each part within a whole functions, and how each part is related to every other part.

**Detached objectivity:** The Heisenberg Uncertainty Principle has shown that truly “objective observation” is impossible in what might be called a ‘participatory universe.’ The very act of observation is an act of participation, and affects that which is observed.

Nevertheless, on the macro-level of commonsense functioning, detached observation is a *sine qua non* for scientific progress, and also for both psychological and spiritual growth.

Fifth ray people are adept at *using the mind without engaging the emotions*. They know how to think objectively about a particular topic. They can hold the topic “at arms length,” so to speak, and (by seeing it as an object) see it as it is. Everyone has heard the statement: “You’re so close to it, you can’t see it.” In such cases, objective distance is needed, the ability to “stand back” and assess properly. This eliminates oversight, bias and various subjective distortions which are inimical to truth. The desires are so strong in most people that what they wish to perceive, they *do*, indeed, perceive. People see what they want to see, or what they think they should see. But all scientific progress and all growth of a psychospiritual kind must be based upon truth.

Psychospiritual growth is dependent upon cultivating the “attitude of the observer.” This is, essentially, the attitude with which the soul views the personality. Though it is rarely possible to see the personality exactly as the soul sees it, it is possible to move in that direction by viewing all intrapsychic occurrences with an almost detached, scientific objectivity. With such an attitude, one is *disidentified* from the personality events which one formerly confused with one’s true identity. Detached observation allows one to separate the Self (the Observer) from the self (the observed), and thus separate (in consciousness) the soul from the personality. It is the only way to see oneself as one truly is.

The fifth ray, particularly, bestows the gift of detached observation. The human kingdom was born, according to esoteric tradition, because of a strong activation of the fifth ray (especially through the agency of angelic entities transmitting the fifth ray) in relation to “animal man” during a period some eighteen million years ago. Through the fifth ray power of separation, animal man came to see himself as a separate and separated being—an “I.” This, as far as Earth’s humanity was concerned, was the very beginning of reflective consciousness.

Now that many millions of years have passed, another great transition involving the fifth ray is being prepared. Through the detaching power of the fifth ray (its power to foster objective consciousness), members of today’s humanity are being prepared to *experience* themselves as souls, by seeing themselves, objectively, as personalities. An important rule of psychological objectivity might be phrased in the following way: ‘If you see it, you can’t be it.’ Detached observation allows us to see, and to realize that which we see cannot be the true Self, because the true Self is the seer. Thus, detached observation of the lower self, and all its contents of consciousness, makes it possible for us to say with the ancient sage: “Neti. Neti.”—“Not that. Not that.”

The fifth ray, we know, is equipped with the power of definition. Because of its power to promote objective detachment, the fifth ray is instrumental in helping us *define*

*ourselves*, or, more accurately, to define what we are by defining what we *are not*. Perhaps it is because of this and other similar powers, that the highest expression of the fifth ray method of teaching truth is *esoteric psychology*—the science of the soul.

**Accuracy and precision in thought and action:** The fifth ray is an energy which helps humanity eliminate vagueness and imprecision from thought and action. Under the focused scrutiny inspired by the fifth ray, approximations are gradually eliminated and an ‘exact tracking’ of all interrelated movements occurs.

Those upon the fifth ray seek to master the laws which control matter and form. To do this, they have tried to come to terms with the ultimate constituents of matter, even though whatever is truly ultimate continues to recede as ever more minute and evanescent constituents are discovered. When seeking to understand and work within the micro-level of life phenomena, very great accuracy and precision are required. The macro-level of normal sense experience is a vast and relatively gross world when compared to the minute fields in which physicists are searching for ultimate causes. Measurements in the macroworld, though relatively precise, require nowhere near the precision and exactitude of measurements which are required in the microworld. There is also what we might call the ‘super-macroworld’ to consider, and the kinds of measurements which pertain to it. The super-macroworld consists of planets, solar systems, galaxies, galactic clusters, quasars, pulsars, black holes, etc.—in short, the known universe. Strangely, there are more similarities between methods and rules of measurement in the microworld and super-macroworld than there are between these two and the commonsense macroworld. The laws of *relativity* apply in the domains approaching the infinitely small and infinitely large (i.e., within the microworld and super-macroworld), but *not* in the ordinary, “Newtonian” domain of common sense (the macroworld). Thus, when scientists investigate the super-macroworld, there are demands for precision and exactitude which are as extreme as those in the microworld.

By far the majority of fifth ray people do not work in the rarefied fields of particle physics and astrophysics, but their demand for accuracy and precision is nonetheless insistent. Fifth ray people take pains to ensure that their thoughts correlate as precisely as possible with all the many motions and interrelationships of the field they are examining. They attempt to notice everything, and to use language in such a way that everything under observation is properly described and explained. It is for this very purpose, that they devise sophisticated, *technical languages*. Can one imagine trying to describe precisely and accurately the latest developments in the field of particle physics, radiology, biogeny, etc., using everyday vocabulary?

When it comes to action, fifth ray people attempt to act with ‘surgical’ precision. Imprecise action is clumsy, and needlessly disturbs many things within the field of examination; precise action isolates a specific target, avoiding, whenever possible, impact upon those things which should not be disturbed. As a crude but graphic example, one can imagine the difference between a delicate operation performed with

laser technology, and the same operation performed with a kitchen knife. A little research into the history of medicine will show that this example may not be as far-fetched as it would be comforting to believe.

The demand for accuracy and precision is also noticeable in the speech and writing of fifth ray people. Great care will be given to the precise use of words, and speech will often have a very *exacting* quality. This fifth ray quality is usually quite distinct from the intelligent but much more fluid quality of speech and writing characteristic of those strongly upon the third ray.

**Acquisition of knowledge and the mastery of factual detail:** Animated by a high degree of curiosity, fifth ray people inquire and ask questions until they find out. The derivation of the word “curiosity” throws light upon the fifth ray process. From Latin, the word “curiosus” means both “careful” and “inquisitive.” The root of “curiosus” is “cura” which means both “cure” and “care.” Fifth ray people are therefore distinguished by the special *care* they give to the process of inquiry and investigation (a process which is the *cure* for mental darkness—ignorance). They are determined to bring all things to light, as is suggested by the fifth ray’s close association with the luminous planet Venus, which, according to the Ageless Wisdom Tradition, is a key channel for the transmission of the fifth ray to Earth. Further, the very first name, in a list of names given to that great entity who is the “Lord of the Fifth Ray” is “The Revealer of Truth.” Those strongly qualified by fifth ray energy will not relent with their *careful* search until their curiosity is satisfied, and their acquisition of knowledge is complete (at least within the limited field chosen for inquiry).

When knowledge is acquired by fifth ray people, it is well stored. They have “a head for facts,” as the saying goes, and the ability to access stored knowledge so that it can be concretely applied to solve immediate, practical problems. Fifth ray people enjoy what is usually considered the tedious accumulation of dry, factual detail. They attempt to know their subject thoroughly, and work laboriously to know *exactly* what they are talking about. They are convinced that “knowledge is power.” In the nineteenth and twentieth centuries the explosion of concrete, factual knowledge (made available to humanity through the efforts of those animated primarily by the fifth ray) was transformed, precisely, into *power*. The most obvious example of this transformation was (and is) the fifth ray pursuit of the secrets of the atom. This extraordinary Hierarchical enterprise, focused within the fifth ray Ashram (but aided by members of the third and seventh ray Ashrams) has made the tremendous destructive and constructive power of atomic energy available to humanity.

Fifth ray people are in process of building an edifice of reliable knowledge. Their narrow and specialized focus of inquiry usually prevents them from acquiring encyclopedic knowledge, but it is their *combined*, focused efforts, when amassed, which make it possible for humanity as a whole to possess encyclopedic knowledge. This edifice of accumulated knowledge protects humanity from superstition and ignorance. Fifth ray

people, as potent distributors of the light of knowledge, are the avowed enemies of superstition and ignorance.

**Power to discover through investigation and research:** The Tibetan has stated the case clearly:

This is the ray of science and research. The man on this ray will possess keen intellect, great accuracy in detail, and will make unwearied efforts to trace the smallest fact to its source, and to verify every theory. *Esoteric Psychology, Vol. I*, pp. 207-208.

Fifth ray people have the power to probe. They are in the process of uncovering or ‘discovering’ the truth—i.e., *reality*. At first it seems that they work exclusively in the realm of matter and form, but their actual destination is spirit. Matter is objectified spirit; it is spirit “turned inside out,” so to speak. Matter is at once a veil (“the Garment of God”), and an intricate puzzle made of the many “pieces” provided by the divine power of differentiation.

Those strongly qualified by the fifth ray are determined to “get to the bottom of it,” to reach the *fundament*. What is at the “bottom” of everything? Only one thing: *spirit* (or “spirit matter”—“Mulaprakriti,” as it is called in the theosophical literature). The well-known quotation by Helena Blavatsky on the nature of spirit and matter is particularly apt here:

Life we look upon as “the one form of existence,” manifesting in what we call matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. *The Secret Doctrine, Vol. I, [1977 Edition]*, p. 49.

Those upon the fifth ray are driven to learn all the secrets of matter, thus proving, eventually, that matter is, indeed, spirit or life. The usual kinds of fifth ray researches and investigations may seem far removed from such ultimate quests, but every understanding of how matter *works* is a movement towards the ultimate discovery upon which fifth ray investigators are intent.

Those upon certain other rays intuit directly the unity of spirit, soul and matter (body). They know that the outer cloak of matter is of the same substance as spirit, but, because of the limitations of the human mind, seems to hide spirit. As fifth ray individuals emerge from the limitations of purely concrete, rationalistic thinking, they, too, begin to intuit that spirit and matter are *identical*, but unlike those upon other rays, they have a *special obligation* to thoroughly investigate every aspect of matter (every thread woven into the Garment of God), and then demonstrate, beyond any shadow of a doubt, the relationship between (and shared identity of) spirit and matter.

Fifth ray people, then, are obliged to investigate matter thoroughly, to search and ‘re-search’ until the secrets are found. They must penetrate, bore through the veil of matter until spirit and life are revealed. For them, there are no short cuts—hence their “unwearied efforts” and dogged persistence. Those on other rays can choose to ignore the intricate labyrinths of materiality since they do not have to *know* matter inside and out; it is not their destiny.

One of the names of the Fifth Ray Lord—“The Great Connector”—is particularly interesting when considering the ultimate purpose of scientific investigation and research. At the present time, there seems to be a huge cleavage between the material world and the “inner worlds” which psychology and spirituality reveal. The psychosomatic relationship has been brought to light by medical research, and mind can be shown to affect body, and vice versa, but what might be called the ‘actual mechanism of accomplishment’ is not understood.

It will be the investigative purpose of those upon the fifth ray to discover the *exact means* by which the higher and lower planes are linked or connected. If the Ageless Wisdom has presented a true worldview, each time a “new” level of matter is penetrated, another more subtle level will be discovered; the lower ethers, it seems, are now being revealed. With each penetration, an ‘interplane connection’ will be made, and with successive penetrations, a solid line of connection between all planes and subplanes will be specifically understood. Such specificity of understanding cannot be achieved without the fullest possible application of fifth ray energy.

**Power to verify through experimentation; the discrimination of truth from error:** Fifth ray people are not easily deceived. Their deep streak of skepticism serves the purpose of protecting them from accepting false knowledge. The annals of history are filled with examples of people eagerly embracing false knowledge: wild theories, mistaken notions, theologically ‘necessary!’ conclusions—all of which have ultimately been proven erroneous. Those strongly conditioned by the fifth ray demand knowledge they can trust, and so they put all assertions of knowledge to the test, rather than allow themselves to become lost in a forest of error.

Fifth ray people treat claims as hypothetical, and then submit such claims to a process of *verification*. The word “verify” derives from the Latin word “verus” which means “true.” It is the *truth* of a hypothetical assertion that is being tested in the verification process. Throughout history people have accepted truth on faith, on authority, by hearsay, by hunch, by intuition, and in numerous other ways which were insufficient to actually *confirm* verity. As far as the majority of humanity is concerned, test and experimentation represent a relatively new approach, an approach which is rigorous, demanding, often slow and frustrating but which, when completed, provides reliable knowledge for improving the quality of life. Given the ease with which the mind can fool itself (and the ease with which the emotions and bodily urges can fool the mind), the

experimental approach (though often frustrating to the impatient emotions) is needed if truth is to be ascertained and convincingly demonstrated.

The important thing to realize about the fifth ray approach to truth is that *thought alone is not sufficient*. The probable truth of many hypothetical ideas can, in many cases, be loosely confirmed merely by thinking about them carefully, but this approach will always appear limited and incomplete to those upon the fifth ray. Externalized, objectified tests and experiments are required.

The fifth ray is the ray of “exactitude of action.” Truth must be demonstrated in the sphere of *action*. It is the goal of those upon the fifth ray to alter the material condition of things, for the fifth ray is one of the *concrete* rays—the rays of attribute. Principles which are abstractly true have to be applied so that these principles *can make a difference in matter*. In short, fifth ray people are concerned with *truths that matter*.

Tests and experiments conducted by those upon the fifth ray may not all be of the laboratory variety. Laboratory experiments are a very special case of the will to verify. A simple willingness to test out an idea, to try to do something with the idea, observe the results, learn from the results, and correct one’s approach accordingly, demonstrates that the fifth ray urge to see whether something really *works* or not is operative.

Though the ideal is not always attainable, ideally, fifth ray people are not attached to the results of their experiments. They have no personal investment in the truth or falsity of that which has been put to the test. All discriminations of truth from falsity must be performed in a spirit of truth, a spirit of impartial detachment and dispassionate willingness to accept what the results demonstrate. It may well be said that ‘truth is no respecter of persons’; evolved fifth ray individuals realize that truth is much too important to be a hostage to personality.

**Mechanical ability and practical inventiveness:** Those strongly upon the fifth ray are attracted to the understanding and manipulation of mechanism on all levels. We usually think of mechanical ability as related only to machinery, but organic, cellular, molecular, atomic and subatomic structures are all *mechanisms*, in a sense, and mechanical instruments (often of great subtlety) can be devised to affect them.

The word “machine” comes from the Greek word “mechos” which is defined as “means” or “expedient.” Fifth ray people, in short, can construct or manipulate those tangible things which serve as the *means* for the concrete implementation of ideas. Fittingly, machines are often called “implements.”

Colloquially speaking, the fifth ray is a “hands-on” ray. Fifth ray people are able to construct *things which demonstrate intelligence through matter*. The last several hundred years have seen the construction of an extraordinary number of ingenious machines, concrete examples of intelligence in action. Perhaps the newest generation of computers is the latest demonstration of the fifth ray ability to express intelligence through



mechanism. Already research into “artificial intelligence” is producing “smart machines” which act with a certain degree of semiautonomous intelligence. Matter, according to the Ageless Wisdom, *is* in fact intelligent, and is the expression of the intelligence aspect of Deity. One can imagine that, under the developing fifth ray impulse, the expression of intelligence through matter (and *by* matter) will be brought to levels of sophistication presently inconceivable.

The relationship between idea, matter and machine explains why a significant number of inventors are found upon the fifth ray. Inventors can manipulate matter so that it expresses intelligence, and serves the ends of an advancing intelligence. Every new and valuable invention makes it *possible* for humanity to live more intelligently, more expediently (remember one of the definitions of “machine”), and, in short, accelerates the rate at which spirit imbues matter. The purpose of Deity, broadly considered, is that spirit and matter should be united through the agency of love guided by intelligence. The right mechanisms or ‘engines’ (in the archaic sense of the word) promote the union of spirit and matter. Through the power of machines, people can fulfill what is in them ever more quickly. Machines, for the most part, are morally neutral, and so their use depends entirely upon motive, but potentially, at least, they can hasten the impact of the subjective world upon the objective world. We are here dealing with the issue of *application*. The fifth ray might be called the ray of *applied intelligence*, and the machine (in all its endless variety and degrees of sophistication) is the preferred fifth ray means of application.

**Technical expertise:** Year after year there is a proliferation of fields of specialization. The sophistication of our instruments of inquiry has made it possible to know more and more about less and less and, as a result, there exists an incredible quantity of technical knowledge. Fortunately, the desire for interdisciplinary understanding is rapidly increasing, making it possible to encompass and synthesize a greater amount of such specialized detail than ever before thought possible.

Technical knowledge might be defined as precise, factual data (concerning skills, methods and procedures) pertaining to a specialized field of inquiry or activity. Technical expertise is the ability to handle technical knowledge with great proficiency, thus becoming an *expert* in a specialized field of inquiry or activity.

The connotations surrounding the word “technical” are these: pertaining specifically to an isolated field, relating to all the specifics of that field, expressed in a language unique to thought and activity within that field, *and* expressed in a language so different from normal word usage as to be virtually incomprehensible to the uninitiated. These, of course, are rather negative connotations, largely reflecting the point of view of those *outside* the field. There are a great number of fields in which the progression of knowledge and the implementation of that knowledge would be impossible without a highly-disciplined technical language and methodology.

Fifth ray people are the specialists rather than the generalists. They prefer to know everything about a relatively limited field, than a little bit about many fields (unless strongly influenced by rays two or three). The development of technical expertise is by no means limited to the sciences; any field which has a distinct body of knowledge unique to itself, will have its fifth ray people who have accumulated the knowledge, mastered all the detail, and who can wield the knowledge with complete assurance of correctness—people, in short, who are technical experts. Bird watchers, antiquarians, lapidaries, taxidermists (to name but four diverse fields), as well as tens of thousands of other fields, all have their technical experts.

**Common sense and the rejection of ‘non-sense’:**

The energy of this fifth ray might be regarded as the commonsense because it receives all these impacts of varying energies, synthesises them, produces order out of the many ceaseless impacts and interprets them, thus creating the multiplicity of forms to which we give the name of “world thought.” *The Rays and the Initiations*, p. 592.

The lower, concrete mind, too, is frequently referred to as the “commonsense” because (with the help of the brain) it synthesizes the “inputs” of the five senses. Of the seven human principles, the fifth ray is most closely associated with the lower, concrete mind.

Fifth ray people are known for their “matter-of-factness.” This means that they do not embellish or elaborate upon the testimony of the senses. In one respect, their consciousness is bound to mind and brain, and the larger implications related to the world of meaning are not usually a consideration. They have the advantage, however, of level-headedness which is such a valuable asset in the world of physical reality. This type of mentality is well adapted to survival; it is realistic and will have plenty of what is normally called “sense.” For most fifth ray people, the testimony of the senses is reality, and the world of the imagination (or beyond) is unreality—literally, *non-sense*, i.e., that which is *not of the senses*. For this reason, many strongly fifth ray people are said to be unimaginative. Conversely, those without much fifth ray, or with an overabundance of the 2-4-6 ray line of energy, are said to “lack good sense.”

Initially, those strongly conditioned by the fifth ray may look at the products of the fanciful imagination as “nonsense,” in the usual connotation of the word. However, when the fifth ray is blended with some of the more imaginative rays, such as the fourth, the result is often something like “science fiction,” in which there is a very imaginative presentation of scientific technicalities.

**Lucidity of explanation:** The fifth ray bestows the capacity for unusual clarity. Lucidity is a light-filled clarity. In other words, light can pass through whatever is lucid. When explanations are lucid, not only are they clear, but they are *translucent* to the light of intelligence.

Advanced fifth ray people know the sources of error and confusion. They are precise in their use of words, because they know how words can mislead or be incorrectly apprehended. They explain things with *particularity* (one thing at a time) rather than lumping many ideas together, and what they say is usually linear, sequential and quite well organized. What they write and say, therefore, is quite digestible and assimilable, *if* the person to whom they are writing or speaking is at all interested, and is qualified to understand.

Through lucidity of explanation, fifth ray people contribute greatly to the content of light upon the mental plane. The close esoteric relation which exists between the number five, Venus, Lucifer, the mind, individualization, and light is worth pondering.

### **Some Weaknesses Characteristic of Those upon the Fifth Ray**

- Excessive mentalism
- Over-analysis; ultra-rationalism; unrelieved linearizing
- ‘Sense-bound’
- Excessive doubt and skepticism; irreverence
- Lack of intuitive sensitivity
- Excessive objectivity
- Rigid and set thought patterns
- Narrowness and prejudice
- Harsh criticism
- Lack of emotional responsiveness and magnetism; social awkwardness

**Excessive mentalism:** The mind is “the slayer of the real” as well as “the revealer of the real.” It only reveals, however, when it is soul-illuminated, and working in conjunction with the heart. When the consciousness is focused in the mind alone, to the exclusion of the other aspects of the human energy system, a very dangerous condition exists—one that can lead to the “left hand path.”

The fifth ray is especially associated with the lower concrete mind, which (in one method of enumeration) is the fifth principle. Some of those who are strongly influenced by the fifth ray focus almost exclusively through the lower mind, with the result that physicality, emotionality and spirituality may begin to atrophy. The selection from *The Old Commentary* which deals with the “Law of Repulse,” as it relates to those who are on the fifth ray, includes a phrase which confirms the idea that fifth ray people tend to focus within the mind to the detriment of their other aspects and faculties. The

pertinent phrase runs: “Deep in a pyramid, on all sides built around by stone, in the deep dark of that stupendous place, a mind and brain (embodied in a man) were working.” (*Esoteric Psychology, Vol. II, p. 169*) “A mind and brain embodied in a man!” This is so often descriptive of fifth ray people, for many of them seem to care for little else but mind and brain. Obviously, such an exclusively mental focus leads to a significant imbalance, and (if pursued long enough) an atrophying of the ability to register and transmit the love impulse. It is no coincidence that those who follow the “left hand path” wield primarily the energies of the first and fifth rays, both of which can be profoundly separative. (cf. *The Externalisation of the Hierarchy, p. 89*)

Excessive mentality is associated with the principle of *cleavage*. One of the major purposes of the evolutionary process is to overcome or bridge cleavage, and thus produce harmony and unity. The mind, if not abused, is an absolutely indispensable part of this process. But there are three aspects to the mind: the lower concrete mind, the soul or “Son of Mind,” and the higher or abstract mind. The danger lies in lower mind, which must come under the influence of the Son of Mind if it is to serve as an agent of fusion rather than of cleavage. Fifth ray people must guard themselves with care (especially, once they enter the field of occultism) to ensure that their “line of least resistance” (i.e., a preoccupation with things that are exclusively mental) does not become *resistance*, pure and simple, to the growth of soul love. It need not be. The fifth ray is indeed the “ray of intelligent love” (*Discipleship in the New Age, Vol. I, p. 542*), but there is an important bridge between soul and personality which must be built before this is realized.

**Over-analysis; ultra-rationalism; unrelieved linearizing:** Analysis is necessary for mental clarity; there is no way that exact knowledge can be achieved without it. But it can also become an end in itself, and lead to a condition of extreme disintegration, fragmentation and futility. It is possible (as the Tibetan has warned more than one of his disciples) to analyze oneself into a cul-de-sac. That which is taken apart, must, at length, be put back together or one is left simply with a multitude of useless pieces. True and spiritually useful analysis must take place within the field of synthesis.

For fifth ray people, the mind is often treated as if it were the *only* organ through which knowledge of the environment (inner and outer) can be attained. The feelings and intuition are ignored and all things are approached mentally. Convinced of the preeminent value of the mind, fifth ray people demand that the mind be a “high performance” instrument, which inevitably means a *rational* and *logical* instrument. Rationality and logic are valuable faculties (and relatively few among the human family have yet cultivated them to any great extent), but when overdone they destroy spontaneity, creativity and an appreciation for the goodness of life. Living becomes joyless and mechanical.

Excessive rationality, thus, can be a great glamor which distorts the living truth, for rationality has its definite *limitations*. Just as the laws of Newtonian Physics are useless

when mass achieves velocities approaching the speed of light, so rationality, per se, is useless when attempting to penetrate the great mysteries of life. The laws and rules of logic (so successfully applied to the world of common sense) break down in those dimensions of life where the higher states of consciousness become possible. Those laws and rules are based upon the very persistent *illusions of time and space* and do not apply to the understanding of essential truth. The ultra-rationalistic fifth ray type, who subjects his entire thought life to the tyranny of strict rationality and logic, may *think* he is penetrating ever more deeply into an understanding of reality but, in fact, he is imposing a severe limitation upon his understanding.

Linear thought processes must give way to intuition. Linear thought (in which one thought leads to another which necessarily follows) is, again, useful under most circumstances, but when attempting to cognize spiritual realities, such a method of thinking is cumbersome and obtuse. Fifth ray people must learn to release what might be called the ‘cramp of consciousness.’ The mind need not always be *held* and guided rigorously in a straight line. Such a linear process must fall below the threshold of consciousness and be replaced by “straight knowledge,” *holistic knowledge*. In the world of spirituality, the shortest distance between two points is no longer the straight line!

**‘Sense-bound’:** Those upon the fifth ray rely very heavily upon information provided by the usual five senses and their instrumental extensions. In fact, they rely too heavily. Thus, especially in the pre-spiritual stages of human development, they place needless restrictions upon what they will *allow* as reality.

Fifth ray people are, by nature, *positivists*. A positivist is one who believes that theology and metaphysics are earlier imperfect modes of knowledge, and that authentic knowledge can only be based upon an exact understanding of phenomena which can be apprehended by the five senses and their instrumental extensions. There is, of course, much value in this approach, as it has destroyed the worst excesses of superstition and irrationality, and led to the cultivation of the mind as a reliable instrument of cognition. But it has also promoted a *materialistic mentality* which denies reality to the intangible and spiritual dimensions of human living. Within a narrow range of perception (the range covered by the senses and their instrumental extensions), positivism has produced a strong sense of mental assurance, but the price of positive assurance has been aridity, and the largely unchallenged supposition that the “world process” is *mechanistic* and devoid of intelligent, spiritual animation.

**Excessive doubt and skepticism; irreverence:** So often fifth ray people simply will not *believe*; they refuse to accept that which appears self-evident. It is easy to understand their position. The Piscean Age has not been a happy time for those powerfully animated by the fifth ray. During the last two thousand years religion (under the sixth ray) and science (under the fifth) have been pitted against one another and, for the most part, irrational faith has triumphed. Doubt and skepticism are an antidote to the excesses of ignorant faith and belief, and are thus justified.

However, a doubting, skeptical attitude can become a chronic, obstructive condition. One can cripple oneself emotionally, mentally and spiritually by stubbornly refusing to believe the obvious until it has been subjected to rigorous ‘proofs.’ Doubt is insidious. It can trespass the boundaries within which it is a useful and cautionary tool, and extend into those areas of life where it acts only as a retardant to the flow of the life force. There are, after all, such things as miracles—for instance, “faith healing.” The ‘miraculous’ healings performed by the Master Jesus and his disciples required *faith* on the part of the one to be healed—“thy faith hath made thee whole.” An attitude of faith allows the healing, cleansing energy of the soul to pour through diseased areas of body and psyche, and restore them to health. Excessive doubt works in just the opposite way; it prevents a natural flow of energy. The doubting mind interferes with natural processes. The principle is demonstrated in athletics and all manner of performance activities requiring the harmonious coordination of mind, emotions, body and spirit: if one thinks too much (and especially if one doubts oneself), one’s coordination is destroyed and *one cannot perform*. Fifth ray people must be alert to the moment when prolonged doubt and skepticism becomes morbidity.

Disbelief generates belittlement. Beyond the level of the senses are many higher dimensions upon which, according to the Ageless Wisdom, it is possible to function in a manner which makes our usual physical plane living seem a paltry thing indeed. It is a natural human response to revere that which is high, or at least to aspire towards a higher state in the hope of fulfilling the life potential. But since fifth ray people easily become sense-bound, and full of doubt and skepticism, it seems to them irrational to aspire towards higher things, because (to them) *there are no higher things*. Correspondingly, those who *do* aspire towards intangible and ‘laughably unreal’ higher states, and who venerate those who, supposedly, have achieved such states, are considered fools. There are quite a number of fifth ray people who have no respect for such an orientation, and they let their attitude be known through irreverence. They specialize in puncturing the “balloons” of ambitious longing, and in leading “sacred cows” to slaughter. Sometimes this is a useful practice, serving the truth. Often, however, it merely demonstrates a disrespect for the principle of hierarchy, upon which all worlds are organized, and it usually only serves to destroy opportunities for elevation.

**Lack of intuitive sensitivity:** Another way in which the lower mind slays the real is through the deflection of intuition. The intuition is, in the terms of Agni Yoga, “straight knowledge.” It is the immediate and “*holistic*” apprehension of the truth. Intuition is the faculty which lies beyond the plane of lower mind; it is at once more powerful and more subtle than concrete thought, but also, in a sense, *more delicate*. It can ‘shatter’ upon the ‘jagged rocks’ of hard-edge, concrete thoughtforms. Or it can altogether fail to penetrate them. Fifth ray people are “tough-minded.” Their thoughts are ‘harder,’ ‘denser,’ more concrete than most. Such thoughts are built with the assistance of the concretizing planet Saturn, and often form what might be called a ‘wall of resistance’ separating the personal consciousness from more subtle impressions. Even if, perhaps, intuitive

impressions should escape destruction and manage to penetrate the ‘thoughtform barricade,’ they then run the risk of perfunctory dismissal. They will not be believed. They are considered unreal, figments of the imagination, irrational, misleading, *erroneous*.

It is clear that if fifth ray people wish to benefit from higher impression, they must learn (temporarily at least) to relax their concrete-minded attitude, and *clear a path* through the thoughtform barrier so that impression may descend. This they can do by refusing (during moments of attempted attunement) to avoid thinking in their usual way, and to suspend judgment and criticism of that which manages to “get through” until it has had sufficient time to demonstrate its value or uselessness. Many fifth ray scientists have learned to work in this way. They refuse to attack apparently ‘preposterous’ ideas at their initial appearance, and are rewarded with unexpected insight. At length the obstructing wall of thoughtforms undergoes a transformation making it less hostile to the descent of intuition.

**Excessive objectivity:** The goal of human evolution is “Identification”—a state in which subject and object are *known* and *experienced* as one and the same. The initiate who has achieved Identification has overcome the limitations of the dualistic consciousness which is based upon the ‘apparent’ separation of subject and object. This separation (though irksome to the spiritually-minded individual) has been indispensable for the development of the strictly human phase of consciousness—the phase characterized by the *development of mind*. Humanity emerged, ever so slowly, from a primitive “participation mystique” (in which subject and object were hopelessly confused), into the relative clarity of a worldview based upon a definite distinction between the *knower* and the *known*. Upon this distinction, humanity has raised itself from the animal state, and constructed the wonders (and terrors) of modern civilization.

The personality ray of humanity as a whole is the fifth Ray of Concrete Knowledge and Science. It has been instrumental in making man the “master of all he surveys.” Note the dualism inherent in the preceding phrase. There is the master (the surveyor) and that which is surveyed. Man rises to power and mastery by separating himself from that which he masters. He, as the subject, turns everything else into an object. The more he succeeds in doing this, the more objective he is said to be. Through objectivity, he learns to *know*.

Of course, objectivity, as essential as it has been (and still is) to the ascent of man, is based upon the “Great Illusion” which only the state of Identification can dispel. As humanity evolves it is natural for objectivity to be transformed into Identification, and for duality to become unity. But some people resist, and those who do are frequently strongly conditioned by the fifth ray. They choose to continue maintaining the separation between subject and object, holding all things “at arms length” so they can know more

and more about the objects they observe. However, they fail to realize that there is what might be called a ‘depth limitation’ to knowledge acquired in this way.

Objective knowledge (knowledge acquired “from the outside in”) can proceed only so far, and must be superseded by subjective knowledge (knowledge acquired “from the inside out”—through the identification of the subject with the object). The insistence upon maintaining a separation between subject and object dehumanizes (or better, despiritualizes) human living. It produces a world view in which everything appears cold and fragmented, resistant to the natural processes of fusion stimulated by Divine Love. Fifth ray people simply must realize that there is more than one way to know, and that their usual way is not necessarily the best way.

**Rigid and set thought patterns:** Those upon the fifth ray function under the fifth Systemic Law: the “Law of Fixation.” It is this law which controls the creation of thoughtforms through the fixation into form of volatile mental essence. Fixation, however, can become crystallization. That which is ‘fixed’ in form for the sake of stability, can outlive its usefulness and become obstructive. Fifth ray people build thoughtforms carefully, solidly and (as far as they are concerned) *logically*. *Logic* fortifies fifth ray thought, but can stiffen it into rigidity, especially if the logic is based upon faulty premises. Such people *hold* certain thoughts because they *make good sense*, and as long as they continue to make sense, the thoughts are repeated and thus strengthened, becoming increasingly resistant to change.

In order to change thoughts created under the fifth ray impulse, it is necessary to change the thinker’s conception of *what makes sense*. This is not easily done and will require much rational *convincing*. Fifth ray thought is formulated slowly and changes slowly. Only reason backed by incontrovertible evidence will prove convincing; rhetoric will not. When however, despite logically convincing and experimentally demonstrable reasons, fifth ray people refuse to change their thinking, they obstruct progress. The natural resistance and inertia of the thought structure they have created proves more powerful than their urge to know the truth. This crystallized condition is often found among those who have reached a certain age and simply stopped inquiring. Only a severe and shattering blow to the established structure of thought can bring new light to a mind which is closed and set.

**Narrowness and prejudice:** No one is so hard to teach as the one who already ‘knows.’ Unlike those whose ‘knowledge’ is based largely upon faith or emotional conviction, fifth ray people reason their position through. They know exactly why they think as they do. They are sure and their position, as far as they are concerned, is unassailable. Problems arise, however, because they are sure about just a *few* things, and exclude the rest. Their minds dwell upon their *area of certainty* and they judge harshly or unfairly that which lies outside that limited area. It is almost always necessary to broaden the outlook of fifth (and sixth) ray people. They are too often content to dwell exclusively



upon what they know well; so often, in colloquial terms, “*their thing*” becomes everything. Where narrow knowledge is overvalued there can be no wisdom.

**Harsh criticism:** Those upon the fifth ray are intolerant of error; they hate mistakes. But because they often have a narrow and limited point of view, they may think they see error where none exists. Often, in fact, the object of their scorn may be a truth greater than they are capable of apprehending. In any case, they do not spare what they consider ridiculous.

It must be remembered that fifth ray individuals are heavily invested in maintaining what they perceive to be the *structure of truth*. A truth can be threatened by the ignorant, but a limited truth is equally threatened by the wise (those who long ago outgrew that particular limited presentation of truth). In either case, if a fifth ray person identifies with the threatened truth, he, himself, will feel threatened, and will attack the source of the threat. The attack is likely to be harsh and withering. The fifth ray is not upon the “love line” of energy. Unless other ray energies mitigate the situation, the attack will be on mental levels, and no quarter will be shown to the offending ideas (and those who propose them). The fifth ray plays a major role in all inquisitions!

Doubt is a force which divides, and division weakens. Where there is no doubt (as is often the case with narrowly self-assured fifth ray people), there is no division and weakness. The critical words of fifth ray people are, thus, strengthened by certainty, and strike with full impact. These are people who, in their own estimation, have worked hard for their rational, factual view of life—a view with integrity and cohesion, not just a random assortment of unsubstantiated opinions and notions. Thus, they defend their world view (severely limited though it may be) with harsh criticism.

**Lack of emotional responsiveness and personal magnetism; social awkwardness:** Excessive mentality can ‘kill’ emotional responsiveness. The mind attempts to view things *objectively—as from a distance*. The emotional field, however, is magnetic, and seeks to attract or draw closer to that which is desirable (or to repel or flee from that which is undesirable). The dynamics of attraction and repulsion interfere with proper observation. Fifth ray people seek to ‘know about things’ regardless of how they ‘feel about things.’ Thus, it is a common fifth ray response to withdraw all attention from the emotional vehicle, and focus the attention strictly in the head. The emotions become either devitalized or deeply unconscious (or both). As a result, there is not what could be called a “normal” response to emotional stimuli. There is, almost, a ‘non-response,’ an unnoticeable or barely noticeable response. The astral body is not allowed to vibrate fully; stimuli which, ordinarily, would cause a powerful astral vibration are immediately subjected to examination and analysis before they have much emotional effect.

Attraction between people is often a matter of emotional responsiveness and a sharing of feelings. It can be understood that if astral vibrations are continuously neutralized, a very important form of human bonding will be negated. It will be impossible to

generate warmth of feeling and good fellowship when the attractive and magnetic energies within the energy system are suppressed.

If human bonding is, to a great extent, based upon warmth of fellow feeling, then the lack of this quality in social situations will present a barrier to natural communication and interaction. This is often the case with fifth ray people. They may relate to others quite well on a mental level, but in other ways *something is missing*. Because they are unable to appreciate the emotional sensitivities of others, they may find themselves in embarrassing or awkward situations (to which, however, they may remain rather oblivious). Their *feel* for others is atrophied; others regard them as “intelligent enough” but immature, somehow incomplete and not quite fully human. Of course, such cases are extreme, and most fifth ray people are well equipped with qualities which offset the full expression of such tendencies. Nevertheless, the tendency towards social isolation because of emotional underdevelopment is something which fifth ray types must take into consideration as they assess their effectiveness in the world.

## RAY VI

### The Ray of Devotion and Abstract Idealism

#### Some Strengths Characteristic of Those upon the Sixth Ray

- Transcendent idealism
- Power of abstraction
- Intense devotion
- Self-sacrificial ardor
- Unshakable faith and undimmed optimism
- One-pointedness; single-mindedness
- Utter loyalty and adherence
- Earnestness and sincerity
- Profound humility
- Receptivity to spiritual guidance
- Unflagging persistence
- Power to arouse, inspire and persuade
- Ability to achieve ecstasy and rapture
- Purity, goodness, sainthood

**Transcendent idealism:** The word “idea” is derived from the Greek word “idein,” which means “to see,” (and suggests both the presence of the “I” and the “eye”). The first two definitions of “Idea” to be found in *Webster’s New Collegiate Dictionary* are the following: “a transcendent entity that is a real pattern of which existing things are imperfect representations: a standard of perfection: IDEAL.” An *idealist* (in the highest sense of the word) is one who is intent upon *seeing* the noumenal pattern of perfection which subtends all phenomenal things. Further, not content with merely seeing that pattern, the idealist intends to *live* according to that pattern, regardless of the phenomenal obstacles he may encounter in the attempt to do so.

Among all the ray types, those upon the sixth ray are the most idealistic. They are well aware that their true “home” is not the world of appearances. They have a “homing instinct” which allows them to come en rapport with a transcendent “pattern in the heavens,” which they regard as ‘the pattern of things as they *should* be.’ Hence the subtle

but pervasive dissatisfaction which conditions the sixth ray psyche, for “things as they are” never measure up to the ideal.

Sixth ray idealists thus see *through* and *beyond* actuality. They have great distaste for that which usually surrounds them, and they seek to rise above it, transcend it, and dwell in closest communion with the ‘entity/energies’ of whom the phenomenal world is the dim reflection. World-denial is one route to the ‘paradise’ of perfection, but a selfish route. Others upon the sixth ray, equally idealistic and equally in love with the transcendent archetypes, work upon transforming actualities so that they more closely conform to archetypes, but unless such people are strongly influenced by one of the practical rays of manifestation (especially the seventh), they are likely to be known as dreamers and impractical visionaries. Their transformational task, however, is to *lift* themselves and the world closer to the ideal. It is an upward-striving process, and differs from the task of the more practical, seventh ray idealist who works at the *precipitation of the new patterns*.

Because the sixth ray is rapidly fading out of incarnation, many of the more crystallized traits associated with it have emerged in human behavior, and its reputation has suffered accordingly—especially among the intelligentsia and esotericists. Many intelligent people who should know better have forgotten not only how to value the sixth ray, but also how to value those who are strongly influenced by its quality. Yet idealism is an irreplaceable, divine quality; many of the potentials which humanity stands ready to unfold within the Aquarian Age are based upon the sixth ray idealism which has been cultivated during the past two thousand years. The Tibetan describes the effect and value of the sixth ray and sixth ray workers:

**The effect of the activity of this ray, during the past two thousand years, has been to train humanity in the art of recognizing ideals, which are the blue prints of ideas. The main work of the disciples on this ray is to capitalize on the developed tendency of humanity to recognize ideas, and—avoiding the rocks of fanaticism, and the dangerous shoals of superficial desire—train the world thinkers so ardently to desire the good, the true and the beautiful, that the idea which should materialise in some form on earth can shift from the plane of the mind and clothe itself in some form on earth. These disciples work consciously with the desire element in man; they work scientifically with its correct evocation. *Esoteric Psychology, Vol. II, pp. 143-144.***

We need sixth ray people to inspire us to new heights, to evoke all that is best in us. They prevent us from compromising away our latent spiritual potentials, and insist that we lift ourselves beyond the downward pull of materialistic impulses. The “Word of Power” associated with the sixth ray eloquently reveals the nature of this uncompromising idealism: “The Highest Light Controls.” Highly developed sixth ray people never lose sight of this “Highest Light.” It shines as a beacon guiding their eager

aspiration. They refuse to lower their sights, nor will their inner eye respond to any lesser luminosity.

**Power of abstraction:** The sixth ray is accurately called the “Ray of *Abstract Idealism*.” Advanced sixth ray people have the ability to free themselves from the snares of materialistic living and to soar to the heights of sensitive consciousness from which the ideal can be apprehended in all its purity. We recognize this capacity in the pronounced otherworldliness of certain sixth ray individuals. When Christ/Jesus enjoined his disciples to be “in the world but not of it,” He was speaking of a spiritually abstracted attitude which sixth ray types can achieve more easily than most. It is the power of abstraction which allows them not to care what may befall them; they are *abstracted* from the world of appearances, and stand (as it were) with “one foot in the other world.”

Obviously, the power of abstraction must be held somewhat in check; consciousness perpetually focused at too lofty a level may eventuate in futility, or in a premature and spiritually selfish ‘departure into the light’ which leaves the suffering world behind. At its best, however, the sixth ray power of abstraction contributes to the *purification of values*. The true, abstract idealist (ever an advanced human being) is not blinded by superficial, worldly attractions. He recognizes what is lasting and important; his consciousness rises above and ‘rides above’ lesser things.

**Intense devotion:** The great sixth ray Lord (the Logos Who distributes the sixth ray) has been called “The Devotee of Life.” All those who take their inspiration from Him share this quality. The word “devotion” derives from the Latin, “*devotus*,” which is the past participle of “*devovere*”—from *de* + *vovere*, “to vow.” The person who vows, *binds* himself to an act, service or condition. Devotion, thus, is a *focused act of attachment*. It is a directed and intensified use of the energy of attraction. Devotion connects the devotee to the object of devotion by means of a powerful, magnetic bond, formed, primary, of astral (emotional) substance.

Sixth ray people live to attach themselves to something. Essentially, they do not wish to stand free, as do those upon the first ray. Even when they detach themselves violently from someone or something (and it happens fairly frequently), it is only so that they may reattach to someone or something they believe to be more worthy. This modus operandi demonstrates that they are more closely related to the second ray and the Law of Attraction, than to the first ray and the Law of Synthesis.

Why this intense devotion? Devotion is idealistic love, but not necessarily selfless love. Sixth ray idealists reject all things which fall short of the ideal. Most potential objects of devotion are found wanting, substandard, insufficiently attractive. However, when someone or something of sufficient (apparent) worthiness is found, an abundance of pent-up magnetic/attractive energy is directed in a narrow and intensely focused beam towards the selected object. This beam of energy has a very *adhesive* quality and forms (for the duration of its intensity) an almost inseparable bond between the devotee and

the beloved object. This bond might be called (from the devotee's point of view) a 'line of lavished love,' (for waves of 'love' are sent speeding along this 'line' or 'beam' towards the beloved object), but it is equally a kind of psychospiritual 'umbilical cord' along which the devotee expects (however unconscious the expectation) psychological and spiritual nourishment in return. If perceptive individuals who have been 'made' into objects of devotion are asked, they will testify to the fact that a devotee's attachment (though apparently supportive and energizing) actually acts as a *drain* upon their energies.

It is interesting, is it not, that the senior workers in an Ashram have to *protect* the Master from the waves of devotion sent forth from newly entered neophytes. Devotion is, in no small measure, an act of dependency. From a selfish perspective, it ensures the devotee of a continual supply of 'nourishment,' be it spiritual or (on a lower turn of the spiral) emotional and etheric-physical. Devotion, does, however frequently serve the process of evolution; it provides a strong, secure and uninterrupted channel of attractive/magnetic energy along which spiritual blessings can be *deliberately* sent from the higher spiritual source (for instance, the Master) to which the devoted one has attached himself.

Devotion, although it may not be (initially) the completely selfless act it often appears, can, in fact, foster selflessness. In *Letters on Occult Meditation*, p. 18, we read that, "The Ray of Devotion is preeminently the ray of sacrifice." The supreme value of devotion as a psychospiritual dynamic, is, in fact, its power to induce *self-forgetfulness*. This is an important spiritual objective, for the loss (in consciousness) of the little, personal ego is one of the fundamental necessities of true spiritual development.

**Self-sacrificial ardor:** The sixth ray holds within itself curious contradictions; it is both *fiery* and *watery*—intensely so, in both cases. According to the Ageless Wisdom, there are two primary methods of purification upon the Path of Discipleship: purification by water, and purification by fire. Water precedes fire, and the sixth ray is involved in both purificatory processes. Much necessary purification necessarily relates to the emotional nature, which, at different times is *both* watery and fiery in nature, and sometimes both simultaneously.

After the "waters" have done their cleansing work, the evolving individual (especially if he is upon the sixth ray) is seized with fiery aspiration. A fiery 'burning up' of all obstacles is his way of progress; he yearns and he burns. His method of release is self-immolation.

The destruction of the causal body is considered a major liberation upon the Path of Initiation. Those on different rays use different methods to carry out this destruction. The sixth ray method is most interesting because of its reliance upon fire.

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

While those upon the sixth ray lose much time through overattachment, when the time for detachment and destruction of ties *does* come, their progress can be extremely rapid. Their devotion ignites the ardent flames of self-sacrifice, and once that fire is raging, nothing will quench it until it has performed its task of liberation. The individual then stands free.

**Unshakable faith and undimmed optimism:** Faith and optimism are related to vision. It is the vision which motivates and inspires. “Where there is no vision, the people perish.” As a corollary, “Where there is vision, the people are inspired and thrive.” The vision, of course, is *not* the goal itself, just as the menu is not the meal. However, those who focus intently upon the vision already begin to share in the quality of *that* which the vision conceals and to which it leads; they resonate to (and are energized by) the *reality* of which the vision is the symbol. As long as the vision remains bright and before the “inner eye,” the power conferred by that *reality* flows to the visionary; faith and optimism are strong, and the individual is inspired.

In the lives of so many people, however, the vision fades from sight, and they are overcome by doubt and pessimism. Their line of connection to the alluring goal is temporarily severed, and animating energy ceases to flow. They lose faith, and with faith, their inspiration. The ability to sustain faith is an issue for all people; for sixth ray people, however, it is crucial, and they usually do it best.

Their eyes are so intent upon the envisioned goal that, no matter what may work to obscure it, the vision is rarely lost to sight. This is one of the great abilities of those upon the sixth ray; they know how to preserve contact with the source of their strength. They have attached themselves (with the strongest of bonds) to a beloved source from which animating energy flows, and nothing can force them to relinquish their magnetic grip. Intuitively, they know that “the best is yet to be,” that the *optimum* exists, despite deceiving appearances to the contrary. Affirming the best in all things, their optimism is undimmed and undying. In the phenomenal world (the world of many changes) the steady, orienting influence of sixth ray individuals is extremely valuable.

**One-pointedness; single-mindedness:** The phenomenal world is full of distractions, but sixth ray people do not get distracted. Once they have “seen the vision” and fastened their ‘line of magnetic desire’ to that reality which the vision symbolizes, nothing can deflect them. They value one thing above all other things, and in pursuit of that one thing, they let the other things go. Nothing else matters but that they achieve their goal.

There are many reasons that people fail to reach their goal. One of the most important is *insufficient desire*. They fail because their desire to succeed is not strong enough. This can rarely be said of those upon the sixth ray. Having eliminated a host of peripheral desires, all their desire force is blended into one intense stream which is focused entirely upon a single object. They become entirely one-pointed, entirely single-minded, and thereby overcome much that might otherwise prevent accomplishment.

**Utter loyalty and adherence:** Loyalty is more important to the sixth ray type than to any other. We must remember that sixth ray people work primarily with the energy of attraction. Unlike first ray individuals, they are not seeking “Isolated Unity.” In fact, they dread the thought of isolation. Their goal is *union*, a mystical blending or oneness with “the Beloved.” The object of their devotion (whether God, a saint, another person or an ideal) is what might be called ‘the all-important *other*.’ They cannot conceive of living without a relationship to this other. This is clearly a dualistic attitude.

The sixth ray individual, then, always thinks in terms of himself (the idealist or devotee) and the supremely-valued *other*. For people of this type, the bond between the two must be preserved at any cost if psychological balance is to be maintained. If the bond should, for any reason be severed, they lose their “reason for living.” Thus it is that loyalty and intense adherence are valued so highly by sixth ray people. *Loyalty preserves the bond*. It ensures that the lover will not be separated from the beloved. Loyalty, for sixth ray people, is the basis of psychological security, because they are extraordinarily threatened even by the thought of being severed from that which (or the one who) gives all meaning to their lives.

Whatever may be the sixth ray person’s psychological reasons for valuing them so highly, loyalty and adherence to an object of devotion can be important virtues. They breed trust between people, and help overcome the fear of abandonment which lurks within every human heart. The next stage of human evolution, however, calls for more unified and loving relationships between all human beings. The narrowly focused loyalties of those upon the sixth ray must be broadened to include all members of the human family.

Under the regime of the sixth ray, it is considered impossible to be loyal to those with contrasting ideologies; loyalty to one group is immediately interpreted as disloyalty to the other. But as the sixth ray is transformed into the second, it will be possible to be loyal to all. This will be achieved when humanity learns to be *loyal to the human soul and spirit*, rather than to the separated and separative personality with its limited points of view.



**Earnestness and sincerity:** Those inspired by the sixth ray move in a straight line; they do not deviate. They are simple rather than complex, obvious rather than concealed. They know what they want, and everyone else knows as well.

Evolved sixth ray people know what they value. On this matter, at least, there is no division within their psyche. They are serious about their intentions, and have no aptitude or inclination to dissimulate. They refuse to cloak their ideals. They are good, and true, earnest and sincere; in short, they actually *are* as they *appear*.

**Profound humility:** Those upon the sixth ray always reach above themselves to someone or something greater. Instinctively, they seem to realize the smallness and relative insignificance of the human being. They do not have a particularly well-adjusted sense of proportion (for instance, they exaggerate the ‘distance’ between man and God, man and Christ, or between actuality and the ideal state), but, at least, they have a feeling for *greatness*. Advanced people on this ray avoid the dangerous world view which makes man the center of all things. If man were central and all-important, to what or to whom could they aspire?

One of the most essential sixth ray impulses is the *urge to transcend*. Most sixth ray people are almost incapable of looking downwards from above. Rather, they imagine *themselves* below and the *ideal* above—*high* above. No matter how far they progress, no matter what they attain, they are still overwhelmed by the vision of the greatness which lies ahead. For the ideal, by definition, is never reached. Always, there is something better than the manifested state.

It can be seen that sixth ray people (forever contrasting the imperfections of the actual state, with the anticipated perfections of a yet-to-be-achieved, transcendent state) will remain small and lowly in their own eyes. This may not be true humility, as understood by the esotericist or occultist, but it will promote the profound conviction, that no matter how great one may be, there is always someone or something greater.

**Receptivity to spiritual guidance:** Even when sixth ray people have finally learned a degree of self-reliance, they still look “above” for guidance. They know their own fallibility, and do not completely trust themselves; however, they have complete faith in the wisdom of someone or something greater than themselves. And so, especially in important matters, rather than “set their own course,” they open themselves to their “higher guidance,” and follow it, trusting it implicitly.

The dangers in this approach are obvious, for the leader is often as blind as the follower. Even purely subjective guidance may be worthless, and most often it is. But sometimes, it is *not*. If one reviews the life of Jesus of Nazareth or Joan of Arc, it will be clear that these two individuals (in both of whom the sixth ray was extremely potent) attended to their higher guidance constantly, and directed their lives accordingly. In these and similar cases, faithfully following higher guidance led on to spectacular spiritual achievement.

Advanced sixth ray people are habitually attuned to a higher dimension which they regard as reality. Correspondingly, they see little truth or value in the world of appearances. The phenomenal world is a mass of confusing impressions, in which the Divine Pattern is obscured. Sixth ray people have very little tolerance for confusion, perhaps because they are not capable of disentangling it. But they can *penetrate* it. Instinctively and intuitively they know that in the ideal world there is clarity, simplicity and certainty—a reliable vision which will help them successfully negotiate the labyrinth of phenomena. Therefore they look *above* the complicated maze, and hearken *beyond* the din for the voice or voices which will lead them *through* in safety.

**Unflagging persistence:** Sixth ray people are the “die-hards” (*The Destiny of the Nations*, p. 29). They never give up, perhaps, because they never let go. The strength of their persistence is virtually equal to the persistence of those upon the first ray, but it is the persistence of tenacious desire rather than of will.

These are people who live in a narrow world. They have eliminated many desires in favor of one all-engrossing desire. They have, colloquially, “put all their eggs in one basket.” If they do not achieve that desire, they “count all as lost.” To the impassioned sixth ray state of mind, there are no diversions and no second chances. Therefore, with an often-grim earnestness, they *persist* because no alternatives exist. They “give their all” because if they did not (and they failed), they would be unable to forgive themselves.

Those upon the sixth ray are capable of exerting an incredible amount of effort, an *immoderate amount*. In fact, they ‘beat themselves,’ whipping themselves into a frenzy of activity—anything, as long as it keeps them moving towards their goal. Those on certain of the rays know how to rest. Sixth ray people (and those upon the third ray [to which the sixth ray is related]) do not; they never seem to know when to quit. Their life is one of constant intensity. If, however, they manage to avoid “burning out” prematurely, they are ideally equipped to set an example for all those who do not understand continuity of effort.

**Power to arouse, inspire and persuade:** Sixth ray people are the outstanding enthusiasts. When *they* believe, they can make *others* believe. They become so ‘enfi-red’ by their ideals, that they sweep others along irresistibly. Their power to arouse and inspire is largely emotional. They do not appeal to reason. Instead, they present an idea so favorably, so magnetically, and with such great appeal that it becomes *irresistibly desirable*. They transform ideas into ideals.

Sixth ray workers wield a great power. The majority of human beings are, at this time, emotionally polarized. If they were more mentally focused, they could respond to *ideas*. But, given the present evolutionary status of the race, it is hopeless to expect large numbers of people to have any significant mental comprehension of ideas and their implications. For now, ideas can only be implemented in the form of ideals—which might be called ‘*ideas rendered desirable*.’ It is sixth ray workers, of all the ray types, who

have the ardor, earnestness, and fiery enthusiasm to render ideas desirable. Large numbers of people can thus be inspired to *support* an idea (in the form of an ideal) even if they don't understand it completely. All they have to do is *desire* the idea sufficiently, and it will be accomplished. Those who can arouse humanity's emotional nature are in control of a tremendous force for good or for ill. The mind may be 'closer to the soul' than the emotions, but, for the time being, only those who understand the language of emotions will be able to *move* humanity, en masse, along the Path of Evolution. Fortunately, there are many evolved sixth ray individuals who understand both their opportunity and their responsibility.

**Ability to achieve ecstasy and rapture:** The phenomenal world is a Saturnian realm; its inhabitants are bound and under pressure. There is little joy to be seen upon the lowest plane, which has fittingly been called "the vale of tears," just as perfected human beings have been called "the graduates of painful endeavor." (*Esoteric Astrology*, p. 693)

Perhaps no ray types feel this oppression more acutely than those upon the sixth ray. They have no great affinity for the material plane, and it is a source of greatest frustration for them to be ensnared within material conditions. It is for this reason that, from the first, they strive to "rise above" material conditioning. In the initial stages, they inevitably fail, and may even find themselves more ensnared in binding conditions because of the unwise methods they employ. But at length they master the "way of escape," and learn to make contact with those "realms of abstraction" which they know to be their true home. Whether they approach the heights through prayer, meditation or fervent aspiration, once free of the oppressive confines of the lower world, they feel the special expansion and exhilaration natural to those higher spheres. They achieve an exaltation of consciousness which is free from the depressing effects of form. They may even bring this '*transported*' consciousness "back" into normal brain awareness, as some of the world's greatest mystics have done. If they succeed, they become simultaneously capable of practical effectiveness and sustained ecstatic perception.

It may be thought that the ecstasy and rapture of the mystic are a selfish condition, of "no earthly value" to others, but this is not necessarily the case, especially in those instances when the mystic 'returns' bearing his spiritual gifts from the other world. He can serve then as an inspiration to those who are still confined, and whose consciousness has not yet opened out to the higher and vaster reaches. He then stands as a living testimony to that "altered state" which is natural upon the higher planes, but the rarest of occurrences upon the stifling plane of material life. Because he lives in a state of ecstasy, his very presence gives hope to the spiritually oppressed; his rapture conveys a foretaste of the bliss to come.

**Purity, goodness, sainthood:** For most people it is presently impossible to achieve great heights of purity and goodness while in incarnation (though, eventually, all must so achieve). Advanced sixth ray people, however, are not dissuaded by earthly obstacles. They have captured a vision of the ideal, and for long ages have striven to live truer to

that ideal. They also intimately understand corruption, the impermanence of the lower worlds, and all the forces which have set at naught their best efforts. Their nature is such that they will not *compromise* with the earthly sphere. In the early days of their aspiration, before achieving self-control, this produced a tremendous cleavage between idealism and practicality, but upon the Path of Initiation, they prevail. The waters have flowed and the fire has burned; thus, they have become pure. They have desired many things, found them wanting, and adjusted their sense of values accordingly. They have achieved goodness. Developed people upon the sixth ray never seek sainthood, as such, for this would be a subtle form of self-exaltation (stifling to the higher Self). But as they live their lives, totally committed to purity and goodness, and totally infused with an ever-broadening love, others look on and are inspired to do likewise. Their lives have become sacred, and in recognition of this, others endow them with the title of “saint” (i.e., one who has become a perfected embodiment of the ideal).

Of course, there is no true perfection upon the Earth, nor *complete* purity or goodness. In this connection we must remember the words of the Christ when he was called “good”: “Why call you me *good*? there is none good but one, that is, God” (*Matthew*, 19:17). And this from an individual before Whose achievements the achievement of every saint pales. We human beings must be content to live in a relativistic world. Even the Solar Logos is humble before “The One About Whom Naught May Be Said.” Nevertheless, we can perhaps be forgiven if, at times, forgetting the infinitude of dimensions which lie above us, and in recognition of those who have successfully embodied what we human beings call the *ideal*, we use the word “saint” to venerate their achievement.

### Some Weaknesses Characteristic of Those upon the Sixth Ray

- Rigid idealism
- Unreasoning devotion; ill-considered loyalty
- Blind faith
- Excess; extremism; hyper-intensity; overdoing
- Unvarying one-pointedness; ultra-narrow orientation; mania
- Fanaticism and militarism
- Emotionalism
- Selfish and jealous love; dependency; over-leaning on others
- Unwise susceptibility to guidance
- Superstition and gullibility; lack of realism
- Self-abasement; masochism; the martyr-complex
- Unnatural suppression of the instinctual nature
- Idealistic impracticality

**Rigid idealism:** Sixth ray idealists already ‘know’ the ‘truth.’ In their self-assured minds, they see no need to look further, to entertain new possibilities. They are resolved, at all costs, to adhere faithfully to that which is ‘right,’ and, of course, to resist strenuously any hint of change. People upon the sixth ray frequently pride themselves upon what the less passionate see as rigid, brittle, unadaptable attitudes. But, to ardent, sixth ray idealists, their uncompromising stance testifies to their determination to preserve the highest values.

However, despite frequent shows of steely resolve, sixth ray people are often the most *insecure* of all ray types. They fear losing their way. They crave what might be called a ‘permanent *true North*,’ a fixed and changeless luminous point of orientation to guide them in the dark. And when they find it, they *fix* their eyes immovably upon it.

It is well known that when people are terrified they ‘freeze.’ They become rigid and immobile, not daring to move. To those who are the terrified, movement means vulnerability. There is something of this in the rigid idealism of the most vehement sixth ray types. They progress as follows: at first, they search desperately for an ideal; then, they find it; they soon become terrified of losing it; and, quickly, they ‘rigidify’ or ‘freeze’ to assure themselves that they will never lose it. The sixth ray psyche is extraordinarily susceptible to the *fear of loss*. This may account for the dread of change which characterizes sixth ray people. Change means “letting go,” and when something cherished is released, it may be lost, and nothing may appear to take its place. These fears

may account for the conservative (and even reactionary) rigidity of many sixth ray people. To those who have not found a center of assurance *within themselves*, change connotes chaos and the terror of being “lost in the dark” without an ideal to light the way.

A rigid idealistic orientation, then, is understandable, but still unfortunate. In the “world of becoming,” the truth is with Heraclitus: “There is nothing permanent except change.” God is all there is, and God is ever-new. Rigid idealism is anti-evolutionary, and stands as an obstacle to the unfoldment of the Divine Plan in *time*. Only a lessening of fear will relax the panicked grip, loosen the rigidity, and break the transfixion of the gaze, allowing the eyes to move to the right and left, and thus encompass a wider horizon.

Fortunately, prolonged experience upon the path of evolution will bring desensitization and a reduction of fear. When sixth ray people *believe*, they imagine they will believe *forever*. But time wears on, and wears them down. They cling with passion, but, in time, passion becomes disgust, for the ideal they believed to be their salvation becomes their prison. Awakening in revulsion to the consequences of their rigidity, they thrust their former ideal away. Another may, of course, take its place immediately, renewing the cycle of rigid adherence leading inevitably to revulsion. But, eventually, fatigue sets in, and they begin to realize that it is their own fear and desperation which have brought them to grief.

Slowly, it dawns, that no *one* ideal, and no *one* orientation will ever satisfy them completely; that evolution is both fluid and benevolent; that greater, wider and better things *always* lie ahead—not just a pinpoint of light, but the radiant sun; not just a single gasp of breath, but free and easy respiration in an endless ocean of vitalizing air. They see they have been satisfied with too little, holding to the tiniest part, and rejecting the whole. If, at this point of realization, they fear anything, it is that they will repeat the agonizing cycle of self-limitation through fearful rigidity. At last, more enlightened, they relax their grip. If an appealing ideal should appear, they hold it lightly (seeing it only as one of an infinite, ascending series of ideals), always ready to relinquish it *graciously* for the next, which (they now realize) will inevitably be higher, broader and closer to the ultimate state of spiritual consummation.

**Unreasoning faith and devotion:** We may agree with Blaise Pascal, that “The heart has its reasons which reason knows nothing of,” but it is always best (for the spiritual aspirant or disciple) if head and heart can be united. Unfortunately, in the lives of many sixth ray people, there is a great cleavage between the two. Desire and the will-to-believe become so insistent, so furious, that reason is totally overwhelmed. The ultimate absurdity was expressed by Tertullian when speaking of the Christian world view: “It is certain because it is impossible.” St. Augustine expressed himself similarly: “I believe because it is impossible.” Emotional intensity justifies faith. Reason is violently repudiated. Head and heart are held apart.

No matter how convinced such people may *feel*, their attitude can only lead deeper into ignorance. The emotional vehicle is the most powerful (and bewildering) of all personality force fields. It needs the constant discrimination and guidance of the soul-illuminated mind, or it will adhere to goals and objectives which are foolish and unworthy. Evolution proceeds in accordance with the Divine Purpose and Plan. Evolution is a *directional* process, and proceeds according to a divinely administered time schedule. But unreasoning faith and devotion lead astray and waste priceless time and energy. They delay spiritual progress and frustrate the Divine Intent. It is difficult enough for the human spirit to make its way through matter without clinging irrationally to “false gods.”

**Blind faith:** The sixth ray is associated first with the sense of touch and only later with sight. Sixth ray people grope and feel their way through the darkness, all the while struggling to “see the vision.” When, at last, a vision appears, they are quick to believe there is none other. Having *any* vision (however small and dim) seems preferable by far to the state of darkness, and so they look no further. They are content merely to *believe in* what they see. But it is *blind* belief, *blind* faith, because it refuses to *admit further light*. All attention is given to the faithful preservation of the vision, and none to its expansion, refinement and further illumination.

The seeker has shifted his emphasis from *seeking* to *believing*. To the seeker who “believes with all his might,” any glimmer of additional light is seen as a threat to the adequacy of the vision in which he staunchly believes. But, believe as he will, the vision (lit with ‘partial light’) must, eventually, fail to satisfy. The visionary’s intensity of faith begins to flag as the vision loses its appeal and seems to fade. Partial light becomes as dissatisfying as darkness was before. Oppressed by the gathering gloom, he is inwardly compelled to begin his search anew, seeking a vision more luminous.

So-called “blind faith” protects many sixth ray people from having to recognize the inadequacy of that in which they believe. They love the idea that they have found their “salvation” (be it a faith, a person, or a system of ideals). Their discovery of the “true one” or the “true way” relieves them of the tremendous anxiety they felt as desperate seekers. Their uncertainty is over, and any lingering doubt is drowned in the great effusions of faith and enthusiasm they lavish upon the object of their devotion. There is, in “blind faith” a certain willful blindness which spares the believing one the anxiety of having to look further.

**Excess; extremism; hyper-intensity; overdoing:** The motto of those upon the sixth ray might well be, ‘Everything in excess’; or, ‘If it’s worth doing, it’s worth *overdoing*.’ Sixth ray people are the great extremists, immoderate in all things, always living “to the hilt.”

The cause of this hyper-intense, “full-throttled” living is, again, fear. The sixth ray psyche is desperate. Sixth ray people want *only one thing*, and that one thing *must* be

accomplished at all costs. They invest everything they are, spending themselves at full intensity lest they fail to achieve.

Skillful living requires the modulation of energy. Perhaps, this is why those upon the sixth ray so often live clumsily, touching everyone and everything with too heavy a hand. The ‘switch’ on their energy system has only two settings: *on* and *off*. When the switch is on (and it is so most of the time) energy pours through their vehicles with unremitting intensity, regardless of how inappropriate such an unregulated release may be with respect to environmental conditions. The switch may also be turned off with equal inappropriateness.

One of the major problems is that the emotional elemental needs drastic disciplining. Sixth ray emotions are powerful and insistent, and much time must pass before there is any real ability to restrain, redirect and sublimate them. It is the nature of the emotions (ruled, to a great extent, by the fiery planet Mars) to be ever urging towards the fulfillment of desire. Desires are blind; they “want what they want when they want it.” Desires are oblivious to conditions, and are simply intent upon their own satisfaction. Left to its own devices, the emotional body (the “desire body”) would “go for it” all the time. When sixth ray people learn to control their emotions intelligently, they will be successful in “co-measuring” their energy expenditure against the *need* of the moment. Until that time, they will simply be “too much” for most people to take, and their hyper-intensity will drain their vital reserves prematurely. The unfortunate result is “burn-out” and early collapse.

**Unvarying one-pointedness; ultra-narrow orientation; mania:** “Run not so straight” is the advice given by the wise soul to the one-pointed personality in hot pursuit of its objective. The sixth ray path to fulfillment is ever predictable—the never-varying straight line. Parallel paths and circuitous routes are both considered dangerous (i.e., errant). The road trodden is, therefore, repeatedly the *same one*; the furrow grows deeper and deeper.

Since, for those upon the sixth ray, energy tends to flow along a single path, it intensifies and becomes highly concentrated. A terrific charge is built up. Those who have experienced sixth ray people discoursing or acting upon their favorite subject understand how impossibly intense (and wearisome) their relentless, high-voltage approach can be. If their one-pointed pursuits are carried too far, a situation of psychological imbalance supervenes; such people become a danger to themselves and others.

A “mania” (according to Webster) is an “excessive or unreasonable enthusiasm,” and a “maniac” is “a person characterized by an inordinate or ungovernable enthusiasm for something.” Mania is a psychopathology induced by the sixth ray. In the case of certain sixth ray people, one-pointed enthusiasm becomes intensified to the degree that it absorbs all available psychological energy, rendering the individual entirely unadaptable and unfit for the *varied* demands of normal living. One all-consuming, obsessive



desire takes the place of evolutionary progress towards a well-balanced, rounded-out life. The lunar lords (blindly seeking their own satisfaction) overcome the rational, regulating soul-infused mind. Under their spell, a man becomes a *lunatic* (one who is the slave of lunar influence), and plunges deeper and deeper into form, ruled (it is interesting to note) by the number six, as well as by the Moon.

**Fanaticism and militarism:** Some of the names of the great Lord of the Sixth Ray demonstrate qualities which, if misapplied, will manifest as fanaticism and militarism:

- The One Who sees the Right
- The Hater of Forms
- The Warrior on the March
- The Sword Bearer of the Logos
- The Crucifier and the Crucified
- The Breaker of Stones
- The Imperishable Flaming One
- The One Whom Naught Can Turn
- The Implacable Ruler

Certain of these names seem almost more related to the first ray than to the sixth. The Tibetan offers an interesting statement in this regard:

**The sixth ray, it should be remembered, when it constitutes the personality ray of a man or a group, can be far more destructive than the first ray, for there is not so much wisdom to be found, and, as it works through desire of some kind, it is following the line of least resistance for the masses, and can therefore the more easily produce physical plane effects. *Esoteric Psychology, Vol. II, p. 144.***

Fanaticism and militarism are characteristic of a consciousness which is too narrow to understand the divinely-intended cooperative interaction of the many aspects of the whole. *Limited vision and unlimited enthusiasm* make the fanatic. The fanatic pushes his point of view to the detriment of all other points of view. Not only will he destroy others in his unrestrained attempt to achieve his ends, but he frequently destroys himself as well. There is no force he will not employ to reach his goal: hence, his militarism.

Sixth ray people desire one thing too much, and other things too little. What makes them so dangerous (when aroused) is their obliviousness to the consequences of their actions. They become supercharged, disintegrative elements within any whole, making trouble on every hand, and tearing apart the fabric of relationship.

Fanatics and militarists suffer from excessive intensity. The Latin word “fanaticus” suggests one who (inspired by a deity) becomes *frenzied*. The Tibetan tells us that “the

man on this ray is often of gentle nature, but he can always flame into fury and fiery wrath... As a soldier, he hates fighting but often when roused in battle fights like one possessed.” There is something potentially wild and uncontrollable (daemonic) about sixth ray people when they lack sufficient mentality to balance their emotional intensity. Their emotional energy builds to such a tremendous pitch, that its release can be dramatic and destructive in the extreme.

The only cure for fanaticism is *broadened vision*. Narrowness feeds intensity and encourages the intensely destructive release of energy. But unfortunately, emotional pressure usually *militates* against the entry of the light which brings vision. The fanatic thrives on “more heat and less light.” Sweet reason will not transform the situation. Usually, only an intense catharsis, an orgy of real or symbolic “bloodletting,” will reduce the emotional pressure and allow the light to penetrate. Before the fanatic can see, he must play his part in what might be called a ‘theatre of release.’ It may be a battlefield, a pulpit, a newspaper column, the stage, etc.—whatever will offer him opportunity for ‘psychophysical decompression.’ Djwhal Khul writes that “Sixth ray people need handling with care...” (*Esoteric Psychology, Vol. II, p. 144*)

**Emotionalism:** Sixth ray people are the most emotional of all the ray types. As frequently pointed out, there is a strong resonance between the sixth ray, the emotional body, the elemental lives who constitute the sixth plane (the plane of the emotions) and the “fiery” sixth ray planet Mars, as well as the “watery” sixth ray planet Neptune (both of which are closely associated with the emotional life of humanity). Sixth ray people are given to emotional displays. No matter how well controlled they may seem, they can easily be “moved to tears.”

The “militant” little book called *Light on the Path*, given out by the Master Hilarion, contains an important statement concerning the mastery of emotions: “Before the eyes can see they must be incapable of tears.” One who is the victim of emotionalism is ‘drowning’ in the waters of the emotional plane, submerged in glamor. Glamor veils and distorts the light. As long as one tries to see through tears (especially the tears of self-pity), there will be no clear vision of reality. It is interesting that those who are most successful at dissipating glamor are strongly conditioned by the sixth ray. In occultism, one is obliged, eventually, to compensate for one’s weaknesses and transform them into strengths.

**Selfish and jealous love; excessive attachment:** The sixth ray is a ray of love, and the Systemic Law conditioned by the sixth ray is the “Law of Love.” Those upon the sixth ray work with magnetic, attractive energy, just as do those upon the second. But, as frequently pointed out, sixth ray vision is far narrower, and the loves of sixth ray people are frequently (to put it mildly) *unwise*.

Jealous love is not real love at all; it arises from a desire to possess the object of affection for the sake of one’s own satisfaction, and for the support of one’s own self-image. It is

a clinging love filled with fear—fear of abandonment, separation, rejection, aloneness, and, ultimately, fear of annihilation. Selfish and jealous love arise in those who have a very low self-image, and who, consequently, demand the constant and exclusive attentions of the loved one in order to strengthen that fragile image. Attentions which deviate, even slightly, are interpreted as a great threat to the jealous love—an unforgivable assault upon an extremely fragile personal ego.

Sixth ray people are very prone to this kind of neurotic love. They are innately inclined to feelings of inferiority which they attempt to exorcise through devotion. Devotion to an idealized love object *raises* the devoted lover. Sixth ray people (always inclined to look *up*) place their loved one upon the proverbial pedestal. They do not love the real person, but an idealized image of that person. The loved one is forced to conform to the idealized image, regardless of psychological and spiritual discomfort. In fact, the loved one is very likely to be damaged by attempting to uphold an artificial and idealized *pose*, but the idealistic (and selfish) lover is blind to this. He is only interested in sustaining his idealistic projection, and the self-exalting satisfactions which such sustainment brings.

One can see in all this, that the sixth ray lover frequently doesn't really *care* about the one he 'loves.' The love is purely selfish, no matter how many flattering glamors and illusions hover around the relationship, disguising the selfish motive. The problem is sixth ray *dependency*. *Selfless* love is *not* a dependency relationship, but sixth ray people, who have not found their own center of strength, are the most dependent of ray types, and are continuously looking for psychospiritual sustenance (and, even, physical sustenance) *outside* themselves.

There is something childlike and, even, childish about the way sixth ray people approach love. In the normal development of the human being, jealousy arises very early in life with a child's demand for 'exclusive rights' to a parent (usually, the mother). Time, however, will usually bring a sense of independence, and the security to face life on one's own. The terror of being separated from the mother subsides as the child begins to mature. Sixth ray people, however, often carry their emotional dependencies far into adult life. Clearly, they have a lot of growing up to do. More than any of the other ray types, they must remember that which ultimately sustains them, is, essentially, deep within themselves. Their psychology will change dramatically when they realize that they *themselves* are "the Beloved" they so ardently seek.

**Unwise susceptibility to guidance:** Sixth ray people always know that there is something greater than themselves. This, in itself, is a healthy realization, but when accompanied by a nagging sense of one's lowliness and inferiority, it leads to the negation of one's talents and potentials. There arises the unwholesome attitude that 'all good things originate *outside* the self.' The individual loses all confidence in his own understanding, and becomes one who can be easily led.

Today, especially among spiritually-inclined people, we hear constant reference to “guides” (usually *inner* guides), and the ‘infallible’ guidance they offer. Of course, there *are* inner guides and it behooves the developing individual to be sensitive to the contours of the Divine Plan as it is understood and revealed by those who dwell upon the inner planes. But the ‘epidemic’ of “channeling,” and of running after so-called “divine guidance” for assistance with even the most insignificant, mundane decisions, is a symptom of the loss of soul contact.

Sixth ray people are natural *followers*. If the voice they follow is that of their own soul, they will move rapidly towards spiritual fulfillment. But wherever the sixth ray is strong, there is usually a need for considerable *discrimination*. The non-discriminating sixth ray type cannot easily tell one ‘guiding voice’ from another. To some of these people, *every voice* is the “voice of God.” For the sake of spiritual progress (and safety) it is imperative that sixth ray individuals apply themselves to finding their own spiritual center, the soul, and learn how to commune with *that* source of guidance, rather than with the many far more glamorous (and far more unreliable) sources.

**Superstition and gullibility; lack of realism:** Sixth ray people are animated by the “will to believe.” Perhaps, it would be more accurate to call it the ‘wish to believe.’ Instinctively, they know that “the best is yet to be,” and their innate idealism tells them that “things as they are,” are but a poor appearance of a truer, yet invisible, reality. Believing that all things are possible, they are anxious for some of those things to begin happening. This attitude makes them easy prey for those who either deliberately lie, or simply fail to verify the truth of what they assert. In short, there are quite a few sixth ray people who will “believe anything they are told.”

Again, discrimination and an increasing mental polarization are required to remedy the situation. The so-called “Dark Ages” which occurred after the fall of the Roman Empire were centuries in which the light of the mind was sadly obscured. Learning retreated into monastic centers, and superstition and credulity were rampant. The sixth ray was gathering strength. The orientation of consciousness was towards “heaven” or the higher worlds, and discriminating knowledge of the physical plane was greatly undervalued. During such times, it was quite easy and natural to believe many *incredible* things. There was no way to verify the accuracy of what was presented as fact. The consciousness of the average person was hungry for miracles—supernatural events which proved the nearness and reality of divine beings. If, with God, anything was possible, why should not all things be possible? The preposterous, the unreasonable—such concepts had little meaning, especially among the uneducated. Further, the Piscean Age was an Age of *authority*. Truth could be determined only by an appeal to those who had the authority to represent the truth. Such authorities were credulous as well, and, in any case, found it to their advantage to promote credulity among the masses.

The major cause of superstition and credulity among sixth ray people is their orientation towards dimensions of awareness which cannot be observed at first hand (except by the most accomplished mystics and occult investigators). There can be no agreement upon what is possible if there is no possibility of reliable observation. The fifth and seventh rays, entering in strength after the Renaissance, called for a radical reorientation of consciousness—a concentration upon fields of perception which were *definitely observable*; namely, the physical plane. The concrete mind eventually regained the respectability it had lost during the “Age of Faith,” and the grossest superstitions, at least, were devalued as unlikely, preposterous, and, even, absurd.

Humanity is now preparing to enter a new phase of its historical development—perhaps, a more spiritual phase. Certainly, once again, there is an unabashed orientation towards higher (and, mostly unprovable) things, and, as might be expected, superstition and credulity are rife. Fortunately, during the past 500 years, the mind has been raised to a preeminent position, and will not meekly retreat into the background while outrageous spectres hovering around the fringes of ‘spiritual’ thought claim center stage. It is likely, therefore, that spirituality will now unfold more sanely, and will be wisely balanced by the rational mind with its priceless fund of accumulated knowledge. The soul, it must be remembered, is a *mental* entity. The new spirituality involves the cultivation of soul light and love. Soul contact is an antidote to spiritual absurdity.

**Self-abasement; masochism; the martyr-complex:** So many of humanity’s psychological problems come from low self-esteem, and its frequent consequence—self-hatred. In the “world of becoming” all units of life normally and naturally seek to expand, to express themselves ever more fully—to be *more*. But the expression of the life force can become twisted, perverted and involuted. The world of becoming is bipolar. There is an evolutionary urge, but not all units of life evolve. As *The Secret Doctrine* and *The Rosicrucian Cosmoconception* have demonstrated in relation to the anthropoid apes, what might be called ‘devolution’ is also a possibility. There is a path of degeneration as well as a path of ascent.

It is possible for the human being to come under the sway of the “Death Instinct,” which Freud (from his particular perspective) called “Thanatos.” When this anti-evolutionary trend afflicts those upon the sixth ray, they begin to *devote themselves to self-defeat*. Having given up all hope of rising, they gain a perverted ‘pleasure’ from failing. Convinced of their lowliness, they become determined to remain separated from that which uplifts. Normally, sixth ray people aspire to the heights, but if they are repeatedly frustrated, they may take refuge in the “conviction of sin.” Unable, for whatever reason to rise, they dedicate themselves to that inability, and, with perverse determination, resolve (albeit unconsciously) to remain “on the bottom.”

There are a host of mental/emotional illnesses which are characterized by this attitude—the miserable refusal to ascend. People afflicted by a diseased self-esteem block

the natural upward striving of the life force, and, instead, turn it against themselves, thus creating a condition of wretched suffering which seems to justify their sense of worthlessness and impotence. They create an accelerating downward spiral which feeds upon itself.

Sixth ray people need to be wholly dedicated to something. Constitutionally, they rebel against self-division; they cannot “do things halfway,” and they will not move in opposing directions simultaneously (as those upon the fourth ray so frequently do). If they cannot ascend, then, at least they will descend—one-pointedly, passionately. If they cannot rise in triumph, then at least they will throw themselves, without reservation, into suffering. If they cannot reach the ideal, then they will wallow in the mud. Theirs is ever the way of *extremity*.

Fortunately, the upward drive of the life force is stronger than any miserable, self-defeating perversions. So, despite their conviction of lowliness, they are carried onward and upward with all other forms of life. At length they discover that they cannot lose themselves or annihilate themselves in suffering. Because they are individualized human beings, the oblivion they sought is denied them. There is no way to *permanently* lose the self in lowliness. Self-obliteration is ultimately impossible. Thus, inevitably, they must turn from identification with the low, and again yearn for union with the high. It is the way of *life*, and irresistible.

**Unnatural suppression of the instinctual nature:** Sixth ray people are in a hurry. They flee matter and “reach for the stars.” They despise whatever holds them down, and give unqualified praise to whatever they believe may uplift them. The instinctual nature (the animal part of man) ties him to earth. In particular, the organs of generation are the apparent cause of his sojourn through this “vale of tears.” According to this way of thinking, if “heaven” or “the ideal” is good, then life upon the physical plane (and all that causes human life upon the physical plane) must be evil. The reproductive organs, and all human behavior surrounding their use, are (from this distorted sixth ray perspective) responsible, then, for confining the soul to its mortal, corruptible prison. Sexuality, even if divorced from reproduction, lures man towards the earth, and makes him forget his origin in immaterial, ideal realms. The other appetites, too—especially, the love of eating and drinking, hold the human being down to earth. It has been said that “food is the chains of the devil.” From the perspective of those who long for release from this “mortal coil,” it can be seen why the instinctual nature is regarded as an ‘enemy.’

Even when there is no decidedly ‘Christian’ antagonism to earthly appetites (for Christianity was, during its ascendancy, conditioned by the world-denying influences of Pisces, Scorpio and the sixth ray), many sixth ray people become so preoccupied with the pursuit of their ideals, that they ignore the body’s just requirements. These people push themselves too hard, refusing to eat and rest properly. Ignoring the body’s rhythms, they force it (in an unnatural manner) to do their bidding. Their life style is

so intense and driving that it cannot be called “normal.” The result is often a broken or, even, shattered physical mechanism, and a term of earthly activity (or service) which is cut short because the voice of instinct is repeatedly ignored.

The opposite approach is also possible, and no less extreme. Sixth ray people often ‘ride their instincts to death.’ They throw themselves into an orgy of self-indulgence—especially, sexually, for sexuality is related to *union*—the primary psychological motivation of the sixth ray individual. Instincts have a relatively circumscribed place in the normal, modern life, and are not meant to become vehicles for extreme desires. Sixth ray people will force anything to extremity.

From both perspectives, then, the sixth ray attitude towards the instinctual nature is not a harmonious one (something which those upon the fourth ray are more likely to achieve). Perhaps, this is because instincts, with their rhythms and points of satiation, represent the cyclic limitations of form. The sixth ray Lord is the “Hater of Forms” and through an extreme attitude, either of denial or indulgence, sixth ray people attempt to negate the restraining effect which form necessarily has upon them. When they learn to love form, as a manifestation of Divine Creativity, they will treat their instinctual nature with greater respect.

**Idealistic impracticality:** It is hard to watch where one is going if one’s head is in the clouds. Sixth ray people (like those upon the abstract aspect of ray three) do not like to “tread the path of earth.” Their true interest is elsewhere, and, perhaps, in those few earthly, mundane things that one must do to reach that ‘elsewhere.’

Practicality is very much a function of attention. Anyone can handle affairs upon the physical plane, if he pays attention to its requirements. But if the physical level of life is considered irksome and obstructive, and if the consciousness is focused abstractly, entirely upon values and qualities, rather than upon the forms which embody those values and qualities, then physical plane life will not be handled intelligently. Many sixth ray people are in great need of *common sense*. Common sense is powerful when the five senses are used to the full, and the inner man *cares* about the data they convey. This is not the case with many sixth ray people, just as it was not the case during the Middle Ages. About otherworldly things and ideals, sixth ray people may be very ‘practical’ (i.e., attentive), but they tend to neglect material affairs unless many lives of physical plane experience and a relatively high point of evolution have shown them the foolishness of doing so.





## RAY VII

### The Ray of Order and Ceremonial Magic

#### Some Strengths Characteristic of Those upon the Seventh Ray

- Power to create order
- Power to manifest and to work upon the material plane
- Power to plan and organize
- Ritualism and ceremonialism
- Power as a magician
- Power to work with the devas and elemental forces
- Power to perfect form
- Power to manage detail
- Keen sense of rhythm and timing
- Power to coordinate groups
- Power to understand and implement the law
- Power to build
- Power to renovate and transform
- Power to synthesize

**Power to create order:** The seventh ray is known as “the energy which produces order” (*The Externalisation of the Hierarchy*, p. 646). To create order is to arrange all elements within a whole intelligently and hierarchically. Hierarchical arrangement requires special attention to the *functional value* of each element, and its ideal positioning in relation to all other elements—a positioning which will enhance its functional value. Fittingly, the seventh ray has also been called “the Ray...of accurate arrangement” (*A Treatise on Cosmic Fire*, p. 589).

Intelligent order and accurate arrangement are two primary characteristics of the Divine Purpose which is expressed through the Divine Plan. The order intended by the Creator, and already existent upon the highest planes, holds all beings in *right relationship*. There is a Divine Pattern in conformity with which all beings included in the Divine Creation (from the tiniest subatomic form of life, to the most powerful Divine Entities) are perfectly arranged to express the goodness, truth and beauty of the Creator’s Purpose. What that arrangement may be is far beyond the ken of the strictly

human consciousness, but, from the human perspective, at least, it must be considered the *perfect design*, conceived by the Logos.

All self-conscious beings are, really, logoi (creators), and all unconscious beings are destined to be logoi. When we speak of the Creator, we usually mean the Logos of the planet Earth, but there are far greater Logoi (our Solar Logos, our Cosmic Logos, and entities far greater in magnitude). Our Planetary Logos and His creation are included by (and within) the Solar Logos and His creation, both of which are included by (and within) our Cosmic Logos and His creation, etc., *ad infinitum*. For all practical purposes, however, the Divine Pattern in which humanity finds its place can be considered the creative conception of the Planetary Logos of the Earth Scheme.

As evolution proceeds, the Divine Design of our Planetary Logos is worked out upon the physical plane of manifestation (the plane upon which the seventh ray, especially, holds sway). Eventually, the Divine Purpose (carried forward in time through the instrumentality of the Divine Plan) will be expressed in consummate form upon the physical plane, and all beings will be *perfectly arranged* with respect to each other. Their relationship will be perfectly (i.e., divinely) ordered, since it will reflect the Divine Pattern. Such a consummating relationship does not carry the connotation of rigidity, but rather, of a dynamic and fluid interplay, bringing every participating being to the fullest possible expression of its potentials within the creation of the Planetary Logos. Of course, every design is *finite*, even designs vastly greater than that of our Planetary God, but for all practical purposes, the consummation of the Planetary Purpose must be considered *perfection*, or, at least, *cyclic completion*.

Seventh ray people are particularly responsive to order and design, and in general (when spiritually developed), they understand the Divine Design with greater facility than those upon other rays. Even long before they have any significant spiritual awareness, they work at creating and manifesting what they consider perfected patterns. They are instinctively aware of the time and space relationships existing between the elements of any whole, and seek to create the best possible arrangement of such elements. Seventh ray people revolt against what might be called ‘chaotic agglomeration’—in short, the *mess*. They are able to examine the elements which constitute a whole, and discover the best way of *relating* those elements so that power, beauty, efficiency—in short, the fullest potential of the related elements—may eventuate. That is the highest purpose of *ordering*—creating an arrangement which maximizes the potential of that which is ordered.

The Tibetan has expressed the great promise of the seventh ray, and the place it is to play in the creation of the coming civilization:

**Seventh ray energy is the energy needed to bring order out of chaos and rhythm to replace disorder. It is this energy which will bring in the new world order for which all men wait. *The Rays and the Initiations*, p. 572.**

Much unnecessary human suffering has resulted from the unintelligent arrangement and management of energies. During the next two thousand years, under the impress of the seventh ray, this situation will be largely rectified, and an order (reflective of the Divine Order) restored to the physical plane.

**Power to manifest, and to work upon the physical plane:** The seventh ray has the greatest resonance with the seventh plane, the physical plane, the plane of physical manifestation. While it is true that advanced seventh ray people have the ability to direct their consciousness towards the higher planes upon which the ideas within the Mind of God can be contacted, they are never content with such contact alone. Their eyes instinctively turn towards the world of material form, and they remain unfulfilled unless they are able to bring the ideas contacted into expression within the world of dense materiality, the physical plane. Thus, seventh ray people, are intensely practical and filled with common sense (as are those upon the fifth ray), for only those who are intelligent about handling the energies of the physical plane can succeed in the art and science of manifestation.

The physical plane is very much a world of *things*. The seventh plane is really a ‘frozen’ world, a field of congealed energy. From one point of view, manifestation can be considered the art and science of precipitating, densifying (or ‘freezing’) energy relationships, and thus creating concrete *things*. Seventh ray people are adept at the process of precipitation, which brings the invisible into visibility, and that which is subjective into the world of appearances. Their power to manifest is constantly changing the face—not so much of reality, which is subjective—but, of *actuality*, which is objective and visible.

**Power to plan and organize:** Effectiveness upon the physical plane requires detailed planning and organizational ability. The understanding of *timing* and *sequencing* (so natural to those upon the seventh ray) is especially important if organization and planning are to be successful in the world of dense materiality. Perhaps the distinguishing feature of the physical plane is *inertia*, which we will consider as the tendency of matter to resist an increase in its vibratory frequency (its rate of movement). Energies are fluid, but *things* are congealed energy, and tend to remain at rest (relatively speaking) unless acted upon by an external force. Therefore, upon the physical plane (the world of concrete, inert *things*), there are severe restrictions upon movement.

Such restrictions must be taken into account by every planner or organizer. Such people have many things to accomplish, but, because of the inertia of matter, they cannot possibly accomplish everything *at once*. If manifestation is to be successful, actions must be subject to an intelligent ordering and sequencing (i.e., “first things first.”). A good plan has an optimal order of execution; in an efficient organization, all elements function in the proper sequence with respect to each other. Seventh ray people understand how to introduce the essential aspect of right timing into the process of planning and organizing.

The ability to organize is actually the ability to create *organic relationships* within any whole. Organic relationships are those in which the functioning of each element within any whole is enhanced by the intelligent arrangement of all other elements within that whole, and in which all elements serve the purpose of the whole, just as the whole supports the limited purpose of each element. Organic relationship may be succinctly described by the phrase, “one for all, and all for one.” It is a condition of mutual enhancement, an augmentation of power and effectiveness through right arrangement.

The physical body is the outstanding symbol of perfected organization. When the body is functioning optimally, every aspect of it is supportive of every other. Even the best organizers must stand in awe before the divine organizational skill which created the human frame.

It is not easy to organize well. It requires a consciousness which is both synthetic and particular, a balance between an apprehension of the whole and a knowledge of each part. If this balance between whole and part is violated (as it so often is in the organizational structures of nations and societies), disintegration is inevitable. Those upon the seventh ray, however, are adept at preserving the balance; they bring stability to the systems they manage. It is their function to adjust the relationship between all parts or elements within a whole so that the whole may function in an integrated manner and without friction.

Because of their organizational skills, seventh ray people act as preservers of the form. Skillful organization leads to the perpetuation of the relationship between soul and form, or spirit and matter. A perfectly organized system will continue in a state of dynamic equilibrium, and the relationship between its elements will not disintegrate. Of course, upon the physical plane (at this time) there is no perfectly organized form. Imbalance inevitably supervenes, and with it, the disorganization and eventual destruction of the form. But within the inevitable limitations, the organizational finesse of seventh ray workers creates ideally structured relationships remarkable for their strength, and for the skill and efficiency with which they express their animating purpose.

**Ritualism and ceremonialism:** Seventh ray people are intent upon tangible accomplishment. They always look for the best possible way of doing something, and once they find it or create it, they tend to repeat it. Thus, routines, rituals and ceremonies are born. These are definitely structured, sequences of activity designed to obtain certain, predictable results, and intended to be performed identically on every occasion. Seventh ray people are not fond of taking chances. They know how difficult is the process of manifestation, and how easily intentions are aborted. Once they formalize a sequence of activities which *works* (whether it is a daily routine, a business procedure, a church ceremony, a rain dance, etc.) they preserve it inviolate.

Those upon the seventh ray have a strong social consciousness; they excel at well-organized group work. While all people have a number of routines which have a strictly personal significance, rituals and ceremonies are usually *group events* which solidify the bonds of relationship between participants. Those upon the seventh ray have an innate appreciation for the fact that each individual can be understood as a *pattern*—a small pattern forming part of a much larger pattern, a tiny unit of activity meant to participate intelligently within a much greater whole.

Accordingly, each individual is understood to have a *proper place and function*, and the fulfillment of that place and function render him a valuable contributor to the welfare and integrity of the whole. Ritual and ceremony (especially when patterned after evolutionary themes) tend, simultaneously, to reduce egoism and enhance the individual's sense of participation in and contribution to humanity as an evolving entity. Further, by reinforcing the individual's sense of place and function, ritual and ceremony convincingly illustrate (through the symbolic enactment of archetypal forms and patterns) that the individual is a corporate member of a series of ever-greater divinely conceived wholes or energy systems.

The most valuable forms of ritual and ceremony are organized according to the principle of *hierarchy*. There is always a conferring or transmission of energy from one in greater authority (archetypically, the “hierarch”) to one of lesser degree. Whether the ritual is simply an awards ceremony (found in so many community settings), or (on a much higher turn of the spiral) the initiation of a neophyte into the ranks of the Spiritual Hierarchy of the planet—something is given or transmitted by one who is more powerful to one who is less so. The seventh ray is, we know, the ray most closely associated with all aspects of hierarchical organization and functioning, and seventh ray individuals have the greatest respect for the hierarchically arranged transmission of what might be called “the energy which enables.”

The seventh ray is intimately related to the first ray; both are rays of power and will, and both are responsible for maintaining the stability and integrity of society. Ritual and ceremonial, because they impress upon participants the values which are indispensable to all groups and communities, large and small, are invaluable instruments of social cohesion; they uphold the social order and, on a higher turn of the spiral, the Divine Order.

It is clear that within the form of most rituals and ceremonies, there is not much room for individuality. In all social structures there must be a balance between individuality and conformity. Too much emphasis upon individuality inevitably leads to chaos, just as excessive standardization destroys the vitality and originality of a group, organization or society. Ritual and ceremony, however, are largely instruments of social standardization. They emphasize more *what people have in common* than what distinguishes them from each other. In such proceedings, people fulfill certain *offices, roles or positions*. It is not their individuality that is emphasized, but their *place and function*

within a larger pattern. In this way, they appreciate their organic relationship to the whole, and understand themselves as social beings, small parts of a “body corporate.” Under the seventh ray, people learn the hierarchical principle that the whole is, essentially, more important than the part (though each part benefits immensely from the proper fulfillment of its function within the whole).

**Power as a magician:** Divorced from all glamorous, supernatural trappings, a magician is essentially a *skillful manifester*; there are many magicians in incarnation today (though they are, for the most part, unconscious of their magical powers). Magicians transform ideas into actualities. They are successful or not depending upon how well they *know* the laws and rules of manifestation, and how well they *follow* those laws and rules. Advanced seventh ray people are meticulous in their efforts to understand and execute laws and rules. Being the least inclined of all ray types to take chances, they realize that haphazardness is an invitation to danger, especially when dealing with the subjective electrical energies necessary to transform thoughts into things. Thus, they approach their magical work with extreme care—thinking the right thoughts, saying the right words, performing the right actions (all in the proper sequence), so that no false step or confusion ruins their effectiveness.

The highest pursuit for those upon the seventh ray is “white magic.” White magic is essentially the art and science of bringing the powers of the soul *through* into physical manifestation. The Tibetan has outlined fifteen rules of white magic, each of which must be understood and executed with scrupulous care if the magician is to avoid either failure or self-destruction. If successful, the white magician *becomes* the soul-in-manifestation (i.e., the magician succeeds in manifesting his true nature [his soul nature] upon the physical plane). From one important point of view, the transfiguration initiation is the goal of the white magician. At that initiation (the third), the soul manifests fully through the personality. Interestingly, the transfiguration is archetypically related to the constellation Capricorn, which (as far as our planet is concerned) is the foremost conduit of seventh ray energy.

The magician frequently works through ritual and ceremonial, and this will be increasingly the case in the Aquarian Age, during which, the power of the seventh ray will be especially potent. The seventh ray confers the tendency to perform “all things decently and in order.” The Tibetan calls it the “Ray of Ritualistic Decency,” (*Esoteric Astrology*, p. 445). Order, sequence and right timing are indispensable in the magical art and science, just as in any process of manifestation. There are many, many energies to be called forth and controlled. If they are invoked incorrectly and out of turn, a confusing and destructive vortex may arise, threatening the magician and his entire enterprise. The well-defined structure of ritual and ceremonial endorsed by the Spiritual Hierarchy guards him against incorrect procedures.

**Power to work with the devas and elemental forces:** The deva and human evolutions are interdependent and, intimately related. However, during the recent evolutionary

history of humanity, these two kingdoms have been kept separate. At this time, humanity has little *conscious* intercourse with the deva evolution. This was not always so. During Atlantean times, humanity possessed certain formulae which enabled it to command many of the lower orders of devas. Because of human selfishness and ignorance, the results were catastrophic, and culminated in the great “Flood” which destroyed much of the then-known world.

Now, once again, the time has come to bring the human and deva evolutions into conscious interplay. This will be greatly facilitated by the power of the incoming seventh ray, which is particularly related to the deva kingdom. The first field of conscious deva/human interaction will be the four etheric planes, and the etheric body of the human being, both of which are archetypically conditioned by the seventh ray.

The Tibetan informs us that:

The physical plane, in its densest aspect, holds little of mystery for man today; he has knowledge on these matters. But the rarer levels of the physical plane lie hid and are, for man, his next field of discovery. The ceremonial ray brings with it the means whereby that knowledge may be acquired and revealed to all, and thus not be the sole property of the wise and of occultists. The three higher etheric levels, with their denizens, are waiting to become the property of all...*Esoteric Psychology, Vol. I, pp. 122-123.*

Men in their etheric bodies will be noted and communicated with, and the devas and elementals of the ethers will be studied and recognized. When this is so, then the true use of ceremonial ritual as a protection and safeguard to man will assume its right place. *A Treatise on Cosmic Fire, p. 474.*

Under the seventh ray, humanity is about to experience an ‘etherializing’ of its interests. The seventh ray is a *synthesizing* ray. In their attitude to the physical plane, seventh ray people have a kind of ‘bifocal’ orientation; they see in two directions simultaneously. They certainly have the common sense to be concerned about the dense aspect of the physical plane (the solid, liquid and gaseous subplanes), but they are also unusually attentive to the ethers, and to the devas of the ethers. It is one of their important functions to call humanity’s attention to the existence of these two interdependent levels of physical substance (the dense physical and the etheric levels), and then devise means of synthesizing them.

This is all part of the process of sublimation and transformation so much associated with the seventh ray, and, in relation to which, seventh ray people excel. We have reached a point in evolution calling for the *elevation of matter*, sometimes called the “spiritualization of matter.” Those upon the sixth ray are innately interested in elevating the *psyche*, but they often do so at the expense of physical plane matter, which they are only too eager to leave behind. Seventh ray people, in contrast, are adept at

raising the vibration of dense physical matter so that it can more easily respond to the subtle, etheric currents which are *also* part of the physical plane. To this end, seventh ray people will pioneer a renewed human intercourse with the devas, and will (lawfully and appropriately) enlist that “angelic kingdom” in the transformational process.

There are many ways in which the deva and human kingdoms are divinely intended to cooperate. The field of healing, which, in the future, will focus so specifically upon the etheric body, is one especially fruitful area of potential cooperation. Seventh ray individuals often make excellent healers, and will be among the first to enlist the aid of appropriate devas in the healing process. The arts are another area. The supreme Artist upon our planet is Sanat Kumara, the Lord of the World, resident in Shamballa, the planetary head center. Some dim reflection of the beauty which will manifest as the seventh and fourth ray (the two rays which promote an intimate relation with the deva kingdom) increase in potency can be gathered from the following quotation in which the Tibetan describes the *seventh* great purpose of Sanat Kumara:

**Does it mean anything to you when I say that the ceremonial ritual of the daily life of Sanat Kumara, implemented by music and sound and carried on the waves of colour which break upon the shores of the three worlds of human evolution, reveal—in the clearest notes and tones and shades—the deepest secret behind His purpose...I am not here writing in symbols, but am making an exact statement of fact. As beauty in any of its greater forms breaks upon the human consciousness, a dim sense is thereby conveyed of the ritual of Sanat Kumara’s daily living...*The Rays and the Initiations*, pp. 246-247.**

It is a foregone conclusion that the artists of the future (of whom a great number will be well-endowed with the seventh ray), will command the devas through a knowledge of sound and color, and will use ritualistic and ceremonial practices to call upon the devas in order to create a living and fluid art, the likes of which we can scarcely conceive—an art reflective of the Divine Order.

In the largest sense, the seventh ray *unites spirit and matter*. In a more strictly human sense, the seventh ray is instrumental in uniting soul and personality. The “Word of Power” for those upon the seventh ray makes this clear: “The Highest and the Lowest Meet.” Man, himself, is a composite being, a “divine Hermaphrodite” composed partially of deva substance. It is the seventh ray which unites the strictly *human* aspect of man (which we will call here, for the sake of simplicity, the “inner man”) with what might be called his ‘devic envelope.’ The seventh ray brings the two together into a well-coordinated, organic relationship. This will particularly be the case during the Aquarian Age. During the next two thousand or so years, there is to be a great emergence of the Kingdom of God, the kingdom of souls. Humanity is becoming consciously aware of the Solar Angels (those great solar devas who supervise the evolutionary development of each, individual human being).



The time for *union* between soul and personality (on a large scale) has now arrived. One of the chief *fields* in which to accomplish this union will be the refined, sensitized and revitalized etheric body of the aspiring human being. It can be seen how well-suited is the seventh ray to bring about the union of the opposites (soul and personality). Seventh ray people, with their knowledge of the ethers and of pranic currents, will be in a position to facilitate the impact of soul energies upon the dense physical mechanism (and, especially, the dense physical brain), *via the medium of the etheric body*. It can easily be understood how those upon the seventh ray will assist in the transition of a large number of human beings from the fourth (or human) kingdom of nature to the fifth kingdom (the kingdom of souls). Interestingly, this transition requires the union of two large groups of devas—the solar devas (the Solar Angels) and the lunar devas (which form the lunar vehicles of the personality).

**Power to perfect form:** Spirit needs a perfected ‘material’ instrument through which to express. One of the great themes of evolution is the attempt by spirit to fashion (via the power of the planet Vulcan) that material instrument. It is a lengthy process, because matter must be properly conditioned in order to become a fitting medium of expression.

Really, there is no fundamental distinction between spirit and matter. It is all *one substance*; we call the higher vibratory range of that substance by the name “spirit,” and the lower vibratory range by the name “matter,” but the distinction is arbitrary, and more a convenience of the mind than an actuality. There is a constant interplay, however, between these two ranges—mediated, by what might be called an ‘intermediate range of vibration’ which we call “soul.”

If the Plan of the Planetary Logos is to come to fruition, these ranges of vibration must work in the closest cooperation. Another way of stating this, is that form must be perfected so that it may embody—first soul, and then spirit-filled soul, and, at length, pure spirit, itself. Seventh ray people are particularly sensitive to the whole range of vibrations, and develop (more easily than most) the ability to coordinate these vibrations with each other. Not only can they ‘shape’ form admirably, but they have the vertical sensitivity to bring form into rapport with the higher agencies which are destined to use form as a vehicle of expression.

This ability to perfect form may begin in very humble ways, and upon the physical plane. Craftsmanship is one of its key evidences. An idea is conceived, and a form is *worked* until it becomes the representative of that idea. Through the power (“kraft,” in German) of the hand, matter is shaped to become the most perfect embodiment possible. The tendency to preserve order within the environment is another evidence of the attempt to create perfected form. Organizational expertise is yet another. It is obvious that seventh ray people must *first* work with the physical form, gaining the ability to shape, manipulate, coordinate and control it, before they turn their attention to the higher and more subtle spheres whereon reside the divine ideas (i.e., beings)

which must express themselves through form. This being the case, there are many seventh ray people who may seem overly preoccupied with material affairs, almost captivated by their love of objectified form. It must be realized that this seeming preoccupation is simply a *preliminary step* in the process of uniting spirit with matter—a step in which they are mastering the *material aspect* of their craft. Later they will reach into the realm of archetypes, and bring aspects of the Divine Pattern and physical form together.

With these thoughts in mind, we can see how important it is to know an individual's stage of evolution when attempting to understand how a given ray energy can be expected to manifest. Many esoteric psychologists are competent to identify the presence of a ray energy at one level of evolutionary unfoldment, but may fail to detect it at another (either higher or lower). The same is true for astrological energies. Extensive experience with a wide range of people (not just spiritual aspirants and disciples) is, therefore, necessary if the esoteric psychologist is to understand how the seven rays affect the development of the human personality and soul.

**Power to manage detail:** The seventh plane is the plane of maximum differentiation. Spirit is simplicity, itself; matter is a complex manifestation of spirit. The further one proceeds from the source, the greater the complexity.

Seventh ray people, by numerical resonance, work upon the seventh, or dense physical plane. If they are to be effective, they must come to terms with conditions, *as they exist*, upon that plane. Therefore, they are *compelled* to pay attention to details. Their task is the creation of what might be called a 'detailed synthesis.' They cannot afford to ignore that which is small, because a small, '*dis-integrated*' element can ruin the integrity of the whole. For the sake of completeness (and the word "perfect" is just another way of saying "complete"), *perfectionism* is required. Thus, seventh ray people (who are the most perfectionistic of all ray types) attend to detail scrupulously, for the sake of creating a perfected manifestation.

Because of the extreme care they show in managing detail, those upon the seventh ray are known for their reliability. There are many reasons why things are done poorly, and inattentiveness to detail is one. Seventh ray people overlook nothing; "nothing gets past them," and nothing is allowed to "slip." Ideas are meant to achieve perfected manifestation upon the physical plane. God's Purpose is intended to work out perfectly. Those who are strongly conditioned by the seventh ray are in training, so that one day (as tested and utterly reliable artisans in the 'divine workshop') they may ensure that the Divine Pattern receives a "polished presentation" upon the physical plane.

**Keen sense of rhythm and timing:** The Divine Plan is executed rhythmically. It is a Plan for *space*, but even more a Plan in *time*. The Plan proceeds through the timed release of certain qualities of energy; the great participating Entities intensify or 'deintensify' their

emanations according to cyclic law. And thus the worlds are built, and the appropriate forms emerge.

Seventh ray people build in the same way. More than many ray types, they have patience, and do not seek to force accomplishment. They know it is necessary to work sequentially on many different aspects of the structure. They manage their various energies and resources so that each will be deployed at the most advantageous time. Everyday life gives all of us the opportunity to understand the value of rhythm and timing. We do not, for instance, normally exercise heavily immediately after eating, nor eat a huge meal immediately before retiring. The best time to take a nap is not while driving a car, and few there are who decide to read a book while being interviewed for an important position. These examples seem absurd, of course, but appropriate timing does determine the success of any enterprise. Most infringements upon right timing are far more subtle, but debilitating nonetheless.

There is a time and a place for each of life's activities. There are peak moments when each activity can be performed to best advantage. Seventh ray people have a unique ability to discover and schedule such moments. They observe their own cycles, and the cycles occurring within their environment. Then, they coordinate the two so that a pattern of *mutual reinforcement* occurs, rather than an "interference pattern." In short, they learn to *master time*.

One can see, that under the seventh ray, it will be possible to live more scientifically and, thus, to optimize all the potentials of a given life cycle. Seventh ray people have a great knowledge of (and respect for) the well-timed expression of energy. This will ensure that energy is not wasted, that needless crosscurrents do not destroy opportunity. Whereas, in the past, the expression of soul potential has been frustrated by arrhythmic living (except in the most exceptional cases) under the rhythmic regime of the seventh ray, it will be a much more common occurrence.

**Power to coordinate groups:** The Age of Aquarius in which the seventh ray will play so prominent a part, will be a *group* age. The functioning of the seventh ray is intimately related to the formation and sustainment of groups. Unlike the first ray, the seventh ray does not incline the individual towards isolation and unilateral action—quite the opposite in fact. The first ray represents the point of utmost simplicity—that point in consciousness where only the *one* exists; the seventh ray represents the point of maximum differentiation at which the *many* are found. The seventh ray person takes his place as an agent of coordination among the many.

A group, like any whole, consists of a certain number of elements (i.e., members). Much of the difficulty within groups arises because the members do not work together in a mutually enhancing relationship. There is needless duplication of effort, interpersonal friction, an assignment of tasks unsuited to individual potential, arrhythmic interaction, and, in general, a lack of coordination. The group does not function as an

organism. Seventh ray people are well-suited to correct these difficulties. Not only are their strong organizational skills useful, but their fine sense of timing, and their courteous behavior are equally valuable. As the Tibetan writes of those upon the seventh ray:

**The good type of the ray is absolutely determined to do the right thing and say the right word at the right moment; hence great social success. *Esoteric Psychology, Vol. I, p. 211.***

The Aquarian Age will be the Age of *group creativity*. The group will replace the individual as the main creative agent, and the greatest contributions to human welfare will be the gifts of soul-inspired groups (composed, of course, of soul-inspired individuals). It is difficult enough to be a creative individual; developing a truly creative group presents many more problems. But all this will become possible because of the large influx of seventh ray souls, whose sense of creative group enterprise is easily cultivated, and whose power to coordinate group resources intelligently is distinctive.

**Power to understand and implement the law:** The Will of God structures the worlds; it creates the boundaries and “ring(s)-pass-not” which determine the *proper placement* of every created thing. The Will of God is *Law*. Human law is based, ultimately, upon the Will of God, and upon the structures and *boundaries* that Law creates. Law, in short, is based upon respecting boundaries and placements (i.e., upon the Divine Pattern, and what might be called the ‘Divine Arrangement’), and hence, is closely related to the seventh ray (the ray of “accurate arrangement”).

The seventh ray is the “Ray of Law and Order.” (*A Treatise on Cosmic Fire*, p. 589) Law and order are the major agents of stabilization within any whole or system. Seventh ray people understand the ‘scaffolding’ of laws, principles and values which sustain the structure of the whole. Just as the skeletal system keeps all the softer parts of the body *in place*, so the laws of society maintain order and the right placement of all the various social elements. Without law, society would lose its pattern; boundaries would be infringed, lines of definition blurred, and confusion, formlessness and, eventually, chaos result. For these reasons, it is clear that seventh ray people, with their insistence upon the need for order and pattern, would necessarily be numbered among those who uphold the law.

Because they are so practical, seventh ray people seek to do more than merely *understand* the law. Knowing and understanding, *per se*, are not equivalent to action upon the physical plane. Seventh ray people demand *practical action*, and so, quite naturally, become directly involved in the creation of law and its enforcement. They are found throughout government, and within the legal system. They act as “pillars of the community,” guardians of the social contract, and upholders of the social structure. Unlike law-conscious people upon the first ray, those upon the seventh ray read the fine print, and hold themselves and others accountable for all the many statutes.

These are the people who, in their fastidiousness, are quite capable of “throwing the book” at offenders. At their best, however, they promote *equality under the law* for all members of society. This sense of equality will be extremely valuable during the Aquarian Age, when powerful and creative groups will assume such importance. It is imperative that relationships within such groups be governed by spiritual law and a realization of the equality of the spirit. These newer groups will not progress as intended unless they understand and strictly observe the laws and rules of group work. The presence of many seventh ray aspirants and disciples among their personnel will ensure success.

**Power to build:** The Lord of the seventh ray is known as “The Builder of the Square,” i.e., the creator of the four aspects of the lunar form through which the soul can manifest. Those upon the seventh ray are *builders* and eventually learn to control the building forces of nature—the elementals and the lesser devic builders. This ray might well be called ‘the ray of ordered cohesion.’

Seventh ray people simply know “how things fit together.” They understand structure: the necessary sequence of steps in the building process; the time required to complete each phase; the materials to be used in construction; the methods of shaping, refining and polishing the materials; the forces exerted upon each other by the various parts of the structure; and the method of binding or fastening one part to another so that the entire structure will be stable. This type of understanding can be applied to the building of all kinds of structures—concrete, organizational or subjective.

It is interesting that upon Earth all structures must begin with the laying of a firm foundation, and be built *upwards* slowly. The process of manifesting spiritually inspired ideas, however, is exactly the reverse. The foundation or the root is “in heaven,” (i.e., upon the mental plane, or even above) and the process of building must proceed slowly and carefully *downwards*. In either case, the patient and careful seventh ray approach is ideal.

It is anticipated that as the “Mysteries” are gradually restored, and humanity learns how to work with the deva kingdom, the building process will take place through the power of *sound* (to which the seventh ray is particularly related). Either through mantram or music, the building will proceed, and the most exact soundings and intonations will be required if the proper devic “materials” are to be selected and welded together to achieve the intended results.

It is clear that humanity stands before the dawning of a new civilization and the institution of a new order. But the new civilization will have to be patiently *built*. Humanity, the builder, is just beginning to take those steps which will enable it to “erect a new temple”—the Temple of the New Age. Under the guidance of those who resonate to the seventh ray, humanity will have the opportunity to build the Temple in

conformity with the “divine blueprints” provided by “the Great Architect of the Universe.”

**Power to renovate and transform:** From one perspective the seventh ray promotes conservatism, the preservation of well-established values. But from another perspective, it is the most progressive of rays, and those strongly conditioned by its energy are among the earliest recipients of the new patterns which must be manifested to create the New World Order. Uranus, the planet which is the primary distributor of the seventh ray, always brings renewal and transformation.

Advanced seventh ray people create in an impersonal manner. They are not interested in expressing their *own* designs, but rather, are attuned to the “pattern of things in the heavens.” True renewal and transformation are not worked up from below; they are the result of the power of the descending archetype to galvanize the building forces (the devas and elementals) into new modes of activity. Those upon the seventh ray invoke the divine archetypes awaiting manifestation, and magnetically draw them closer to the plane of earth. They know the laws and rules by means of which substance may be properly added to the ‘archetypal frame.’ In fact, they, themselves, act as channels through which the new archetypes can achieve precipitation. Thus, the evolved seventh ray individual works not so much to change or modify the forms already manifest (though some renovation of this kind is useful at times), but rather to create new forms which supplant the old. Global renovation and transformation cannot succeed if “new wine” is poured into “old bottles.”

**Power to synthesize:** There are several rays which promote synthesis; in the task of creating synthesis upon the physical plane, the seventh ray plays a dominant role. The Tibetan describes the synthetic quality of the seventh ray as it applies to the three worlds of human evolution:

In a curious way the violet Ray of Ceremonial Law or Order is a synthetic ray when manifested in the three worlds. Just as the synthetic Ray of Love and Wisdom is the synthesis of all the *life* forces, so in the three worlds the seventh ray synthesises all that has to do with *form*. On the first plane, life in its purest, highest, undifferentiated synthetic aspect; on the seventh plane, form in its densest, grossest, most differentiated aspect; one is summed up in the synthetic Ray of Love, whilst the other is worked upon by the seventh.” *Letters on Occult Meditation*, p. 202.

Now, for the first time since its appearance upon this planet, humanity will be in a position to cooperate with the synthesizing, fusing potency of the seventh ray. The goal of the Aquarian Age is to create a beneficent synthesis within the human family. The ideal of the *one humanity* has inspired many, but for the majority it remains simply an ideal, with little hope of manifestation. While essentially, and upon the inner planes, humanity is said to be a unified entity, upon the plane of manifestation, division and

discord have been the rule. However, the seventh ray, in cooperation with the energies of the constellation Aquarius, will bring this subjective synthesis *through*, onto the physical plane. Although the coming Age will provide no ultimate planetary synthesis, the initiation of many members of the human race into the kingdom of souls will establish the thoughtform of synthesis so strongly, that the members of the human family will be spiritually bound to each other on the planes of objectivity as never before.

Seventh ray workers will participate strenuously in this synthesizing process. There will be nothing mystical or impractical about it. In thousands of practical ways (economic, political, educational, artistic, etc.) they will bring the members of the human family into right relationship. They will, in short, support and make *exoterically effective* the work of spiritual servers upon all the other rays. This thought is beautifully summarized by the Tibetan, in a selection from the Masters' Archives:

The preservation of values is the task of the initiate of the first ray; the attainment of positivity is the goal of the initiate of the second ray. He who works upon the third ray must reach the path from here to there. The initiate of the fourth ray arrives at the will aspect when conflict steps into its rightful place and causes no undue concern... The ray of vision and of application indicates the way direct, evokes the will to follow, and weld the love of God, the love of man and all that breathes into the purpose underlying all, and towards that purpose and its earthly consummation the seventh ray gives all it has. *The Rays and the Initiations*, p. 507.

### Some Weaknesses Characteristic of Those upon the Seventh Ray

- Rigid orderliness; formalism; crystallization
- Over concern with rules, regulations and the “dead letter” of the law
- Rigid routinization; subservience to habit
- Meaningless ritualism; pompous ceremonialism
- Materialism; earth-boundness
- Intolerance of individuality; lack of originality
- Excessive conformity (or nonconformity); intolerance of anything new (or old)
- Excessive perfectionism
- Bigotry and sectarianism
- Superficial judgment based upon appearances
- Perversion of the magical process
- Sex-magic
- Addiction to occult phenomena; spiritualism

**Rigid orderliness; formalism; crystallization:** Seventh ray people fear chaos, that amorphous state in which no stable relationships exist, and nothing has its proper place. In a certain sense, chaos is a preliminary phase of the creative process. Certainly, in the *search* for a creatively satisfying design, conception or pattern, there is a shuffling and reshuffling of elements, a tentative proposing of numerous possible combinations. This search is marked by instability and uncertainty—no relationship between elements is preserved for very long until, at last, the ‘need-fulfilling design’ is discovered. If the creator is unwilling to bear the painful sense of disorientation of temporary chaos, nothing new can emerge; old patterns will abide and new ones will not be formulated.

Seventh ray people are no strangers to the creative process (especially those who are more involved in the process of restructuring and transforming, rather than in the preservation of the status quo). But there are a quite a few of those upon the seventh ray who are afraid to take the risk of ‘reshuffling the deck.’ Perhaps they fear that they will become lost, disoriented or “out of place.” Or, perhaps, they fear losing the pattern upon which they have been relying, and being unable to find an appropriate substitute. Surely, some great self-doubt is involved in the refusal to relinquish an old pattern in favor of a new. Perhaps, the wellsprings of creativity have dried up or cannot even be reached.

First ray people (being certain of the power and vitality of their inner center) are more than willing to relinquish external patterns. They view such patterns as a limitation



upon their spontaneity, and besides, if a pattern is needed, they can always generate one from within. But certain seventh ray people have no such faith in the power of their inner self as a source of constant renewal. They are more oriented towards externals, and their confidence often depends upon their adherence to an external structure rather than upon their belief in their own inner powers.

The result is that they do not dare run the risk of any form of chaos—even *creative chaos*. They will not tolerate disturbance in their environment (or in their psyche). In their attempt to see that things remain as they have *always* been, the innate orderliness of such people becomes over-fastidiousness. Instead of risking spontaneity, they rely upon formality (i.e., the presentation of self by means of established forms which are not at all expressive of the individuality). For such people, *predictability* is equivalent to *security* (and those upon the seventh ray are among the most security-conscious of all ray types).

The spirit is ever new, never the same; the principle of unrepeatability holds sway. But failing to understand this, less evolved people upon the seventh ray (or those suffering an ‘evolutionary relapse’) seek, to *repeat exactly* that which has worked for them in the past, so that they can be spared the anguish and uncertainty of “braving the new.” Unfortunately, this rigidity entombs the spirit. It may be a beautiful tomb, sturdy in structure and built with the greatest of care, but that does not compensate for the spiritual crime of attempting to immobilize the life force.

The past is dead and unchanging (and, hence, *totally* reliable); it will ever be what it has been. Seventh ray people can, apparently, ‘protect’ themselves from the future by adhering to a dead pattern of past certainties, but they only succeed in becoming crystallized—a form of death. Life is *fire* and mobility, but instead, they choose to *freeze*. The river of life moves on, carrying forward those who remain in a state of fluidity, but fear of the new brings *petrification*; the stone sinks to the riverbed, and there it remains. The price for trying to “keep things the same” is to remain the same.

**Over concern with rules, regulations and the “dead letter” of the law:** Rules, regulations and laws place limitations upon activity. Seventh ray people demand *clarity*. Being confronted with an infinitude of possible options seems to them dangerously close to chaos. They dread a situation in which “anything goes.” Thus, they deliberately choose to limit what they will and won’t do, by adhering to certain patterns of activity and behavior, and foregoing many others. Such definite and limiting patterns are called laws, rules and regulations. ‘Right action’ conforms to the pattern; ‘wrong action’ deviates from the pattern. Having a guiding template or pattern simplifies the process of living.

Naturally, it is possible to conform *too* strictly to the pattern. Any pattern, no matter how good, is limited. The patterns which we call laws, rules and regulations are meant to uphold certain values and principles, but they can never do so perfectly, just as form

can never perfectly express all the potentials of spirit. Many seventh ray people, however, forget the inadequacy of form and pattern. They adhere rigidly to rules, regulations and the “dead letter” of the law, forgetting the interior values and principles which such *ordinances* were instituted to express and uphold. They succumb to that recurrent seventh ray failing—the tendency to regard the external expression more highly than the internal and living essence of which the expression is a dim reflection.

The laws, rules and regulations devised by humanity are meant to accord with the Divine Will, and act as agents of its expression within the three worlds of human evolution. To the extent that they do this, they are *good laws, good rules, and good regulations*. But being devised by humanity, they can never be wholly adequate means of expressing the Divine Intent. People tend to forget this—especially people upon the seventh ray—and in so doing, place severe and rigid limitations upon themselves and others. Divinity needs scope to express its endless fecundity. The “seed of spirit” within the human being demands *freedom* above all, and will induce violent rebellion if confined by artificial patterns of conduct (i.e., spiritually repressive laws, rules and regulations), the construction of which was motivated by fear, and the purpose of which is simply to “keep people in place.”

**Rigid routinization; subservience to habit:** Routines and habits are managed by the subconscious mind. In the process of going through a routine, or of proceeding according to habit, the individual *need not think*, need not even be aware of himself. Of course, this form of unconsciousness can be valuable, because when certain necessary functions become routinized or habitual, the conscious mind is left free to deal with other things. For instance, when the functions required to drive a car become a matter of routine or habit, the mind is freed to think productively about a higher order of things.

Sometimes, however, routinization simply becomes an excuse for “vegetation”—a non-thinking, trance-like state in which all higher functions of consciousness are temporarily suspended. The Path of Spirituality is the “*conscious way*,” but when routine or habitual responses become excessive, *unconsciousness* engulfs more and more of the life.

Seventh ray people do run the risk of becoming excessively conditioned. The extreme case could be likened to the automaton—the robot, who does everything correctly, but has no self-awareness. *Walden Two* by B.F. Skinner and *Brave New World* by Aldous Huxley, present what most thinking people would consider nightmare visions of humanity in an advanced state of well-regulated dehumanization. There is much of the seventh ray (albeit, a gross distortion) in these “utopian” visions.

Some of the great spiritual teachers (Krishnamurti and the Master Morya, for instance) have spoken of the destructive effects of habit and routine. Habit and routine are products of the *past*; they are “the past in the present”; from one perspective, they

represent the past *devouring* the present; they destroy creativity. An evolutionary response to the challenges of life requires adaptability. But habit and routine are *frozen patterns* of response. While certain predictable and familiar challenges can (and should) be handled *instinctively* (on the basis of past learning), evolutionary challenges (which are both unpredictable and unfamiliar, and which arise from the inflow of new combinations of ray and astrological energies) require new solutions.

As we know, those who cannot adapt die; this is true of individuals, cultures, civilizations, nations and races. Habit and routines simply cannot lead into the future. If the habits and routines are ‘good,’ they can provide what might be called a ‘a plateau of correct response’ to existing conditions, but nothing beyond. Evolutionary activity (progressive activity) occurs only when the consciousness is fully *present* to immediacy. But so often, responding according to habit and routine deadens consciousness to the immediacy of any situation. It may be easy to operate in this way, but spiritual progress comes to a halt. There are many seventh ray people who have to understand this.

**Meaningless ritualism:** Seventh ray people can continue doing something long after they have forgotten *why* they are doing it. Thought disappears and only action remains. So many traditional rituals are performed in such a manner—as action dissociated from meaning. People know the old forms and “go through the motions,” but there is no *heart* in it, and, hence, no *life*. Once the life goes out of the form, it is only a matter of time before the form dies. It is revolting and deadening to continue performing meaningless activity indefinitely. It is like artificially animating a corpse.

Seventh ray people are those who perpetuate form (or should one say, ‘mummify form’?). The form of a ritual is perpetuated either through understanding or repetition, or, preferably, through both. When a ritual is truly *understood* by those who perform it, the thoughtform lying behind the ritual is vitalized. A vitalized thoughtform acts as a powerful agent of cohesion, conveying vitality and integrity to the outer form which reflects it. But when understanding fades, cohesiveness, vitality and integrity diminish. Since there is no longer a vibrant thoughtform associated with the outer motions, such motions receive no sustenance from the inner planes. If not for repetition, the form of the ritual would vanish from the minds of men, and thus from outer activity. But sufficient repetition can, in fact, keep the outer form alive (or, at least, lifelike). The form is artificially sustained upon the outer plane, even though its inner life and meaning have long since vanished. It is a joyless, arduous task to keep the dead alive. Life is meant to flow from the inner planes towards the outer; the outer form is not meant to be artificially stimulated by material energies. Many seventh ray people fall into the trap of perpetuating the life of form through the agency of outer stimulation. In doing this they are working with “fire by friction,” and not “solar fire” or “electric fire.” Without the infusion of these higher fires, outer activities (however well-coordinated and formally correct) become meaningless.

**Pompous ceremonialism:** Certain cases occur in which the meaning of a ritual may be lost, but the celebrant becomes so enamored of the ritual's outer form, that he does not mind the meaninglessness. Such a ritualist becomes excessively self-important, and uses the ritual as a means of ego-inflation. He exaggerates various aspects of the ceremony in order to draw attention to himself. His mind is upon himself as the performer, and far from any thought of the deeper significance which lies within the forms and motions he executes. This is a form of self-exaltation to which certain seventh ray people may be prone (especially if Jupiter [the 'ceremonial planet' strongly related to the seventh ray] is powerful in their astrological chart). Again, this is an example of deriving one's identity from an outer form (and an outer function), rather than from communion with the inner pattern of one's being (or better, from one's formless essence).

**Materialism; earth-boundness:** Because the seventh ray is so closely associated with the seventh plane (the plane of materiality) those strongly endowed with seventh ray energy run the risk of becoming "earthbound souls." When at a relatively early stage of evolution, people who are born in or under the constellation Capricorn, are known as "the earthbound soul" (see *Esoteric Astrology*, p. 333). Interestingly, Capricorn, at this time, is the foremost distributor of the seventh ray to our planet.

Until the seventh ray person is highly developed, the higher dimensions of consciousness mean little. Such dimensions seem, if anything, unreal. The seventh ray is a *precipitating energy*, and those upon this ray relate best to things which are in a precipitated state (i.e., *tangible*). Of course, everything within the three worlds of human evolution can, from a higher perspective, be considered *precipitated*, and according to the Ageless Wisdom, even the four highest and apparently formless planes (the logocic, monadic, atmic and buddhic planes) are also precipitated (for they are part of what is called the "cosmic physical plane"). Yet, from the vantage point of customary, brain-conditioned awareness, only that which is found upon the dense physical plane *seems* precipitated, and it is to this particular level of reality that many people upon the seventh ray confine their attention. Preoccupation with the material element, then, is their line of least resistance. Their world is a world of *objects*. They do not concern themselves with that which they consider vague and insubstantial and, hence, bind themselves to the level of physical plane perceptions, becoming, in consciousness at least, "earthbound."

**Intolerance of individuality; lack of originality:** One way of defining an individual, is a human being who conforms to his own interior pattern, one who marches to a "different drummer"—his *own* drummer. So often, seventh ray people are afraid of individuality, for the pattern of individuality cannot possibly *conform* to the socially sanctioned pattern, the fulfillment of which guarantees social approval, support and security. Again, one who is an individual acts from *center*, whereas many of those upon

the seventh ray have considerable difficulty finding that center, or even believing that it exists (so externalized is their consciousness).

Acting as an individual brings the element of unpredictability into life. Unpredictability is the one thing which security-conscious seventh ray people try to avoid. Should they try to express their own individuality (so they think) the responses of others would be unpredictable, and might threaten their security. Nor do they endorse the unpredictability of others, for the same reason—threatened security. They prefer to be “regular” (some might say “square”) and they feel most comfortable when the behavior of others fits neatly into such a mold.

It is clear that the conformist sacrifices creativity. Creativity always involves the unexpected. The creative individual opens himself to inspiration, and never knows what may arise, or what he may feel inspired to do. Real creativity is ever new, whereas conformity to established patterns (no matter how socially or religiously sanctioned) perpetuates the old. The conformist is out of touch with his *origin*, his spiritual center. Hence ‘*origin-ality*’ (which is an impulse from that originating center) is an impossibility. Seventh ray people have to learn to trust themselves as individuals which means, ultimately, to trust the inner Self. Without this trust in the inner pattern of their individuality, they will be unable to fulfill their part in the Divine Plan, because fulfilling their part simply demands that they *be themselves*.

**Excessive conformity or nonconformity; intolerance of anything new or old:** Here we have contradictory traits, both of which most definitely characterize different *types* upon the seventh ray. One type seeks to preserve the status quo; the other seeks to overthrow it. One type always looks to the past, and to that which has been established; the other type, to the future, and to that which is yet to be established. The difference between these two orientations can easily be explained by the difference between the influence of the two planets Saturn and Uranus—both of which seem to carry different aspects of seventh ray energy.

It is important to realize, however, that the idea of *conformity* is (essentially and always) a characteristic of seventh ray behavior. The so-called, seventh ray nonconformist only *begins* that way. After he has refused to conform to what he considers an inadequate pattern, he seeks to discover or create a more adequate pattern, and, then, proceeds to conform to it. Seventh ray people in a state of nonconformity simply haven’t found (or created) the pattern to which they can willingly conform. The problem, however, is that many of those upon the seventh ray spend their time either in rigid conformity to an inadequate pattern, or in destructive rebellion against such a pattern. In the first case, the possibility of new values is rejected; in the second case, proven values of the past are also dismissed. Either position is not conducive to spiritual growth.

**Excessive perfectionism:** To the perfectionist, nothing is ever good enough. His best efforts, and those of others, are discounted because they do not measure up to his

unrealistically high standards. Seventh ray people have extremely high standards. Perhaps, at root, it is because they have an unusually strong resonance with the Divine Pattern (which, from the human point of view, is *perfect*). In any case, they can make things very difficult for those who are less exacting.

Excessive perfectionism is anti-evolutionary. Skills and capacities grow slowly, and must be evoked and lovingly nurtured. If an impossible standard of perfection is consistently imposed upon people in the early phases of their efforts, they may become discouraged and cease trying, and, hence, do not (for a time) evolve. The same is true of the individual who imposes unrealistic standards of perfection upon himself. The sapling cannot be faulted for not being a fully-grown tree. But, fortunately, seventh ray people can usually be relied upon to understand the time equation; they must simply be encouraged to do so in relation to the slow growth of perfection.

**Bigotry and sectarianism:** Seventh ray people search for the perfect pattern. When they believe they have found it (or created it) they seek to conform to it. They then become identified with the pattern, which becomes (so they believe) the source of their much coveted security. In order to promote this sense of security, they continually reinforce their preferred pattern—be it the pattern characteristic of a church denomination, a society, club, or a social class. Such people make sure that the outline of the pattern remains clear before their eyes, and they nurture their feeling of ‘*belongingness*’. They insist on “fitting in.”

Some seventh ray individuals are threatened by the coexistence of different patterns. They may not seek to destroy ‘heresies,’ as sixth ray fanatics do, but they will judge variant patterns superficially, being convinced of the superiority of their own. Those who espouse such ‘unapproved’ patterns will be seen as alien, foreign or *dissident* (a term which has been so often used within the seventh ray Soviet state), and “beyond the pale.” People afflicted by this attitude often adopt an attitude of haughtiness, snobbery or condescension, which is reflected in their physical carriage and mannerisms.

Perhaps this sectarian attitude is due to crystallizing tendency induced by the seventh ray. This tendency, in turn, causes rigidity and a lack of adaptability, an aversion to changing one’s ways. In any case, it is a separative attitude, retarding the creative modifications demanded by the evolutionary impulse, and preventing that harmonizing of diverse patterns which must, at length, be achieved if unity is to prevail.

**Superficial judgment based upon appearances:** From an esoteric point of view, the seventh plane is not only the ‘lowest,’ it is also the most peripheral, or *external*. The originating cause of a physical manifestation can, justifiably, be considered ‘interior,’ and the manifestation or expression of that cause, ‘exterior.’ The seventh ray is, by numerical resonance, closely associated with the seventh plane, and the consciousness of seventh ray people is, to a great extent, focused upon that plane—the plane of exteriorization, the plane of *appearances*.

Advanced seventh ray people, of course, realize the importance of the subjective reality which is the cause of all external manifestation, but it is easy for the average seventh ray individual to lose sight of the cause, and focus merely upon the effect, the appearance. It is, after all, the function of the seventh ray to *perfect the appearance*. Seventh ray people consider an idea imperfect until it has *manifested* perfectly. Perhaps, they can be excused, then, for focusing so intently upon the manifestation.

The results, however, can be unfortunate, for these are the people who will “judge a book by its cover.” They will choose the husk over the kernel, and thus lose contact with the spiritual essence, with core values. What is necessary is a retraining of the seventh ray consciousness so that it penetrates beyond surface *actuality* to interior *reality*, otherwise, at length, the experience of living will prove hollow.

Eventually, seventh ray people do become adept at tracing a materialized form to its subtle, originating source. To do this, they must master the art of symbolic interpretation. In the Masonic Movement, strongly conditioned by the seventh ray, this type of “spiritual reading” forms the basis of an elaborate method of spiritual instruction and ascent.

**Perversion of the magical process:** Negatively, the seventh ray is closely associated with so-called “black magic.” The ‘blackness’ of the magic has to do with the degree to which the magician is identified with the matter pole of spirit, for the densest state of matter (that found upon the *seventh* plane) is considered to be least illumined by the divine light—hence, *black*. Seventh ray people, so attuned to material results, and to effectiveness upon the physical plane, run the risk of engaging in black magic unless they understand the essence of the seventh ray “Word of Power”—“The Highest and the Lowest Meet.” White magic relates the highest to the lowest, the world of spirit to the world of matter. Black magic ignores the spiritual pole.

It is easy for the seventh ray individual to be glamorized by his power to manifest results. He can, with relative ease, think things through into manifestation. It is, however, far more difficult for him to align with the Divine Pattern (prior to manifestation), and *hold* that alignment so that everything manifests true to that Pattern. For as long as magical creation emanates from the separative center called the personality, it will not be true white magic, and will run the risk of turning *black*, perverse and ‘inverse.’

It is interesting that the rituals of black magic are all *inversions* of spiritual processes. Seventh ray individuals are sensitive to the hierarchical principle; if they want their magic to be spiritual magic, they must resist any temptation to invert the hierarchy of values (even though it might be temporarily expedient and materially effective). The five pointed star of initiation is the symbol of white magic (and plays an important role in those instructions from the *Old Commentary* written for seventh ray aspirants and disciples); the inverted pentagram is the symbol of black magic, of a world upside-

down. By its means, infernal hierarchies are invoked, leading to the eventual destruction or ‘isolation in blackness’ of the magician who, foolishly, thus invokes.

**Sex-magic:** It is the function of the seventh ray to unite the polarities, spirit and matter, or soul and personality. The sexual relationship is the material symbol of this union. From the esoteric perspective (and in relation to humanity), sexual energy is to be used in order to provide material vehicles for the descent (or incarnation) of discarnate human units. This same energy can be sublimated (i.e., transferred to the throat center) in order to stimulate the higher forms of human creativity. The manner in which people decide to handle their sexual energy has important effects upon the rate and quality of their spiritual progress.

Sexual energy can also be manipulated to serve selfish ends. It can be abused in a number of ways, primarily to augment physical pleasure, or to gain power over others. Seventh ray people are extremely concerned with the *union* of the opposites. Since sexual relations are the symbol of this union, and provide that momentary ecstasy which is the reflection of the ecstasy of spiritual union, there will inevitably be some who will choose the symbol over the reality. Rather than seek the higher, occult union (which has been called Identification), they will (as so often happens when the seventh ray is influential) *materialize* the entire concept, and seek in physical, sexual relations the union which can only be found upon the higher planes.

Fortunately (or unfortunately, depending upon one’s perspective) there is normally a limit to an individual’s quota of sexual energy. This is not a problem when sex is a normal and natural aspect of life, but when there is an undue emphasis upon sexuality and the so-called “spiritual” and transformative effects induced through sexual relations, there often arises a compulsion to institute practices which are designed to increase the supply of sexual energy, and to manipulate it so that heights of ‘spiritual-sexual ecstasy’ may be achieved and sustained. These ends are accomplished through sex-magic. There are elaborate systems (for instance, tantric systems) designed to maximize the ecstatic quality of sexual union. Needless to say, the use of such systems (though justifications for their use are elaborate and insidiously convincing) involves an *inversion* of energy, and acts vampirish upon the rest of the energy system. The practitioner of sex-magic pays for his pleasure through debility and retarded spiritual progress. The upward, aspirational thrust of the vital etheric energies is sapped, the body’s vital reserves are drained, and the possibility of *true* spiritual union recedes. All this, once again, points to the need for seventh ray people to distinguish between the symbol and the reality, the appearance and the essence, otherwise they will find themselves confined to the outer world, locked in an embrace with matter—a poor substitute for the unaltering *bliss* of Identification.

**Addiction to occult phenomena; spiritualism:** To many seventh ray people, with their material identification, “seeing is believing.” They may, indeed, credit the reality of the inner worlds, but they insist upon demonstrations. Demonstrations are possible, but



that which demonstrates in tangible form usually does not (at least at this point in human evolution) emanate from the planes of spirituality (beginning with the higher mental plane, and including the buddhic, atmic, etc.). Rather, it is the lower levels of the astral plane which can be brought into precipitation, and usually, it is (if not actually dangerous) not worth the effort. The problem is that the spiritual seeker wastes much time with phenomena rather than achieving the union of soul and personality. The persistent attempt to make things *appear* (something which all magicians seem to enjoy doing) is a serious sidetrack, and, at length, prevents the soul from appearing (i.e., from pervading the personality with its quality). Once again, it is a question of choosing between externals and essences. To many seventh ray people, there must come the realization that spiritualism is not spirituality. While, in years to come, there will be legitimate scientific inquiries into the processes of precipitation and materialization, the average seeker after occult phenomena needs to understand that contact with the soul is of far greater value than contact with the (apparently) departed or with the deluding conditions of the lower astral plane. As has been advised by One who understood essences: "Seek ye first the kingdom of God, and all these things shall be added unto you."



## RAY TYPES

Students have often wondered how individuals of widely contrasting natures can be found upon the same ray. How, for instance, can great abstract philosophers (such as an Einstein), and great business executives (such as a J.P. Morgan, or a John D. Rockefeller) both be primarily conditioned by the third ray? From certain definite statements and hints given by the Tibetan, from statements made by Dr. Roberto Assagioli in his *Psychosynthesis Typology*, and from empirical evidence gathered by the Seven Ray Institute through the use of a ray analysis instrument called the Personal Identity Profile, it has become clear that each ray can be differentiated into two (and, probably three) *types*.

If students will refer to the diagram on p. 610 of *Esoteric Astrology* by Alice A. Bailey, they will notice what might be called a “pattern of emanation” for the first Ray of Will and Power. A similar pattern of emanation exists for each of the seven rays. The first ray, for instance, emanates from one of the stars in the Great Bear, passes through the constellations Aries, Leo and Capricorn, and is then refocused in the Sun of this solar system. It then passes through various planets related to the three constellations, and finally reaches the Earth, where it conditions the various kingdoms of nature, including the human kingdom. A complete analysis of these patterns of emanation (or lines of transmission) will be offered in Volumes III and IV of *Tapestry of the Gods*. For our present purposes, it is sufficient to realize that such patterns and lines exist, and that a ray energy (which can be considered *pure* as it emanates from one of the stars of the Great Bear), undergoes various *modifications* as it passes through the various constellations and planets on its way to the Earth. This is to say, that a *pure ray energy* never reaches the earth directly, but always carries with it the *quality* of the constellations or planets through which it has passed during its descent to Earth.

The lines of transmission are complex—more complex than the diagram on p. 610 would tend to indicate. At this stage of our understanding, it is quite impossible to know exactly what happens during the descent. But one thing is clear: those who are upon the same ray (especially where the soul and [to some extent] the personality are concerned) manifest differing subqualities which differentiate them in terms of thought and behavior. For instance, an individual with a strong first ray colored by the qualities of Vulcan and Taurus, will be quite different in thought and behavior from another individual with a strong first ray colored by Aries and (let us say) Pluto. The first individual (to use a wide and simplifying generalization) may be very constructive, and the second, very destructive.

Given such very evident distinctions between individuals whose souls or personalities are upon the same ray (and allowing for distinctions which might be caused by: 1) differences in evolution; 2) the various “ray compounds” which arise from mixing and blending the various rays which condition the five-fold human energy system; and 3)

a host of contrasting astrological factors) it has seemed wise to develop a *theory of ray types*. Each ray is divided into two types (though it is probably justifiable to divide the ray into three types [c.f. *Discipleship in the New Age, Vol. II*, p. 518, where the second ray is first divided into two types, and the second type is again divided in two—making three types in all]). The distinction between the types, however, is not meant to be “hard and fast,” and in actual practice, individuals cannot be (and should not be) neatly “pigeon-holed.” Every individual whose soul is upon a particular ray will *eventually* have to absorb *all* the qualities of the ray, but in any one life, or for a series of lives, the emphasis may be upon one type or the other. For instance, the second ray is the ray of Love-Wisdom. The soul may be predominantly upon the love or the wisdom line, but *eventually* those who love must learn to be wise, and those who are wise must learn love. In essence, the qualities of love and wisdom are inseparable. Nevertheless, there are *emphases* which the esoteric psychologist must consider when attempting to help people clarify their identities, and the nature of their energy systems.

Following are listed the ray types as presently conceived. It must never be forgotten that this typology is a *simplification*. From *Esoteric Psychology, Vol. II*, p. 18, we learn that “The *many rays* [emphasis, MDR] which constitute the lower separative man are fused and blended into the three personality rays.” Thus, the picture is really far more complex than we imagine, and goes far to account for individual uniqueness. These types must be regarded as broad generalizations by means of which the actual energy configuration of an individual may be described more conveniently. Much research remains to be done in relation to these types, and much correlating of the types with constellational and planetary sources. Even though the typology here presented is imperfect, it should prove useful in helping individuals achieve a better understanding of their energy equipment, and how they may evolve more scientifically.

Note: Some astrological information is included in the following description of the ray *types*. Those students not familiar with astrology may wish to refer to Appendices II and III, where the meanings of the twelve zodiacal constellations and certain of the planets within our solar system are briefly discussed.

## Ray I: the Ray of Will and Power

### Type 1A: Steadfastness and endurance emphasized

There is an aspect of the first ray which induces behavior which is steadfast, firm, enduring. Those who are conditioned by it become immovable; they persist and never give in. This aspect is more constructive than destructive; under its influence, the individual becomes a source of strength and dependability to others—a “*rock*.”

Type 1A seems to have a close connection with the planet Vulcan, to a certain extent with the planet Saturn, and, perhaps, with the constellations Leo and Capricorn.

### Type 1B: Dynamic liberation and freedom emphasized

This is the aspect of the first ray which gives those whom it conditions their 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.

Type 1B seems to have a close connection with the planets Pluto and Uranus, and, quite possibly with the constellation Aries.

## Ray II: the Ray of Love and Wisdom

### Type 2A: Loving-understanding emphasized

This aspect of the second Ray is warm, magnetic, radiant and filled with compassion and loving-understanding. Type 2A works through the power of pure, heart-felt love, healing and teaching through a deep sense of empathy and identification with others.

Type 2A seems closely associated with the esoteric function of the planet Neptune, and is related to Venus as well. Of the three constellations which transmit ray two, Pisces seems to embody its quality most perfectly.

### Type 2B: 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 2A. Individuals conditioned by type 2B, insisting as they do upon complete, dispassionate understanding, may seem much colder than type 2A, and may need to cultivate love, just as those conditioned by type 2A need to cultivate wisdom. Type 2B is associated with the archetype of the *guru* just as type 2A is associated with the archetype of the *savior*. The Buddha is the figure most associated with the wisdom aspect of ray two, just as the Christ is the embodiment of the love aspect of the second ray.

The planet which most demonstrates the quality of type 2B is Jupiter (and, to a certain extent, Venus), and the constellations Gemini and Virgo (both having a strong mental emphasis, and both distributors of ray two) are, it seems, most associated with this type.

Note: There are really three types to be found upon ray two. Type 2A demonstrates love; type 2B demonstrates wisdom; and, those upon what we might call type 2C are individuals who, according to the Tibetan, “follow the way of specialized detail and of a comprehensive inclusiveness, and are the outstanding occultists.” For the sake of simplicity, types 2B and 2C have been considered as one type (even though type 2C is, essentially, more related to the love type. Three-fold differentiations are also possible on the other rays—especially upon rays one and three. In writing this book, there has been no consistent attempt to make a three-fold differentiation, but the time will come when enough is understood theoretically, and enough experience has been gathered, to encourage the esoteric psychologist to do so.

### **Ray III: the Ray of Active Intelligence and Adaptability (also, the Ray of Creative Intelligence)**

#### **Type 3A: Abstract thought and creative reasoning emphasized**

Type 3A inclines towards all the higher forms of academic work, especially higher mathematics, rigorous philosophical thinking, and any pursuit which is theoretical in nature. Individuals conditioned by 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 those influenced by type 3A to become “lost in thought”; the field of mind and mental processes become all-absorbing.

The planet Mercury seems to have a connection with type 3A, as does the higher nature of Saturn (associated as it is with the plane of atma). Neptune, which induces a vague, dreamy, idle, impractical and abstract orientation may also be involved. Of the three constellations which transmit the third ray (Cancer, Libra and Capricorn) no one of them seems more related to the quality of type 3A than any other, though individuals born in and under Libra are frequently quite mathematically inclined.

#### **Type 3B: Activity and adaptability emphasized**

Type 3B stands in strong contrast with type 3A. Those who are conditioned by type 3B can be extremely practical, worldly, materialistic and adept at maneuvering through the battlefield of commercial enterprise. The key to the type 3B attitude might be called *gamesmanship*—the ability to “play the game” adroitly, intelligently, flexibly, adaptively—changing where change is needed.

Again the planet Mercury is probably involved in defining this type, and Saturn certainly is. Neptune is *not*. The planet Earth, which has a ray three personality, also seems closely related to this more materialistic and active aspect of the third ray (but the methods of interpreting the Earth in the horoscope are subject to considerable debate).

All three constellations transmitting ray three seem closely related to the qualities of this type.

### **Ray IV: the Ray of Harmony Through Conflict (also, the Ray of Harmony, Beauty and Art)**

#### **Type 4A: Creation of harmony and beauty emphasized**

This aspect of the fourth ray inclines those it conditions to resolve dissonance into consonance. These people are extremely sensitive to any kind of discord (aesthetic or interpersonal), and, consequently, their goal is to bring about those adjustments which lead to harmonious interaction so that beauty may result. Always there is the ability to see both sides of an issue, mediate and resolve opposition into a fluid synthesis.

There are some reconciling functions of Mercury which seem related to Type 4A, and there are certain aesthetic aptitudes associated with Neptune which also seem related. The planet apparently most related is Venus, which (as far as is presently known) does not directly distribute the fourth ray. Of the three constellations transmitting ray four (Taurus, Scorpio and Sagittarius), only Taurus, with its ruler Venus, seems related to this harmony-producing pattern. The constellation Libra, which does not transmit ray four in an *obvious* way, does, nevertheless, seem closely related to the peacemaking aspect of the fourth ray.

#### **Type 4B: Involvement in conflict emphasized**

The energies associated with type 4B lead to constant struggle, vacillation, ambivalence, uncertainty, and the experience of contrasting states. Individuals strongly colored by this type are subject to a wide range of moods, and are inclined to live colorful lives full of dramatic changes. Their evolutionary goal is to find a steadfast center within themselves so that they need not always fluctuate between polarities.

Mercury, as “the star of conflict” is related to this type, as is the undiscovered, non-sacred planet which the Moon “veils.” Certainly, moodiness and fluctuation are qualities long-associated with the Moon. There are also certain traits similar to the quality of Mars found in type 4B, though Mars, it seems, does not distribute the fourth Ray. The constellation Scorpio, with its emphasis on conflict, suffering and triumph, is closely allied to this aspect of the fourth ray.

## Ray V: the Ray of Concrete Knowledge and Science

### Type 5A: Factual knowledge and great accuracy emphasized

This is the aspect of ray five which inclines those it influences to insist upon truth, accuracy, documentation and the verification of factual knowledge. Type 5A people need not necessarily be active in the sciences. However, whenever *research* is done, and precise descriptions of a factual nature are required, people conditioned by type 5A energies will be most useful. Those, for instance, who create accurate definitions for a dictionary would have to be well-endowed with the qualities of type 5A, for they possess the *power to define*. Utter intellectual and descriptive clarity are the hallmarks of this type.

There does not seem to be one planet specifically associated with type 5A, but rather a combination—perhaps Mercury in association with Saturn and Uranus. The energy of Pluto, which stimulates the scientifically penetrating mind, and is found active in many kinds of research, should also be considered. Venus (according to the Tibetan) is definitely a distributor of ray five. Venusian energy, it seems, inclines very little towards mechanics, which correlates with type 5B. It must, consequently, be more associated with type 5A. Leo, Sagittarius and Aquarius are all transmitters of the fifth ray, but no one of them seems more associated with type 5A than another.

### Type 5B: Practical experimentation and technical inventiveness emphasized

Individuals who exemplify the qualities of type 5B are definitely involved in activities requiring 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 5B people are inclined towards a “hands-on” approach to knowledge and learning; they have a commonsense approach, and value most those facts which are immediately applicable.

The planets most closely related are Uranus and Saturn, and Mars must not be discounted. Of the three constellations which transmit ray five, Aquarius, stimulating as it does the spirit of inventiveness, seems most closely associated.

## Ray VI: the Ray of Devotion and Idealism

### Type 6A: Devotion and openness to guidance emphasized

Individuals qualified by the energies associated with type 6A are quite passive, tranquil and receptive. They regard themselves as recipients, open to the beneficial influence flowing from the object of their devotion. They are characterized by a pronounced *waiting to be filled*, and their attitude is more *quietistic* than aggressive, unlike those upon type 6B. Type 6A individuals may seem similar to those qualified by the second



Ray of Love-Wisdom, except that their focus will be narrower and more specific. The 6A influence is, over all, very gentle, and characterizes those who devotedly (and rather passively) cherish someone or something.

The planet most associated with this energy is Neptune, and the constellation would seem to be Pisces, and to a lesser extent Virgo. Pluto is the esoteric ruler of Pisces, and may be a *latent* conditioning influence with respect to type 6A, for it is known that those who are quietly and intensely devoted can experience unexpected volcanic eruptions. Emotional lava may seethe beneath the placid surface.

### **Type 6B: Fiery aspiration and intense idealism emphasized**

Type 6B is fiery; type 6A is watery. Those conditioned by type 6B energies emphasize “going for” what they want, rather than *waiting* for it to arrive. There is still plenty of devotion, but there is also a fiery zeal which keeps the individual of this type constantly, ardently and one-pointedly striving to attain his highest ideal, or the object of his devotion. Type 6B individuals are altogether less quiet, and far more violent.

The theme of violence relates type 6B to the sixth ray planet, Mars, and to a lesser extent, to the planet Pluto, which intensifies Martian fanaticism. High spirited, optimistic Jupiter, as the ruler of Sagittarius, may also be associated. Of the three constellations which transmit the sixth ray (Virgo, Sagittarius and Pisces), Sagittarius is, it would seem, most associated with type 6B. Interestingly, Mars is the “hierarchical ruler” of the aspiration-inclined sign Sagittarius.

## **Ray VII: the Ray of Organization and Ceremonial Order or Magic**

### **Type 7A: Preservation of established forms and structures emphasized**

This is the conservative aspect of the seventh ray. Type 7A individuals are highly organized, very conscious of laws, rules and regulations, and attempt to perform (and *conform*) according to expectations. They are most exacting (with themselves and others), and feel compelled to meticulously maintain the established order.

The planet Saturn is almost certainly associated with type 7A qualities, but Saturn alone will not account for all pertinent traits. Of the three constellations which transmit the seventh ray (Aries, Cancer and Capricorn), formalistic Capricorn is most related to this aspect of seventh ray activity. Interestingly, Virgo, while not a transmitter of ray seven energy, often induces the same fastidiousness.

**Type 7B: 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 supervise and maintain the established order—as those influenced by type 7A are inclined to do—people influenced by type 7B creatively implement new principles of organization. They are deeply involved in the *transformational process*. Rather than conform to precedent, they seek, *creatively*, to embody ideas in new forms.

The planet Uranus is closely connected to type 7B, but so is the planet Vulcan, the “fashioner.” The seventh ray is often considered one of the “practically artistic rays,” and the planet Vulcan may well be influential in this case.

If any of the three constellations transmitting ray seven can be connected with type 7B it is probably Aries, of which the hierarchical ruler is the revolutionary planet Uranus.

**Type 7C: Ritual, ceremony and magical process emphasized**

This is an important aspect of the seventh ray, and can be expected to increase in power as the seventh ray begins to dominate the Age of Aquarius. Type 7C people approach their activities ritualistically and ceremonially. They believe in, and utilize, the process of *invocation*, by means of which the spiritual worlds are united to the material worlds. Such individuals may be either conventionally religious or involved in the processes of magic. In either case, through their rituals and ceremonies they seek to bring about the precipitation of the intangible aspects of nature.

The planet most closely related would seem to be Jupiter, given its close association with ritual worship. The influence of Uranus (especially as it relates to the process of initiation) must also be considered—though Uranians are usually not favorably disposed towards ritual.

Tapestry of the Gods  
Volume I

Section II

**An Analysis of the  
Differences and Similarities  
of Ray Qualities**



## An Analysis of the Differences and Similarities of Ray Qualities

Now that we have a fairly inclusive idea about the strengths and weaknesses of those who find themselves predominantly upon one or other of the seven rays, we need to address ourselves to a very important issue: How does one differentiate one ray from another? And, why is it necessary to do so?

The seven rays are certainly distinct, and, on one level, it is easy to tell one ray from another—both theoretically and in manifestation. Those who study the rays closely, however, discover definite areas of overlap, in which one or more of the qualities of a given ray are very similar to one or more of the qualities of another ray. As a result, there is a very real potential for confusion. One very broad example of overlap, for instance, would be certain general qualities shared by rays one, three, five and seven; they are all rays upon the will-line, and are more related to the expression of will and intention through physical form than are rays two, four and six, which express along what is usually called the love-line, and are, in general, more subjective and less oriented towards definite manifestation through physical form.

More specific (and confusing) overlaps occur when certain ray pairs are compared. Rays one and seven are closely related as the two primary *will rays*, and, despite their many other differences, the will expresses strongly through both of them. Rays two and six are the two primary *love rays*; in both of these rays the power of attachment can be very strong, and a fine discrimination is sometimes needed to tell which of the two is manifesting. Rays three and five are predominantly *mind rays*, and are sometimes difficult to differentiate; for instance, those on both of these rays are much given to intellectual analysis. Unless other qualities which differentiate these ray pairs are recognized, confusion can result.

These, then, are some of the very broad similarities among three of the most fundamental ray pairs. There are, of course, a number of other similarities, and some of them are rather subtle. Additionally, every ray can be paired with every other ray, and both similarities and contrasts noted. Theoretically, and in the abstract, it is not too difficult to discriminate between even the most closely related ray pairs, but when one is dealing with an actual person whose energy system is a confluence of a number of rays, two of which may be closely related, the problem of ray discrimination becomes much more demanding.

Naturally, if we wish to know an individual's ray formula, it is important to be able to discriminate the presence of one ray from the presence of another. Different rays incline people towards different destinies. A ray formula is a pattern for living which contains an implicit set of *spiritual instructions*. A proper pursuit for a person predominantly

upon a particular ray may be useless or even harmful for a person predominantly upon another ray.

It is most unfortunate when errors in ray assessment are made, and, given our stage of understanding and evolutionary unfoldment, they inevitably are. Every effort to sharpen one's discrimination should be made so that one does not assign (or, preferably, suggest) a ray incorrectly, either to others or to oneself. Knowing the primary similarities and differences between ray qualities provides the necessary background for intelligent assessment, though it is only a first step. It cannot be repeated too often that extensive firsthand experience with a wide variety of individuals is necessary if ray theory is to be accurately related to life as it is—*and to people as they are!* Of course, in the matter of ray determination, the intuition must frequently be called into play, and it may, indeed, have the deciding voice, but a mind well-schooled in the major ray similarities and differences will act as an excellent support for the intuition, and an excellent guide in the labyrinth of possibilities.

Note: the ray qualities subsequently to be listed pertain to the rays as they affect the human being, and not to a description of the great cosmic and systemic Entities Who are the sources of, and main points of distribution for the seven rays.

### Analytical Format

The format to be followed will compare and contrast the seven rays, two at a time. At this point, there will be no attempt to discuss the ways in which the various rays condition either the various personality fields or the transpersonal field (the field of the Ego or Higher Self). This type of conditioning will be discussed more specifically later. For now, only the *general ray qualities as they apply to the behavior of human beings* will be mentioned. (The rays obviously have planetary, systemic and cosmic functions and qualities as well, but since this is a book on human psychology and not cosmology, we will confine ourselves to “human-centered” ray effects.)

In addition, there will be no separate lists for each of the two or three subsidiary types found within each ray. For instance, whenever the second ray is being compared with any other ray, qualities relating to *both* the *love type*, type (2A), and the *wisdom type*, type (2B), will be found listed under the second ray column. However, whenever the ray quality listed pertains specifically to one type or another, an (A) or a (B) preceded by the ray number [in the case of the second ray, for instance, either (2A) or (2B)] will be placed after the quality so that the reader can more easily be made aware of these important distinctions. When a quality listed pertains mostly, but not necessarily exclusively, to a particular type, the format (in this case, pertaining to type distinctions within the second ray) will be as follows: [especially (2A)] or [especially (2B)], etc.

As important, however, as such distinctions are, there are no hard and fast lines of demarcation between the types. The apparent distinction is simply a matter of temporary emphasis (probably induced by planetary emphases and aspects). Eventually, an evolved individual upon a given ray must contain the most distinguishing qualities of each of the two or three types. The many qualities on the tabulated lists which have neither an (A), (B) or (C) following them are, for the most part, characteristic of *all* people found upon the ray. In the few instances when this is not the case, and the quality tends slightly more towards one type than another, it was felt that the tendency or slight emphasis was not sufficient to warrant designating the quality with an (A), (B) or (C).

Certain qualities associated with a particular ray will change as evolution proceeds. Some qualities listed apply only to individuals who have reached a fairly advanced state of spiritual evolution, while other qualities pertain more to the average individual; as well, some qualities might have slightly negative connotations, and may no longer apply to those individuals who have transcended them. There has been no attempt to list ray qualities according to the level of evolution to which they apply, although this could be done by those who might be interested.

It is also well to remember that, in the case of those who are spiritually advanced, they may (over the long course of evolution) already have built into their character many compensatory qualities from other rays (for each individual has been on *all* the rays, in the personality sense). For instance, advanced people upon the first ray will have cultivated a good deal of the attractive energy of love, so natural to those upon the second ray. Advanced people on the second ray will have cultivated a certain degree of detached strength so natural to those upon the first ray.

Sometimes a quality listed may seem negative or undesirable, but, when applied spiritually, the quality will have its value. For example, the quality of repulse or rebuff frequently found in the character of those upon the first ray may, at first, seem undesirable, but when this quality is exercised in connection with the Law of Repulse (which repulses personality limitations so that the soul may express more fully), the quality becomes a definite spiritual asset.

It should always be remembered that these lists of contrasts are simplifications. People are a complex mixture of many energies and of the qualities which result from these mixtures. The lists are meant to serve as *instruments for mental clarification*, but must naturally be applied wisely and discriminately to the psychology of actual individuals. Additionally, it is important to realize that an individual with a particular ray strongly accented in his or her energy system cannot be expected to have all the ray qualities listed here. There are innumerable variations and modifications caused by the 'chemistry' which occurs when rays are combined and blended. Astrological factors will also have their very definite influence on the way ray qualities are expressed. The following tabulations (as well as all such tabulations throughout the book) are general only; they may or may not be precisely applicable to specific cases.

It must also be borne in mind that none of these ray lists is meant to be comprehensive. (For more comprehensive ray descriptor lists, please refer to the *Journal of Esoteric Psychology*, Issues 1-7). The qualities listed under a given ray are *only those qualities which contrast with the other ray with which the given ray is being compared*. For instance, when ray one is being compared with ray two, the list of ray one qualities in that particular tabulation may be quite different from the list of ray one qualities to be found in the tabulation comparing ray one with ray three. This is because the ray one qualities which contrast with ray two qualities, are often *different* from the ray one qualities which contrast with ray three qualities.

It will sometimes be found that qualities listed in tabulations for a particular ray will also appear listed in the tabulations for a different ray. This repetition occurs because there are strongly pronounced similarities between certain rays. For instance, *one-pointedness* is shared by both the first and sixth ray, and must be listed as an integrally important quality for both. As another example, there is a strong emphasis upon intellect in both the third and fifth rays, and though often that intellectual emphasis may be differently expressed in each, there are also many shared similarities, such as the penchant for analysis. Numerous other instances could be cited, and these ideas will have to be borne in mind when such repetitions appear. The concrete mind would like to produce unvarying, clear-cut distinctions between the many qualities which, woven together, create man and his universe; such distinctions, however, are ultimately illusory. In a universe in which everything is inextricably related to everything else, hard-and-fast distinctions must be seen merely as temporary approximations—the product of a mind limited by the inability to fathom the meaning of total synthesis.



## General Contrasts Between Ray 1 and Ray 2

Ray 1	vs.	Ray 2
1. the Destroyer (1B)		1. the Preserver
2. Shiva		2. Vishnu
3. omnipotence		3. omniscience (2B)
4. unity, 'monality'		4. duality
5. detached		5. attached (2A)
6. aloof		6. intimate (2A)
7. centralizing (1A)		7. decentralizing
8. one-pointedness		8. 'sphericity'
9. unidirectional		9. omnidirectional
10. driving forward		10. encompassing
11. assertive		11. attractive (2A)
12. seizing (1B)		12. absorbing
13. impatient		13. patient
14. dominant		14. subservient
15. imposing		15. accepting
16. superiority		16. inferiority (2A)
17. governing		17. consensual
18. individualistic		18. cooperative
19. directing		19. evoking
20. enforcing		20. suggesting
21. hardness		21. softness
22. impervious		22. ultra-sensitive (2A)
23. fearless		23. oversensitive to fear (2A)
24. indifferent to comment		24. concern over what others think
25. firm (1A)		25. yielding (2A)
26. impressive		26. receptive
27. interfering (1B)		27. non-intrusive
28. rapid		28. slower
29. dynamic		29. calm, tranquil (2B)
30. intense		30. relaxed, easy going
31. independent		31. associative
32. unilateral action		32. group action
33. oriented to energy		33. oriented to consciousness (2B)
34. "masculine"		34. "feminine"
35. violent (1B)		35. gentle
36. drastic (1B)		36. moderate
37. sudden		37. gradual
38. exclusive		38. inclusive
39. prioritizing		39. all-embracing interest (2B)

- |                            |  |
|----------------------------|--|
| 40. expulsive              | 40. retentive                          |
| 41. repelling (1B)         | 41. magnetic (2A)                      |
| 42. brief                  | 42. elaborating, expansive, amplifying |
| 43. large overview         | 43. close attention to detail (2B)     |
| 44. strict                 | 44. permissive (2A)                    |
| 45. penetrating            | 45. shielding (2A)                     |
| 46. galvanizing            | 46. nurturing (2A)                     |
| 47. fostering independence | 47. guarding and protective            |

### Major Ray 1 and Ray 2 Differences

Ray one and ray two represent a major pair of opposites. On the highest turn of the spiral they represent the primordial, universal duality—spirit and matter. The spear is the symbol for both ray one and for spirit; the chalice serves as the symbol for both ray two and for matter. Ray one pierces the darkness so that light may flow into the realm of human living; ray two is the “light bearer” and receives and contains the light released by the penetrating assertiveness of ray one. In terms of the great dualities, ray one represents the eternal masculine energy, and ray two, its feminine counterpart, just as will is the counterpart of love.

In the sphere of human living, one of the major distinctions between these two rays is the contrast between assertiveness ‘enfi red’ by will, and receptivity motivated by love. Ray one initiates activity, and ray two responds. Ray one fecundates, and ray two provides the nurturing energy which brings the seed to fruition. Theirs is the difference between the “Will to Initiate” and the “Will to Unify.” These rays are closely attuned to the universal “Law of Synthesis” (ray one) and the great “Law of Attraction” (ray two). Those upon ray one “go forth” inspired by one or other of the various levels of the Divine Will; those upon ray two exert the power of loving attraction, and draw all towards themselves and, eventually and subjectively, *into* themselves.

These two rays have such contrasting modes of action that they supplement each other beautifully. The esoteric schools of the world are said to be primarily composed of those whose souls are on one or other of these two rays. Thereby a sufficient blend of strength and loving understanding is provided. Together, rays one and two guarantee that the Divine Purpose will be executed exactly as intended *and* in the spirit of love.

### Major Ray 1 and Ray 2 Similarities

There are very few similarities between these rays. Both have strong will, but the will of those upon the first ray is dynamically destructive of limitation, while second ray will is slower to act and gentler, though patiently persistent over time.

Perhaps because the contrast between these rays is so basic and so stark, there develops what might be called a noteworthy interchange and ‘cross-cultivation’ of qualities between individuals strongly colored by one or the other of these rays. In the first place, each ray has what the other needs; they are supplementary. Ray one individuals need to develop love and attachment. Ray two individuals need to cultivate a strong will and detachment. As evolution proceeds, first ray individuals become more loving, and second ray individuals become stronger. The qualities characteristic of these rays mix and blend, converging upon each other. The degree to which spiritual evolution has been successful can virtually be determined by the degree to which the fundamental psychospiritual dualities, love and will, have been balanced within the energy system of the individual.

Additionally, it is curious that the aspect of divinity most associated with the will-related first ray (namely, the “life aspect”), is *essentially* anchored in the heart—the heart being also inseparably related to love and to the nature of the soul (as we see in the constant pairing of the terms “heart and soul”). The soul (which is the aspect in the human constitution most closely associated with the principle of love) is anchored in both the heart *and* the head; interestingly, the head is most frequently associated with the will aspect. The “consciousness aspect” of divinity, which is related to the second ray, just as the “life aspect” is related to the first ray, is (as far as the human being is concerned) anchored in the head, despite the fact that the second ray is *heart*-related. From another point of view, the human faculty (or spiritual organ) which most transmits the quality of the first ray (namely, the will) is definitely related to the head rather than the heart. There is, as we see, a constant cross-over, blending and interchange where the first and second rays are concerned, illustrated here as it works out on the level of “esoteric anatomy.”

Both ray one and ray two are definitely rays of synthesis, but the methods by which synthesis is achieved are contrasting. Ray one synthesis is based upon the ultimate annihilation (in consciousness and in physical plane manifestation) of all but *One Identity*. There is but one ‘Thing,’ one Being, one Logos, and all people (later, all creatures) express consciously the One Purpose of the KING. God is “All in All” and naught is but “THAT WHICH IS.” Ray one synthesis is spiritually monarchic; even when this type of synthesis operates on far lower turns of the evolutionary spiral, the principle of the reduction of *all* identities to *one* identity can be detected as, for instance, in the famous statement of egotistical synthesis enunciated by a French king: “L’État, c’est moi” (I am the state). Ray two synthesis is based upon the loving unification of the great diversity of ensouled forms in creation. In ray two synthesis, the identities of the many are preserved, though, of course, ultimately such separate identities are illusory, no matter how lovingly fused.



## General Contrasts Between Ray 1 and Ray 3

Ray 1	vs.	Ray 3
1. omnipotence (1A)		1. omnipresence
2. the Destroyer (1B)		2. the Creator
3. God as vital Energy		3. God as Mind
4. destruction of form (1B)		4. creation of form
5. synthesis		5. analysis
6. the center (1A)		6. the periphery
7. stillness; “the still point of the turning world”(1A)		7. incessant activity (3B)
8. being		8. doing (3B)
9. directing the Plan		9. planning and actively participating in the execution of the Plan
10. directness		10. circuitousness
11. straightforwardness		11. obliqueness
12. confronting obstacles		12. maneuvering around obstacles
13. straightness		13. ramification
14. unidirectional		14. multidirectional
15. oneness		15. many-ness
16. destroying the “web” (1B)		16. weaving the “web”
17. victory through strength (1A)		17. victory through mind
18. severing knots (1B)		18. disentangling knots
19. experiential		19. theoretical (3A)
20. immediate		20. tentative, cautious
21. alive in the moment		21. focus upon the eventual
22. presence		22. absentmindedness (3A)
23. “here-and-now”		23. abstract (3A)
24. fearless expression of truth		24. guarded expression of truth
25. unity		25. variety
26. one-pointed focus		26. diversified focus
27. focus on priorities		27. focus on multiple factors
28. firmness (1A)		28. flexibility
29. fixity (1A)		29. adaptability, fluidity (3B)
30. definiteness		30. adroit indefiniteness
31. standing on principle (1A)		31. reliance upon expediency (3B)
32. centralization (1A)		32. ‘tangentialization’
33. “straight-knowledge”		33. reasoning
34. simplicity		34. complexity
35. brevity, verbal economy		35. prolixity, verbal profusion (3A)
36. achievement through strength		36. achievement through intelligence
37. wielding will		37. wielding intellect

38. control through imposition

39. spontaneous assertion

40. clarity of decision

38. control through manipulation  
(3B)

39. strategic planning

40. involvement in multiple options

### Major Ray 1 and Ray 3 Differences

The major differences between ray one and ray three center around a contrast in their characteristic modes of motion. Ray one is straight, direct and assertive; ray three is circuitous, indirect and manipulative. Ray one rules by a fiat of the will; ray three accomplishes its ends by arranging and rearranging people and circumstance. Those upon the first ray will confront an obstacle directly, and go right through it; those upon the third ray will approach an obstacle obliquely, and use all their capable intelligence to maneuver around it. Ray one people get to the point; ray three people often “beat around the bush.” One survives through strength, the other through intelligent adaptability. Ray one people know that “actions speak louder than words;” ray three people, especially type (3A) are liable to speak many words, but often have difficulty putting all those words into productive action. Ray one people go through life being firm; ray three people, flexible. Ray one takes a stand, and ray three ‘dances.’ The difference between unalterable one-pointedness and deft weaving is not difficult to detect.

### Major Ray 1 and Ray 3 Similarities

Both of these rays are on the *will line* of energy. Interestingly, the third ray “Word of Power” has a distinctively first ray ring to it: “Purpose itself am I.” In addition, the third ray “Fusion Formula” (for fusing soul and personality) [cf. *Esoteric Psychology, Vol. II*, pp. 386-387] brings in the power of the first ray line of energy. It must always be remembered that there is a constant inter-blending and interweaving (based on essential cooperation) of the major streams of conditioning energy in our local cosmosystem.

Both ray one and ray three are rays of control. Those upon these rays frequently like to be centers of control. Ray one people fall victim to the glamor of dictatorship, and ray three people often act the role of the controlling “spider at the center” who insists upon having a controlling hand(s) in every phase of an operation. The methods of control, however, are quite different. Ray one people simply speak and expect to be obeyed; they often remain detached from much direct human contact and rely upon subordinates to enforce their will. Ray three people are likely to take matters into their own hands and actually *do* the tasks that other people should be doing. They control others, too, by moving them about as one would move pawns on a chess board. Trust in others is a key lesson for those on both these rays.

These rays are also similar in that they bestow the capacity for great activity and energy. Those upon ray one have a tendency to stay close to the center of power but are capable of unrelenting activity until the task is accomplished. Those upon the abstract or (3A) aspect of the third ray are frequently physically idle (though mentally very active), but those upon the (3B) or adaptability aspect of ray three are as active, or more so than those on ray one. The activity of ray one people tends, however, to be more purposeful, while ray three people tend to waste motion. Nevertheless, they both accomplish their ends by *taking action*.





## General Contrasts Between Ray 1 and Ray 4

Ray 1	vs.	Ray 4
1. strength		1. beauty
2. responsive to will		2. responsive to feelings
3. realistic		3. imaginative
4. decisive		4. indecisive
5. firmness (1A)		5. vacillation (4B)
6. focused consistency (1A)		6. inconsistency (4B)
7. assertive		7. negotiating (4A)
8. hurtful through directness (1B)		8. avoids causing pain (4A)
9. declaring		9. mediating (4A)
10. "letting the chips fall where they may" (1B)		10. harmonizing (4A)
11. stating a position (1A)		11. bridging between positions (4A)
12. uncompromising		12. compromising (4A)
13. undeviatingly principled		13. compromising on principle (1A)
14. isolating		14. establishes rapport
15. less forgiving		15. ready to make peace (4A)
16. self-unified (1A)		16. self-divided (4B)
17. unrelenting		17. relenting, easily overwhelmed
18. unremitting exertion		18. spasmodic exertion (4B)
19. promptness		19. procrastination
20. sudden action		20. action after balanced deliberation (4A)
21. staunch under pressure (1A)		21. infirm under pressure
22. certainty		22. ambivalence
23. easy prioritization		23. feeling torn between alternatives (4B)
24. easy centralization (1A)		24. centralization as a refuge from vacillation
25. steadfast (1A)		25. unstable, wavering (4B)
26. self-disciplined		26. un-self-disciplined (4B)
27. fights only with purpose		27. spontaneously combative (4B)
28. less emotional expressiveness		28. greater emotional expressiveness
29. resistance (1A)		29. pliability
30. stiffness (1A)		30. responsiveness
31. inflexible (1A)		31. accommodating (4A)
32. trouble adjusting to others		32. easy adjustment to others (4A)
33. steadiness (1A)		33. unsteady alternation of inertia and activity (4B)
34. self-confidence		34. lack of self-confidence
35. freedom from worry		35. frequent worry (4B)

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|---|---|
| 36. calmness and lack of fear                     | 36. agitation and turmoil (4B)                    |
| 37. positivity towards environmental surroundings | 37. overly responsive or negative to surroundings |
| 38. rugged  | 38. aesthetically refined (4A)                    |
| 39. insensitive to pain                           | 39. hypersensitive to pain                        |
| 40. unresponsive to color                         | 40. extremely responsive to color                 |
| 41. less responsive to humor                      | 41. good sense of humor                           |
| 42. solemnity                                     | 42. hilarity and depression (4B)                  |
| 43. difficulty making light of the self           | 43. ease of making light of the self              |
| 44. psychological inflexibility                   | 44. psychological flexibility                     |

### Major Ray 1 and Ray 4 Differences

The major difference between ray one and ray four is based upon the issues of oneness and division—the strength of oneness and the weakness of division. Abraham Lincoln, a great ray one disciple quoted the Bible when he stated, “A house divided against itself cannot stand.” The United States at that time was a divided house. The ray one energy promotes synthesis and oneness, but those strongly influenced by the fourth ray (or periods of history influenced by that ray) are often initially characterized by division and internecine warfare.

Much of the strength of those upon ray one comes from their utter singularity of purpose and their resistance to the process of division—especially self-division. Conversely, those upon the fourth ray are frequently self-divided—at war with themselves. They too seek unification but find it a most laborious task. Those upon ray one reconcile the dualities through strength of will. Those upon the fourth ray, subject as they are to warring dualities, seek reconciliation, adjustment, attunement and ultimate harmonization. They cannot achieve peace by fiat as can those upon the first ray.

For purposes of ray assessment, it is important to differentiate between the divisions and cleavages which occur as a result of the presence of ray four energy within the individual ray chart, and those which result from the normal conflictual interaction of the different aspects of the human energy system. From this latter point of view, every human being has conflict, even those people who have a great deal of ray one in their natures. But then, humanity, as the fourth kingdom in Nature, is completely imbued with the fourth ray (the fourth ray being the soul ray of the entire human race considered as a spiritual entity). In keeping with its soul ray, the human race is attempting the tumultuous task of reconciling, harmonizing and unifying a number of distinct states of matter and consciousness; consequently, life as a human being is inevitably accompanied by conflict.

Another key difference between rays one and four involves the concept of *centralization*. Centralization comes naturally to ray one people; but ray four types, although they are always “in the middle,” and mediating *between* conflicting parties, are not often truly

centralized. The only truly peaceful position is a still center. Shamballa, the only true center of Divine Peace on this planet, is the primary first ray center and is characterized by “peaceful, silent Will.” Those upon the fourth ray always seek peace, and likewise, always seek a central position from which they can harmonize effectively. Attaining centrality would allow the ray four person to be *steadfast*, and “Steadfastness” is, fittingly, the “Integration Formula” for those upon the fourth ray. Those upon the first ray already know how to *stand* steadfastly. Those upon the fourth ray must arrive at the point where they too learn, “having done all, to stand”—steadfastly at the center.

The many ray four weaknesses arise mostly from absence of will and from a need for self-control. Will and self-control, of course, are strengths with which ray one people are richly endowed.

Another key difference is the contrast between *principle* and *harmony*. Those upon ray one are bound to enforce and uphold the laws and principles no matter what disharmony may result. Ray four individuals would rather compromise law and principle for the sake of harmony, i.e., for the sake of tension reduction.

### **Major Ray 1 and Ray 4 Similarities**

These rays, on different ray lines, are very dissimilar, and yet they are both rays of synthesis. Ray one synthesis, which arises through a will-enforced oneness of identity, is much different from ray four synthesis, which arises from compromise, and the mutual accommodation of all parts within a whole to each other until a state of harmonized unity is achieved. In the ray four dynamic, “oneness” is eventually achieved, as suggested by the ray four word of power—“Two Merge With One.” The fourth ray has something of the first ray in it, as well as being partially representative of the second ray. It has: “the urge to synthesis (again a first ray impulse) blended with a second ray tendency to love and to include.” (*Esoteric Psychology, Vol. II, p. 292*)



## General Contrasts Between Ray 1 and Ray 5

Ray 1	vs.	Ray 5
1. synthesis (1A)		1. analysis
2. synthetic unification		2. analytical particularization
3. occult identification		3. non-identified objectification
4. vital energy		4. discriminating intellect
5. dynamic		5. studious (5A)
6. heart (as the seat of the life principle)		6. concrete mind
7. impatience with detail		7. great patience with detail
8. brevity		8. full imparting of all particulars
9. speaks with “point”		9. lacks “point” when speaking
10. sudden, blinding illumination		10. patient discovery (5A)
11. sees in wholes		11. sees in parts and pieces
12. concentration on the big picture		12. concentration on minutiae
13. breadth and vast scope		13. strictly limited focus
14. largess, majesty		14. restricted expression
15. greatness of heart		15. brilliance of mind
16. generalization		16. specialization
17. destruction of form (1B)		17. examination of form (5A)
18. powerfully magnetic		18. nonmagnetic
19. initiating action		19. studying action
20. executive power		20. informative, elucidative power
21. leadership		21. ‘advisorship’
22. bold, improvisatory action		22. cautious, linear action
23. adventuring		23. probing
24. fiery excitation		24. avoids excitation
25. impatience		25. laborious patience
26. rapid action		26. step-by-step action
27. great sweeping action		27. scientifically certain action
28. taking heaven by storm (1B)		28. taking heaven by science (5A)
29. commitment		29. skepticism
30. acting on commitment		30. acting after verification
31. dynamic involvement		31. detached observation
32. learning through throwing oneself into experience		32. knowing through scientific study and experimentation
33. intuitively seizing the truth		33. proving the truth (5A)
34. action prior to thought (impetuosity)		34. thought prior to action (scientific forethought)
35. power of individual presence; charisma		35. machine power (5B)
36. impulse the new		36. invent the new (5B)
37. spontaneous		37. mechanical (5B)
38. Self (i.e., the soul) as a constant recourse		38. recourse to instrumentation (5B)

## Major Ray 1 and Ray 5 Differences

A major difference between the first and fifth rays is one of scope and power. The first ray is synthetic and sees in wholes; the fifth ray is intensely analytical and focuses upon the many particulars. First ray people attempt to fuse all aspects of a whole into a oneness; fifth ray people are constantly differentiating and distinguishing one thing from another. The scope of first ray vision is, ultimately, immense; the scope of fifth ray vision is often minute or, at least, narrowly focused.

Another vital contrast relates to the distinction between action and knowledge. The first ray bestows executive power and feels compelled to take action even if the knowledge upon which the action should be based is insufficiently accurate or incompletely verified. They have the daring to trust that the necessary knowledge for success will be revealed to those who plunge into experience. For those upon the fifth ray, however, knowledge comes first. The scientist has the capacity to predict, and fifth ray individuals often prefer to know the predictable outcome prior to the act. Fifth ray people conduct experiments in the laboratory; first ray people make life their laboratory, and their experiments consequently carry a greater risk. First ray people are often well-suited to determine how the knowledge discovered by fifth ray people should be utilized within the larger context and for the welfare of the whole. The first ray is associated with the “preservation of values”. Values determine how knowledge will be applied.

It is also clear that knowledge cannot be applied without power. Discoveries may be made by those upon the fifth ray, and important inventions may be created, but power (often political or social power) is needed to bring such discoveries and inventions forward into wide visibility and general usefulness; this power is provided by the first ray.

## Major Ray 1 and Ray 5 Similarities

The first and fifth rays are along the same line of energy, even though individuals upon these two rays present themselves very differently. These rays are united by the concept that “knowledge is power.” In the field of nuclear energy (which unites the first and fifth rays) one can see this principle with unusual clarity. Fifth ray technology also provides the main source of power for modern governments—governments being a manifestation, primarily, of the first ray.

It is also noteworthy that souls upon the fifth ray resolve, eventually, upon the first ray sometime after the third initiation (and occasionally before). Interestingly, the fifth path of higher evolution, called the “Ray Path,” receives a great many of those whose egoic ray (the ray of the Higher Self) has been the first.

One thing uniting those upon these rays is their tendency to understand and deal with life in terms of *energy*. The first ray is the custodian of “fire electric”; those upon the fifth ray have a great affinity for the study of electrical phenomena and the wielding of

electrical energy. The fifth ray soul is said to pronounce the triumphant word: “I mastered energy for I am energy itself. The Master and the mastered are but One.” In this mantram the relation of the fifth ray to the first can easily be appreciated.





## General Contrasts Between Ray 1 and Ray 6

Ray 1	vs.	Ray 6
1. strength		1. devotion
2. will		2. desire
3. identification with God Immanent		3. worship of God Transcendent
4. ideas		4. ideals
5. occultism		5. mysticism
6. synthesis (1A)		6. dualism
7. wide-mindedness		7. passionate narrowness (6B)
8. facing all obstacles		8. escapism (6A)
9. destructive (1B)		9. intensely cherishing
10. liberating (1B)		10. bonding and binding
11. "groundedness" (1A)		11. "eyes on the stars"
12. commitment to law (1A)		12. loyalty to personalities (divine or otherwise)
13. impartiality		13. partisanship
14. extreme detachment (1B)		14. extreme attachment followed by violent repudiation (6B)
15. isolation		15. adherence
16. independence		16. dependence (6A)
17. self-reliance		17. "over-leaning on others" (6A)
18. instinctive pride		18. instinctive humility (6A)
19. centrality (1A)		19. 'ex-centrality'
20. seeking sustenance within oneself		20. seeking sustenance outside or 'above' oneself
21. identification		21. vision
22. identification with the 'Source'		22. adoration of the 'Source'
23. leading		23. following
24. guiding		24. guided (6A)
25. directing		25. passive openness to direction (6A)
26. impressive		26. receptive (6A)
27. emotional restraint		27. emotionalism
28. unsentimental		28. sentimental (6A)
29. unemotional self-discipline		29. intensely emotional self-discipline (6B)
30. impersonality		30. personalism
31. dominating		31. meek and gentle (6A)
32. self-exalting		32. self-abasing (6A)

## Major Ray 1 and Ray 6 Differences

The major difference between ray one and ray six concerns the contrast between will and desire: ray one wills; ray six desires—usually intensely. Will is devoid of the emotional element; ray one people often detest emotion, however deeply they may feel. Desire, however, is at first emotional; but when focused and lifted it is transformed into aspiration which reduces “watery” emotionalism, though not necessarily fiery emotion. Ray six people are filled with aspiration and one form or another of emotional expression, or they may be characterized by the often-emotional attempt to inhibit emotion!

Another vital contrast involves the principle of *centralization*. First ray people intuitively understand that their center is within themselves. Once they reach a fairly high stage of evolutionary unfoldment, they become strongly identified with the source of reality; they instinctively realize that they themselves (in their spiritual essence) are that very source. This does not mean that first ray people do not recognize that others may be more spiritually advanced than they themselves; they simply realize that the *One Identity* is the same in all beings (whether those beings are advanced or rudimentary in expression), and that Identity is, essentially, their own identity as well. Thus the fastest and most reliable spiritual path would be, in their estimation, self-reliance, which is really an aspect of SELF-reliance—reliance upon the One SELF, the One Identity.

Sixth ray people (initially, at least) seem to believe, or act as if, their center is outside themselves. Because of this belief, they evidence, on one level of evolution, a devotion to someone or something upon whom or upon which their life is centered. On a higher turn of the spiral, they become devoted to the concept of God Transcendent (i.e., God immensely greater than, and *outside* of, the personal self). God is then thought to be completely separate and distinct from the individual. Over the aeons, those upon the sixth ray yearn passionately towards external centers of devotion of ever-increasing spiritual value (from centers fulfilling the lowest desires, to those fulfilling progressively higher aspirations) until, at length, they realize that the ultimate center worthy of devotion was always *within* themselves.

The concept of God Immanent expresses the idea of the divine center within. Those on the first ray certainly understand the grandeur of God Transcendent, but they intuitively realize the truth of God Immanent as well. Out of these differing attitudes to the concept and experience of center grow the self-reliance (and occasional egoism and self-centeredness) of those upon the first ray, and the devotion (and frequent over-dependency) of those upon the sixth.

The difference between attachment and detachment must also be mentioned. Those upon ray one are characterized by a profound detachment; those upon ray six, by exactly the opposite (though there is a point at which ray six types violently spurn that to which they were previously attached, thereby calling in some of the ray one qualities).

Ray one people seem to place a distance between themselves and anything ‘eccentric’—i.e., not of the center, not of Self, not of the essence. Ray six people try to get as close as possible to the object of their devotion and never let go (at least until disillusioned!). Ray one people need to learn to allow themselves to be related (via attachment) to the not-Self. Ray six people (who in their bewildered search for the Self, almost always relate themselves intensely to the *not*-Self) need to detach and find the center *within* where the essence (the Self) can be found.

First ray people also have a profound realism and a willingness to confront whatever obstacles stand in the way of the fulfillment of their goal. Intense goal-directing is also found upon the sixth ray, but such realism usually is not. In fact, there is often an escape to ideals—a refusal to see things as they really are and an incapability of taking realistic measures to deal with actualities.

### Major Ray 1 and Ray 6 Similarities

For all their differences, there are some profound similarities relating these two rays. Focused, intensified *desire* (sixth ray) does, at length, become *will* (first ray)—at least human will. Those upon both of these rays share a terrific one-pointedness and a determination to reach their goal at any cost. First ray people drive their efforts forward through will; sixth ray people are driven through intense emotion-fed aspiration. Both are forceful, even-violent, and will tolerate no interference in their forward thrust. First ray people tend to move forward alone, however, whereas sixth ray people, more subject to attachment, move forward with those who are “like-minded.”

It should be said that the one-pointedness of the sixth ray is far more fear-conditioned than that of the first ray. The sixth ray person, inclined to perceive the center of all value as outside himself, fears going astray and being “cut off” from the source of his life and inspiration. Once he thinks he is moving in the proper direction, he moves forward with fury, lest he become distracted and lost—and left in an state of impotence (as he perceives it). The first ray type, though intensely one-pointed, moves forward with will and fearlessness. Should he become temporarily sidetracked, he knows he has inherent internal resources upon which to rely; he realizes that it is essentially impossible for him to be cut off from the source of his strength.

It seems worth mentioning, briefly, that the reason for similarities between rays which, otherwise, have greatly contrasting qualities may well be the result of planetary influences. For instance, the planet Mars, so active in the life of human beings, transmits the sixth ray to Earth, and, very likely, the first ray of Will and Power as well (cf. *Esoteric Astrology*, p. 694). There are, therefore, certain first and sixth ray human behaviors which share a “Martian” tinge.



## General Contrasts Between Ray 1 and Ray 7

Ray 1	vs.	Ray 7
1. the Destroyer (1B)		1. the Builder (7A)
2. disruption (1B)		2. organization
3. the all-embracing One		3. the perfectly organized many
4. the “capstone”		4. the entire pyramid (i.e., the “capstone” in manifestation)
5. eradication of form (1B)		5. preservation of form (7A)
6. initiation		6. consummation
7. initiating impulse		7. impulse to perfect manifestation
8. direction		8. administration
9. unconditioned abstraction		9. completed concretion
10. rejection of all conditioning		10. formalization of conditioning
11. alpha		11. omega
12. bold conception		12. ultra-polished expression
13. intrepid assertion		13. perfected execution
14. unbound to conventions		14. wedded to conventions (7A)
15. fountain of raw power		15. refined expression of power
16. spirit of the law		16. letter of the law (7A)
17. the principles upon which the law is formulated		17. the exact formulation and codification of the law
18. proclaimer of the law (1A)		18. servant of the law (1A)
19. shattering crystallizations (1B)		19. creating crystalline patterns
20. action taken in total freedom of will		20. action taken according to precedent (7A)
21. completed freedom from form		21. completed immersion in form
22. governance (1A)		22. transformation (7B)
23. direct, unimpeded action		23. action through appropriate channels (7A)
24. executive action (1A)		24. legislative action
25. impulsive action		25. rehearsed action (7A) and (7C)
26. advancing by fiat		26. progressing by consensus, consultation and vote
27. little concern for detail		27. extreme concern with detail
28. the “matter”		28. the “manner”
29. content		29. form
30. essence		30. appearance
31. identity		31. that which masks identity
32. inner		32. outer
33. intense, driving, rapid action		33. rhythmic, regulated, measured action
34. frustration with limitations of time		34. perfect timing—consummate use of time

35. impatient with restraints	35. patient respect for restraints
36. ploughing through concrete circumstance (1B)	36. refined coordination of circumstances
37. simultaneous	37. sequential
38. NOW!	38. at the right time
39. spontaneous	39. procedural
40. improvisatory	40. ritualistic (7C)
41. unpredictable	41. predictable (7A) and (7C)
42. isolated	42. organizationally related
43. unilateral orientation	43. group orientation
44. solo performance	44. team performance
45. centralization of authority (1A)	45. division of labor and delegation of authority
46. stabilizing (1A)	46. iconoclastic (7B)
47. originating	47. renovating (7B)
48. formation (1A)	48. reformation (7B)
49. the synthesis of a single divine Identity	49. the synthesis of spirit fully expressed through differentiated, perfectly coordinated material forms
50. essential synthesis	50. externalized synthesis

### Major Ray 1 and Ray 7 Differences

Just as the first and second rays are polar opposites, so, in an important sense, are the first and seventh rays. They too represent the poles of spirit and matter. The first ray represents the primal, initiating idea, and the seventh ray its consummated expression through matter. The seventh ray is the *builder*; the first ray (although responsible for initiating the impulse which later takes shape as form) is also the *destroyer*. After the seventh ray has brought an idea to perfected expression, the first ray “clears the stage” through an act of destruction, thus liberating the life so that it can seek expression in new forms.

In terms of human behavior, first and seventh ray energies often represent the contrast between raw energy and its consummating expression. With bold assertiveness first ray people *begin*; seventh ray people *complete*. The first ray thrusts itself into the unknown, having no time for details, niceties and polish; much later, the seventh ray, as the *guardian of values expressed in form*, organizes and synthesizes all details with rhythmic precision. If the first ray is the topmost point (the “capstone”) of the pyramid, the seventh ray is the broad and supporting base—the point appearing in multiple, perfected forms of manifestation.

There is, consequently, a noticeable difference between the intense, one-pointed thrust of first ray people, and the more restrained, sequential, cautious and considerate progression of those upon the seventh ray. First ray people will take many chances. They

are the *initiators*; they choose not to imitate, and when they act, they reject precedent; in fact, they *make* precedent. Seventh ray people, however, are the *consummators* and are far more careful. When they take action, they are aware that “proper” protocol already exists, and they attempt to follow it scrupulously. Perhaps this is why those on the seventh ray are known for their courtesy and etiquette, while those on the first ray are frequently found rude—careless of social convention.

Another key difference pertains to the issues surrounding the relationship between the individual and the group. It is natural for first ray people to take action entirely on their own; seventh ray people are far more group conscious—or, at least, *organization conscious*. When considering the extreme examples of those upon these two rays, the first ray person can become the ultimate individualist, and the seventh ray person, the ultimate conformist (virtually indistinguishable from the other members of his group).

Developed seventh ray people understand the intimate workings of organizations with which they are associated; they understand the effect of particular actions upon all the different aspects of the organization, and thus they act with great care to preserve organizational integrity. First ray people frequently make their impact and expect groups and organizations to adjust. So, the first ray individual is often a solo performer, whereas the seventh ray individual understands team work and considers himself an integral member of the team.

Those upon the first ray centralize authority in themselves, whereas the seventh ray people create a structure which promotes an organic division of labor and the delegation and distribution of authority. First ray people are leaders of their groups or organizations; seventh ray people understand the perplexing concept of a group led by a group, though they retain a solid appreciation for the principle of hierarchy. Again, let us remember that these distinctions are in the nature of illustrative exaggerations for the sake of clarifying significant differences in character and behavior.

While there are many differences between these two rays, one of the most fundamental relates to the concept of *conditioning*. The advanced first ray individual rejects all forms of conditioning and seeks to destroy conditioning because it impedes freedom of the spirit. In contrast, ray seven individuals seek to achieve perfected conditioning—the perfected training of the form so that it responds to internal and external stimuli in a completely regulated and predictable manner. The spirit, however, is essentially free and unconditioned—free to choose its destiny at every moment. Reflecting this essential freedom of the spirit, first ray people insist upon their freedom and refuse to be subject to the responses of the form no matter how refined or well-trained those responses. They insist upon retaining their internal authority over conditions and will not be “moved” from their centralized focus within the Self by sequences of conditioned responses. The spirit is ever *new*, whereas conditioning is the substitution of old and predictable patterns for the unpredictable spontaneity of the Self; to be subject to

conditioning is to meet the new with the old—it is to be less than fully alive. This those upon the first ray, identified as they are with the *life aspect*, cannot abide.

From one point of view, the extreme contrast between the archetypes of the first and seventh rays underlies the age-old struggle between freedom and slavery—between spirit and matter. And yet it is the seventh ray, with its mastery of form, which allows the spirit to express with at least relative *freedom* through matter. Actually, the seventh ray is an aspect and reflection of the first ray; ever the extremes meet as illustrated by the symbol of the snake swallowing its tail.

### **Major Ray 1 and Ray 7 Similarities**

Ray one and ray seven are not only on the same line of energy, but they form a dyad in which the power of the *will* is strongly emphasized, just as love and intellect are strongly emphasized in the two other dyads (2/6 and 3/5). Both rays are rays of executive action in the field of concretion. Ray one deals with the broad principles and major objectives, and ray seven deals with the systematic execution of particular detail within an organic synthesis. Both, however, are rays of control, governance and management and emphasize the will. Both rays are excellent at “getting the job done.”

Both of these rays are also rays of *law*. Ray one is likely to be more interested in the broad principles of the law, and ray seven in the faithful execution of the many codified laws, but both are involved in creating and executing law. Extreme abuses may see the ray one person placing himself above the law and the ray seven person becoming a slave to the dead letter of the law, but advanced people on both rays build and uphold a structure of laws which preserves the best of human values.

Both rays too are rays of synthesis. Ray one synthesis is broad and sweeping, whereas, as one might expect, ray seven synthesis is highly structured, concretized and particularized; nevertheless, individuals upon both rays see the essential unity and exert energy to hold the whole in a state of coordinated oneness.



## General Contrasts Between Ray 2 and Ray 3

Ray 2	vs.	Ray 3
1. the Preserver		1. the Creator
2. Vishnu		2. Brahma
3. heart		3. head
4. love (2A)		4. active and abstract intelligence
5. wisdom (2B)		5. active and abstract intelligence
6. feeling		6. thinking
7. understanding through the heart		7. comprehension through the mind
8. identifying with that which is to be understood		8. holding at a “distance” that which is to be understood; attempting to see within a large frame of reference
9. reliance upon intuition		9. reliance upon reasoning
10. easily accepts religion or spirituality		10. often critical of religion or spirituality as unthinking and unintelligent
11. readily cooperative		11. more competitive (3B)
12. radiating pure light		12. veiling light through created form
13. instinctively truthful		13. often veils or covers the truth
14. more subjective		14. more objective
15. more internal		15. more external
16. emphasizes quality		16. frequently emphasizes quantity and multiplicity
17. more silent		17. more verbal
18. willing to allow intangible experiences to remain unformulated in words		18. inclined to describe all experiences in words
19. frequent fearfulness [especially (2A)]		19. lack of worry; has confidence in his ability to cope intelligently (3B)
20. emotional vulnerability (2A)		20. handles feelings with mind
21. teaches by drawing upon students’ innate wisdom (2B)		21. teaches by filling students’ minds with knowledge and information
22. encourages understanding through brooding and absorption		22. encourages comprehension through manipulation of ideas and creative thinking
23. allowing		23. manipulating
24. passive to circumstance		24. resourceful in circumstance
25. attracting		25. outreaching
26. magnetic		26. actively arranging (3B)

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| 27. stillness                                      | 27. constant movement (3B); the movement is more mental for (3A)                                 |
| 28. calmness                                       | 28. busy-ness [with (3B) the busy-ness is more physical, and with (3A) more mental]              |
| 29. relative inactivity; quietude and tranquillity | 29. great activity (3B)  |
| 30. values a slow and wise response                | 30. more hasty, rapid, adaptable response  |
| 31. less energetic                                 | 31. highly energetic (3B)  |
| 32. “going with the flow”                          | 32. “making things happen” (3B)  |
| 33. often materially impractical                   | 33. materially practical (3B); [(3A), however, is often materially impractical]                  |
| 34. usually noncommercial                          | 34. often very commercial (3B)   |
| 35. weak executive ability                         | 35. good executive abilities (3B)  |
| 36. usually not financially adept                  | 36. very adept financially (3B)  |
| 37. expansiveness, generosity                      | 37. economy (3B)   |
| 38. simplicity                                     | 38. complexity   |
| 39. clarity of thought [especially (2B)]           | 39. labyrinthine thinking [especially (3A)]  |
| 40. faithful to commitment                         | 40. loves diversity and variety (less committal)   |
| 41. synthesis and fusion                           | 41. analysis   |
| 42. easily manages detail (2B)                     | 42. frequently inaccurate in detail  |
| 43. inclusiveness                                  | 43. selectivity  |
| 44. warm hearted and spontaneous                   | 44. more cool and calculating  |
| 45. warm acceptance                                | 45. discriminative; choosiness   |
| 46. tolerant                                       | 46. critical   |
| 47. criticizes those who are not learned (2B)      | 47. criticizes lack of intelligence (3A)   |
| 48. responds to immediate need                     | 48. analysis and abstract considerations may interpose themselves between need and response (3A) |

### Major Ray 2 and Ray 3 Differences

There are many differences between the second and the third rays—they operate in fundamentally different ways. Ray two conveys the energy of Vishnu, “the Preserver,” and ray three conveys the energy of Brahma, “the Creator.” In terms more related to human behavior, it might be said that ray two functions through the power of attraction and cohesion, while ray three functions through creativity and manipulation. Those upon ray two pour forth love and wisdom, relying upon these two energies to exert an *attractive* effect upon others, motivating them to take proper action and to arrange their own lives according to the measure of their light. Those upon the third ray, guided by

acute intelligence, reach out and more actively arrange or manipulate circumstances (as well as the lives of others). The second ray, then, is less active (at least in an outward, objective fashion) and the third ray impels a great deal of activity.

Third ray people are essentially creative and devise many forms—more verbal forms in the case of type (3A) and more material forms in the case of type (3B)—to satisfy their creative urge. Those upon ray three alter and rearrange the environment and the lives of others, quite often according to *their own* conceptions, imaginings, and plans (whether such plans are self-invented or aligned with Divine Intention). Those upon the second ray evoke the pattern *as it already exists* deep within others. They do not seek to impose a design or manipulate a premeditated design into manifestation; they would rather *draw forth* each individual's inner design. Second ray people are non-intrusive, non-interfering, and “allowing”; third ray people have a more “hands on” attitude—or, rather, perhaps their attitude is better described as ‘mind-on’! From a reversed point of view, it can be seen that this “can-do” attitude makes ray three people [type (3B), at least] accomplished executives who can “make things happen,” while those upon the second ray rarely have good executive abilities and are more passive to circumstances. They do not make an impact upon the physical plane so directly and obviously. There is also considerable difference in their speed. Simply, those upon ray three, especially, the more extroverted (3B) types, act with rapidity; ray two is characterized by slowness of action. But with second ray people, wisdom enhances the slow action, whereas with third ray people wasted motion often renders their more rapid action ineffectual.

There are also great differences in psychological orientation. Those upon the second ray are deeply subjective and intuitive while those upon the third ray are far more objective and *rational*. Second ray individuals function through love, wisdom and the heart; third ray individuals function through intellect, reason and the head (though, of course, those upon the second ray have “head” just as third ray individuals have intuition and “heart”; it is all a matter of emphasis). Both may achieve a comprehensive view, but second ray people are given to depth of heart understanding, while third ray people—especially those of the abstract or (3A) type—are given to breadth of intellectual comprehension.

When contrasting wisdom and reason, the wisdom of second ray people allows them to see with the “single eye”—in other words, with simplicity. Third ray people, more than all other ray types (with the possible exception of those upon the fifth ray), become involved in complexity of consideration. Rationalism and the mind, however, can only go so far in the quest for truth. These limitations soon become apparent to the advancing third ray person. The light of radiant truth can, however, be more easily apprehended by the intuitive second ray type who has transcended the complexities of purely mental cognition.

## Major Ray 2 and Ray 3 Similarities

Although rays two and three function in a dramatically different manner, there do seem to be some significant connections worthy of attention. At an advanced stage of development, individuals upon both of these rays are greatly involved in the pursuit of *light* and *truth*. The second ray Word of Power is, “I see the greatest Light.” It is the wisdom aspect of the second ray (2B) that is most related to the third ray [especially (3A)] and, indeed, the Buddha (a spiritual being who focused the light of wisdom for struggling humanity) is deeply related to the light of substance (substance being the expression of the *third* aspect of divinity) through His association with the lighted earth sign, Taurus, and through His origin as an individualized being and subsequent experience on the Moon Chain of Earth’s seven-fold planetary scheme—a chain which is the *third* in number, and presumably was much conditioned by the third ray. Those upon the second ray pursue the light of intuitive understanding, while those upon the third pursue the light of reason. Interestingly, however, “pure reason” is related to the “buddhic plane” and hence to “buddhi” (another way of saying “intuition”), a human faculty associated with the second aspect of the Spiritual Triad as well as with the second ray. Thus it can be seen how interrelated are rays two and three.

Education is a “light-bearing” and light-bringing process. In the esoteric tradition as presented by the Tibetan, the Hierarchical Department of Education is shown to be related to *both* the second and the third rays. Education in the sense of “drawing out” or “leading forth” from darkness into light, is definitely related to the second ray, for the second ray is preeminently the ray of the teacher. The darkness to be overcome is *within* the student as is the light. The second ray teacher helps the student to understand that true knowledge and wisdom emanate from the soul, and must be approached interiorly. Education as a process of *informing* or communicating information is more related to the third ray, and also to its subsidiary ray of attribute, the fifth ray. But, as is so often the case when comparing rays and their functions, no hard and fast lines of distinction can be drawn between particular aspects of the educational process; there is a constant overlapping and inter-blending.

It is interesting to see the close relationship between the wisdom aspect (2B) of the second ray and the abstractly intellectual aspect (3A) of the third ray. There are significant differences, of course, but both subtypes are philosophical, mathematical, comprehensive and focused in the world of ideas and of higher thought. Both aspire to great clarity of mind. Third ray types reason their way to that clarity; second ray types often simply “know.” The Tibetan states that second ray people are possessed of “clear intelligence” and third ray people of “clear intellect.” The subtle difference between intelligence and intellect may be worth pondering, and probably involves the contrast between heart and mind.

## General Contrasts Between Ray 2 and Ray 4

Ray 2	vs.	Ray 4
1. the teacher		1. the artist
2. illumination		2. beautification
3. educational creativity		3. artistic creativity
4. love of pure truth (2B)		4. beauty is truth
5. scholarliness (2B)		5. experiential (i.e., “nonbookish”) learning
6. religious orientation (2A)		6. artistic orientation
7. emotional serenity		7. emotional conflict [especially (4B)]
8. emotional tranquillity		8. emotional expressiveness
9. unemotional		9. temperamental [especially (4B)]
10. warm expression of love		10. passionate expression of love
11. quite consistent positivity		11. positivity almost equally balanced by negativity
12. good humored		12. humorous, but not always good humored
13. sweet [especially (2A)]		13. “sweet and sour”
14. kind [especially (2A)]		14. kind at times, but unpredictably the reverse at other times
15. easy to be with		15. “delightful and difficult”
16. harmless in speech		16. deliberately and skillfully harmless at times, but at others, ironic, even sarcastic
17. pleasant and agreeable		17. actively entertaining
18. rarely arouses conflict		18. often arouses conflict (4B)
19. slow and steady		19. quickness
20. quietude		20. vibrancy and volatility
21. evenness		21. alternation
22. consistency		22. inconsistency
23. steady persistence		23. fluctuation; vacillation
24. constancy		24. ability
25. faithful adherence		25. ambivalence
26. fidelity		26. fickleness
27. reliable and responsible		27. more variable, unpredictable
28. equable response to environmental impact		28. immediate response to environmental impact
29. consistent radiation		29. contrasting radiation; moodiness
30. ease in handling a mass of detail (2B)		30. inaccuracy in detail (especially factual detail)
31. capable of sustained patience		31. sustained patience difficult to achieve

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| 32. unity through love (2A)                      | 32. unity through harmonization [especially (4A)]     |
| 33. love expressed through steady magnetism (2A) | 33. harmony achieved through constant adjustment (4A) |
| 34. accepting and tolerant of most environments  | 34. insists upon beauty in the environment            |
| 35. avoids extremes                              | 35. love of the dramatic [especially (4B)]            |
| 36. noncombative                                 | 36. possessed of a fighting spirit                    |

### Major Ray 2 and Ray 4 Differences

These two rays are closely related according to the same pattern which relates ray one with ray two, and ray three with ray six, the latter ray in each pair being the product of the former ray and the number “2.” Of course, significant differences exist between the rays in each of these pairs, despite important similarities.

One of the key differences between individuals upon rays two and four centers around the concept of education; those upon the second ray, especially type (2B), are often scholarly, and wedded to study; those upon the fourth ray prefer experiential learning and tend to adopt an attitude of *situational experimentation*. Life experiences are for them the main source of education, and “book-learning” holds much less attraction; whereas second ray types do love their books! The ray four approach is highly interactive. An old adage in the field of dramatic art captures the responsive, interactive ray four attitude: “Acting is reacting.” Ray four people are dramatically interactive and reactive; ray two people are not so intensely involved in the dramatic give-and-take of life. The ray two approach is not so much to experience and then to express or dramatically portray the results of that experience, as to wisely love, understand and ameliorate life situations.

Ray four people, deeply involved in the alternating polarities of life, are the actors immersed in the drama of living; ray two people stand back a bit more (abstracting the consciousness), work a bit more behind the scenes, and try to bring tranquillity and clarity to conflict and turmoil. Certain ray two types, especially along the love line (2A), do feel deeply and intimately and consequently share an experiential orientation with those upon ray four; but they remain more emotionally detached from their experiences and more successfully maintain the “attitude of the Observer.”

The orientation towards conflict and peace is another important area of distinction. Those upon ray four are actively involved in the process of *war*—internally and, often, externally. Their nature is filled with struggle, and their life is one of dramatic conflicts and hard-won harmonizations. Although suffering is no stranger to those upon the second ray (since they “agonize towards the goal”), they tend, for the most part, to be far more tranquil, serene and meditative, their suffering being more silent and less dramatically externalized. Second ray people can rather easily achieve a calm centering

from which they learn to look out upon turmoil with clarity and understanding. Ray four people, in a constant state of alternation (and frequently, of *altercation*), oscillate about the center, and only rarely achieve the steadfast centeredness which will quiet their entire life demonstration and make them examples of skill-in-action—which they eventually must become.

Some important additional differences between these ray energies can be understood if one attempts to see them in relation to the concepts of unity and duality. Ray two and ray four are *both dual rays*. For practical purposes, however, the dualism expressed by those upon the second ray is more calm, balanced and stable than the wildly fluctuating duality often expressed by the fourth ray subject. As ray four people evolve from conflict to harmony, and from discord to beauty, they are able to approach the perception of unity which is natural to those upon the second ray.

### Major Ray 2 and Ray 4 Similarities

Ray four can actually be considered an aspect of the second ray. Those whose souls are upon the fourth ray often resolve into the second ray. Both are rays of *mediation*; they stand between and bring together. Ray two stands between rays one and three. It is the consciousness aspect mediating between spirit (represented by ray one) and matter (represented by ray three). Ray four stands midway between the seven rays, balancing the three most abstract rays (rays one, two and three) with the three most concrete rays (rays five, six and seven); this too is a kind of mediation between spirit and matter, as symbolized by the abstract and concrete ray triads.

Both rays carry out a unifying, synthesizing function. Ray two unifies through the attractive power of love and wisdom, while ray four unifies through facilitating the intelligent, mutual adjustment of vibration—i.e., through the process of harmonization. Just as a choir which is out of tune begins to *listen*, adjust pitch and “tune up” to achieve a unified, harmonious ensemble, so ray four people (with their sensitivity to the slightest discord, and their ability to transform dissonance into “sweet harmony”) can bring about unification through harmonization in any whole. Ray two individuals unify through their ability to identify with others, no matter how discordant may be their points of view; ray four individuals unify through active and skillful harmonization of discord.

Both rays are also united through their relation to beauty. The trinity of the Good, the True and the Beautiful is familiar to all. There are probably a number of convincing ways to rotate this trinity, but the Tibetan associates the second ray with “the Beautiful”—which seems justified, given the second ray association with buddhi (the *fourth* plane), the plane of intuitive love. The fourth ray, of course, is the “Ray of Harmony, Beauty and Art,” and is also, through numerical resonance, associated with the fourth, or buddhic, systemic plane. Beauty requires balance and perfected relationship. The central positions of these rays (the second ray being central to the higher trinity of rays,

and the fourth ray being central to all the seven) signals their faculty for inducing balance and right-relationship. Right relationship is, essentially, balanced, beautifully harmonized relationship. Both rays two and four function *attractively* as well. While ray seven is involved in the production of right relationship leading to beauty, its method of operation is different, as it functions along the will line of energy.

In addition, those on rays two and four are united by their intense capacity to suffer. All human beings (belonging as they do to the fourth kingdom of nature) suffer, but suffering is an especially inescapable mode of evolving for those who are strongly conditioned by the second and fourth rays. Perhaps this capacity to suffer is related to the mediating responsibilities frequently assumed by second and fourth ray people; placed at important midway points and intersections, they can easily be *torn* in two directions and subjected to the “cross of life.” An understanding of suffering involves an understanding of division and tearing. Suffering is a *rending* process, and significantly, the acme of human suffering is experienced at the *fourth* initiation when the causal body (the periodic vehicle embodying the *second* aspect of divinity) is “*rent in twain*.”



## General Contrasts Between Ray 2 and Ray 5

Ray 2	vs.	Ray 5
1. the priest		1. the scientist
2. the lover (2A)		2. the thinker
3. the way of the heart		3. the way of the head
4. “soft-hearted” [especially (2A)]		4. “hard-headed”
5. love of wisdom [especially (2B)]		5. love of concrete, factual knowledge
6. merciful		6. justice (often without mercy)
7. spiritually abstract; attention is focused upon the Observer		7. spiritually concrete; attention is concretely focused upon the phenomena of the interior worlds
8. religious orientation		8. scientific orientation [especially (5A)]
9. preoccupation with the understanding of consciousness		9. focus upon understanding the practical relationship between matter and energy (i.e., how to work with “material energy”)
10. concentration upon nonmaterial states		10. concentration upon matter
11. love of pure truth (2B)		11. love of applied truth
12. deeply subjective orientation		12. pronouncedly objective orientation
13. mechanical aptitudes rare		13. good mechanical aptitude [especially (5B)]
14. love of meaning (2B)		14. love of facts
15. focus upon mathematics as the revealer of meaning		15. focus upon mathematics as a tool for calculating the solution to practical problems
16. magnetic		16. nonmagnetic
17. warmth (2A)		17. coolness
18. emotional sensitivity		18. emotional unresponsiveness
19. attachment [especially (2A)]		19. detachment
20. intimacy with people		20. detached analysis of people
21. love of people		21. love of “things”
22. seeing the best in everyone		22. commonsensical, pragmatic assessment
23. personable		23. impersonal
24. needs frequent association with others		24. more independent
25. needs more personal “fiber”		25. uprightness
26. teaches through evocation		26. teaches through impartialness of facts
27. synthetic		27. analytical
28. inclusive interests		28. highly focused interests

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| 29. interdisciplinary                  | 29. ‘uni-disciplinary’   |
| 30. broadly tolerant                   | 30. critical; extremely discriminating   |
| 31. fusing                             | 31. separating   |
| 32. unifying                           | 32. distinguishing   |
| 33. dissolving boundaries              | 33. discerning boundaries  |
| 34. comprehensiveness (2B)             | 34. specialization   |
| 35. broad understanding                | 35. particularization  |
| 36. more fluidic                       | 36. more fixed   |
| 37. a fine grasp of synthetic detail   | 37. a fine grasp of focalized detail   |
| 38. intuitive                          | 38. analytical, rationalistic  |
| 39. easily receives intuitive ideas    | 39. facility for manipulating concrete thoughts  |
| 40. the ray of “intuitive love”        | 40. the ray of “intelligent love”  |
| 41. faith [especially (2A)]            | 41. skepticism   |
| 42. depends upon inner realization     | 42. demands externally verifiable proof  |
| 43. reverence [especially (2A)]        | 43. frequent irreverence based upon the de-glamorizing power of the rationalizing mind |
| 44. naturally sympathetic              | 44. frequently thinks that sympathy interferes with the rational faculties             |
| 45. relies upon understanding gathered | 45. relies upon knowledge gathered   |
| 46. from experience                    | 46. from experiment  |

### Major Ray 2 and Ray 5 Differences

The key differences between ray two and ray five concern the contrast between the paths of love-wisdom and knowledge, as well as the contrast between the means of determining truth preferred by those who follow each path. Those upon the second ray are gifted with abundant intuition. Because of their subjective orientation and sensitivity they can understand the truth without recourse to the processes of proving and verifying through the utilization of the external five senses—processes which are demanded by the “rational,” concrete mind. Those upon the fifth ray require *external proof*—demonstrable, experimental proof *upon the physical plane* in order to accept something as true. What many second ray people accept as factual is considered nothing but unsubstantiated fancy by the fifth ray type. And, of course, the fifth ray method of thoroughly examining the form to arrive at that which substantiates the form, is seen as very slow and tedious (and even inadequate and misleading) by the second ray type.

The second ray approach is the “way of the heart”; the fifth ray method is the way of the mind, or rather, of a certain aspect of the mind—the exacting concrete mind. Inclusive second ray people, especially those conditioned primarily by the wisdom aspect of the second ray, like to see all the great wealth of detail in synthetic relation. For this kind of

perception the Tibetan uses the very apt phrase “meticulous entirety.” Fifth ray people like to perceive with what might be called ‘meticulous particularity.’ The search for the ultimate *particle* by fifth ray modern science is a living symbol of meticulous ‘*particularity*.’ Fifth ray people, as a rule, do not especially care if they can achieve a synthetic understanding of all knowledge, so long as they know all there is to know about their speciality. Second ray people, however, demand the synthesis, for theirs is the ray of “detailed unity” and “comprehensive inclusiveness.”

There is also the obvious contrast between the energy of love and that of the mind which is so important when comparing the life orientations of those upon these two rays. Second ray people seek to place themselves on intimate terms with all people and all things. They want to understand from the “inside out.” Fifth ray people hold the object of examination at a sufficient distance to remain as objective as possible (even though, as fifth ray science has proven, it is not really possible!). Here we see a demonstration of the attractive magnetism of the second ray and the non-attractive detachment of the fifth ray—a detachment which is maintained so that the acquisition of *objective* knowledge can be facilitated. Second ray types seek thorough *subjective* knowledge, which is much closer to wisdom.

### Major Ray 2 and Ray 5 Similarities

The love of (and capacity for) illumination is one of the key factors unifying the second and the fifth rays. The second ray is the “ray of light bearing influence”; the fifth ray is also called the “light bearer” (*The Rays and the Initiations*, p. 592) and confers the “power to achieve light on many matters.” (*Discipleship in the New Age, Vol. I*, p. 437). It is possible that both these rays function through the planet Venus, which, from the vantage point of Earth’s humanity, is the most luminous object in the night sky (with the obvious exception of the Sun and the Moon). Venus, too, is the light bearer (Venus-Lucifer) and the planet of “intelligent love.”

As might be expected, those upon the fifth ray are frequently involved in modern education with its light bearing, informing function. The fifth ray (as presently utilized by humanity) conveys light upon specialized subjects. The second (or “teaching ray”) helps each individual draw forth the light of the soul and express it. Even when considering the nature of the soul and its “location” upon the cosmic physical plane, the second and fifth rays are seen to be related, because the soul, which embodies the second aspect of divinity, is found upon the higher three subplanes of the fifth plane (i.e., the mental plane). It was also the action of the fifth ray which was instrumental in transforming the human being into a potential member of the fifth kingdom of nature, the kingdom of souls—a kingdom expressive of the second divine aspect, love.

Interestingly, it is the fifth ray which will be of great importance in the development of the new science of esoteric psychology—the science of the soul. Thus the cultivation of the fifth ray will reveal the nature and potentials of the second aspect of divinity—the

consciousness aspect. This coming revelation was prefigured in ancient times by the important position of both the fifth and second rays in the discipline of Raja Yoga—“the Kingly Science of the Soul,” the origin of which occurred in the beginning of the fifth or Aryan race. Raja Yoga is a particularly second ray discipline designed to make the “light of the soul” a living reality in the life of the meditator, but many of its methodologies for achieving mental illumination are decidedly qualified by the fifth ray.

## General Contrasts Between Ray 2 and Ray 6

Ray 2	vs.	Ray 6
1. the teacher		1. the preacher
2. love (2A)		2. devotion
3. heart		3. solar plexus
4. attracting		4. following
5. assumes responsibility for one's own guidance		5. seeks to be guided [especially (6A)]
6. unpossessive love [especially (2A)]		6. possessive love
7. unconditional love (2A)		7. selective love
8. love expressed here and now, in all circumstances		8. love of the distant ideal
9. living in love (2A)		9. longing to live in love [especially (6A)]
10. love found at one's center (2A)		10. seeking the center of love in others
11. finding centeredness		11. yearning towards or rushing towards the periphery
12. wisdom based upon experience		12. idealism based upon belief and conviction
13. wise and proportionate action based upon loving understanding		13. overdoing, based upon zeal and incomplete understanding
14. radiation		14. fiery aspiration (6B)
15. magnetic [especially (2A)]		15. often intrusive [especially (6B)]
16. wise detachment from form		16. violent rejection of form [especially (6B)]
17. breadth		17. narrowness
18. comprehensive study (2B)		18. exclusively focused study
19. ecumenism		19. sectarianism
20. inclusiveness		20. partiality
21. encompassment		21. one-pointedness
22. comprehensive vision		22. single-minded vision
23. gentleness		23. violence (6B)
24. peacefulness		24. militarism (6B)
25. internationalism		25. nationalism
26. humanism		26. idealism
27. gentle adherence		27. fervent adherence [especially (6B)]
28. dispassion [especially (2B)]		28. passion
29. calm emotions		29. emotionalism
30. tranquillity		30. ardor (6B)
31. warming (2A)		31. arousing
32. faith through pure reason		32. faith through the need to believe

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| 33. serenity   | 33. intensity [especially (6B)]                 |
| 34. patience   | 34. ardent eagerness (6B)                       |
| 35. steady pursuit                                     | 35. passionate pursuit                          |
| 36. wise slowness                                      | 36. speed, rushing forward (6B)                 |
| 37. orientation to meditation                          | 37. orientation to prayer                       |
| 38. intuitive knowledge                                | 38. faith                                       |
| 39. enlightened persuasion                             | 39. exhortation                                 |
| 40. faithful attention to the teacher                  | 40. allegiance to the teacher                   |
| 41. teaching those attracted                           | 41. proselytism                                 |
| 42. realistic appraisal                                | 42. idealistic appraisal                        |
| 43. wise and loving acceptance of people's limitations | 43. indignant rejection of people's limitations |
| 44. reluctance to push oneself                         | 44. eagerness to push oneself [especially (6B)] |
| 45. wise self-discipline                               | 45. iron self-discipline [especially (6B)]      |
| 46. wisely paced                                       | 46. unrelenting                                 |
| 47. moderation   | 47. fanaticism                                  |

### Major Ray 2 and Ray 6 Differences

The major difference between rays two and six (as they manifest in human behavior) relates to the quality of love they induce. Love as usually expressed by the inclusive second ray type is broad, synthetic, radiant and releasing; as usually expressed by those upon the sixth ray, love is narrowly focused, filled with devotion and binding. Those familiar with the contrasting psychological effects of an open heart center (a center qualified primarily by the second ray) and an open solar-plexus (qualified primarily by the sixth ray), have an illuminating example of the distinct ways in which these two rays affect human nature.

The contrast between rays two and six manifests also as a difference in the breadth and degree of attachment. Ideally, the second ray person loves all, with “detached-attachment.” Second ray people pour forth love broadly and disinterestedly, whether or not they receive love in return. Sixth ray love is very specific and very attached. It is really more devotion than love, and it exalts the object of devotion—for the most part, unrealistically. The more perceptive second ray lover sees the object of love for what it is, realistically, and yet, continues to love.

There is also a considerable difference in intensity between those upon the second and sixth rays—especially the (6B), or zealous, aspirational type of sixth ray person. Second ray people are pervaded by calm and gentleness; they do not use force. The zealous type of sixth ray person is fiery, forceful and often destructive, living at an abnormal point of tension.

The contrast between intuitive vision and faith is also an important means of distinguishing those upon these rays. Indeed, both rays have faith, and both have vision; but those upon the second ray are likely to see very clearly due to their intuitive development. Not only do they see, but they *see the whole* and the relationship of all the parts. Those upon the sixth ray do not have such clarity of vision; they are inclined to substitute ardent faith and belief for actual sight. They *feel* their way towards the vision, and even when the vision comes, it is likely to be symbolic rather than actual. Second ray people emphasize expansion in all things, and particularly, the *expansion of consciousness*. The expanded consciousness has “straight knowledge.” It sees and knows with intuitive conviction, beyond any doubt. The unexpanded consciousness may yearn to see, may try to see, but must rest content with such striving until expansion and vision occur.

The sixth ray individual, as is well-known, is much subject to glamor, and glamor obscures vision. This raises another important point. Those upon the second ray are quickly moving towards the ability to transcend emotionalism, and with it, the obscurity of glamor (which, technically considered, is distinct from illusion and maya). Those upon the sixth ray are still much given to emotionalism, and hence, they do not see so clearly. Ray two people can be dispassionate with relative ease; not so sixth ray people.

Both rays are educative, but those upon the second ray are the true *teachers*. Sixth ray teachers are, more often than not, *preachers*. They seek to impose a point of view and arouse the excitement and motivation of their students, as much by their own enthusiasm and emotional tone as by the educational material they impart. Second ray teachers speak more to the mind and heart in unison. Rather than impose, arouse and stir, they evoke. Sixth ray teachers often believe they *already know* the right answers. Second ray teachers draw forth a diversity of responses which are “right” for the student, rather than right in any absolute sense.

### Major Ray 2 and Ray 6 Similarities

Both of these rays are upon the love line of energy. In fact, they are the quintessential *love* rays. The universal law associated with the second ray is the Law of Attraction; the systemic law associated with the sixth ray is the Law of Love. Souls upon the sixth ray resolve, eventually, onto the second ray. Idealism and devotion become broad, inclusive, radiant love. Both rays work primarily through attachment and the use of the attractive energy.

Both rays, as previously stated, are teaching rays; they carry and impart the light. The ray two Word of Power is, “I see the greatest Light.” The ray six Word of Power is, “The highest Light controls.” The style of imparting the light is very different (one gentle, and

one more forceful [6B]), but both types of individuals believe they have a mission to teach.

One type upon the sixth ray, type (6A), is inclined to be gentle, kind and receptive, as is type (2A). The reason for this similarity is, probably, that the planet Neptune is an active distributor of both the second and the sixth rays. Both types (2A) and (6A) are very sensitive, intuitive, receptive, and are inclined to seek to save those who come under their care. The devotional, gentle type of sixth ray person, however, will generally have less wisdom and clarity of sight than the person on the love aspect of the second ray. Also, the breadth of love extended will be much narrower with (6A) than with (2A).

Both rays are endowed with great faith, loyalty and endurance until the end. The power of love and attraction bestows on them the ability to “hang on,” however long it takes to complete a task—especially a task of redemption. Both, in fact, are rays of redemption and salvation, but the second ray type is quieter about it, and those upon the sixth ray more dramatic and forceful.

Of course, it must be said that both rays are intimately associated with the religious impulse in humanity. The Department of Religion within Hierarchy has a great number of those upon both the second and the sixth rays—and probably, many have *both* these rays in their makeup. But second ray people are ecumenical, honoring all religious approaches, whereas sixth ray people are much more exclusive, narrow, and even fanatical. Those on both rays follow the vision until the goal is reached. That goal is often “heaven”—in whatever way that word is understood. For those upon the sixth ray, heaven is likely to be “elsewhere,” whereas second ray people realize that heaven can be “here and now” and is a function of the refinement of consciousness.



## General Contrasts Between Ray 2 and Ray 7

Ray 2	vs.	Ray 7
1. the guru		1. the priest (7A) and (7C)
2. the humanist		2. the bureaucrat [especially (7A) and to some extent (7C)]
3. the “magic” of love (2A)		3. the magic of ritual [especially (7C)]
4. love-wisdom		4. will in action
5. orientation towards consciousness		5. unification of spirit and matter
6. deep subjectivity		6. perfected objectivity
7. the essence of quality		7. quality in expression
8. the broad subjective pattern		8. the specific, externalized design
9. urge to love (2A)		9. urge to create form [especially (7B)]
10. intuitively seeing the vision		10. skillfully actualizing the vision
11. heart of the matter		11. appearance of the matter
12. unification through love		12. unification through coherent form
13. love for the subjective life within all forms		13. love of specific forms
14. utilization of the “Word”		14. utilization of many magical words [especially (7C)]
15. growth of consciousness		15. magical transformation of the substance composing the form (7B) and (7C)
16. sensitivity to intangibles		16. focus upon tangibles
17. permissive [especially (2A)]		17. disciplining [especially (7A), but including (7B) and (7C)]
18. allowing activities to unfold as they will		18. ritualizing of activities
19. facilitating loving group interaction (2A)		19. facilitating group organization
20. cohesion through magnetism		20. cohesion through exact arrangement
21. the creation of organism through wise and loving of attraction		21. the creation of organization through the ability to structure
22. the unstructured approach [more (2A) than (2B)]		22. the highly structured approach [especially (7A) but not excluding (7B) and (7C)]
23. informality		23. formality
24. subject to accumulations		24. spare, neat and orderly
25. cluttered; the “pileup”		25. uncluttered; perfectly arranged
26. inviting uniqueness		26. seeking standardization (7A)
27. naturalness; unassuming		27. finesse; sophistication
28. casual		28. official [especially (7A) and not excluding (7C)]

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| 29. loose  | 29. tight (7A)  |
| 30. cultivates intimate human relations [especially (2A)]      | 30. cultivates appropriate human relations [especially (7A) and (7C)] |
| 31. love in relationship                                       | 31. structure in relationship   |
| 32. natural kindness   | 32. courtesy [especially (7A) and (7C)]                               |
| 33. easy expression of feeling                                 | 33. etiquette [(7A) and (7C)]   |
| 34. natural humility   | 34. natural dignity; aristocratic tendencies                          |
| 35. interaction according to sensitivity and feeling           | 35. interaction according to protocol [(7A) and (7C)]                 |
| 36. focused upon human concerns                                | 36. focused more upon organizational concerns                         |
| 37. concern with motivation                                    | 37. concern with execution  |
| 38. informal approach to timing                                | 38. concern for exact timing  |
| 39. recognizes that rules are made for people                  | 39. believes that people must be subject to the rules                 |
| 40. psychological orientation                                  | 40. managerial orientation  |
| 41. belief in situational ethics<br>[especially (7A) and (7C)] | 41. belief in strict delineation of appropriate ethical behavior      |
| 42. attached to cherished forms                                | 42. always ready to reform and restructure (7B)                       |

### Major Ray 2 and Ray 7 Differences

These two rays have major differences and major connections. A key contrast involves subjectivity and objectivity. Ray two is one of the most subjective rays, and those conditioned by it usually go to the “heart of the matter.” Ray seven is the ray of perfected objectivity, perfected manifestation, and ray seven individuals will be extraordinarily attentive to the form and appearance through which content is expressed. Ray two people are likely to “overlook a lot” if they sense a good heart and good motivation. Ray seven people will look towards appearances as the most reliable evidence of the internal quality of someone or something; nothing will escape their eye. Above all, they seek perfection of the form. The obvious drawback is “mummification”—the preserving and adorning of forms which have lost their inner life. Second ray people will rarely be fooled by appearances; seventh ray people often are.

Those on the second ray are interested in the quality of human relations, regardless of how those relations are structured, and the social contexts in which they occur. Seventh ray people are usually much more proper. There is a “proper” way to relate to “others,” and there are only certain “others” with whom it is “proper” to relate. When a seventh ray person enters into relationship, the relationship will very likely be governed by the rules of etiquette. Such people are formal, often stiff, and have a hard time “breaking the

ice.” The natural warmth of the second ray type [especially type (2A)] melts the ice easily, and doesn’t let formalities stand in the way of social communion.

Both of these rays may have an interest in psychology, but again, second ray people will be much more subjective, dealing with attitudes and psychospiritual states of consciousness. Seventh ray people are inclined to look at the objective outcome of internal states, i.e., the *behavior*; hence, they frequently become behaviorists, working from the outside in rather than the inside out. They believe that by changing the behavior one changes the attitude. Second ray people seek first to work upon attitude as causal, and believe that with the necessary attitudinal changes behavior will adjust itself almost automatically.

There are two schools of thought in the dramatic arts which support one or the other of these positions. One such school, originating in Russia (a seventh ray country), insists that one must go through the proper motions physically in order to evoke the desired emotion. The other school does not concentrate upon outer things and technique, but uses a psychological process to identify with the character impersonated. From that identification the proper, believable, outer action is said to result. It is clear which ray is associated with which method.

Another important distinction centers around the contrast between the concept of the *group* and the *organization*. Generally speaking, second ray people are group people; seventh ray people are organization people. An organization is a formalized, structured group in which all roles are properly defined and all functions delineated. A group has subjective unity but not so much outward definition. It is possible, conversely, to have an organization with great outward efficiency and little or no inner subjective integrity.

Seventh ray individuals are far more effective upon the physical plane than those upon the second ray. Second ray people generally don’t make good executives, whereas seventh ray people usually do. Few people can function with the ease, orderliness and effectiveness of the developed seventh ray person. The mind of the second ray person is more focused upon developing, nurturing and evoking the *qualities* which eventually must be made manifest, rather than upon the outer *techniques* for manifesting such qualities—a manifestation which usually is intended to occur through organizations.

Also, there is the question of adherence to laws and rules. Second ray people bend the rules for the sake of evoking the best from a person, or in order to temporarily protect the person from demands that cannot be fulfilled. Seventh ray people are sticklers for laws and rules, and people are required to conform. Second ray types may think of this as inhuman, but to those upon the seventh ray, it is just, and disciplining, and necessary for social or organizational integrity.

## Major Ray 2 and Ray 7 Similarities

These two rays are the two primary rays of healing. Those upon ray two heal through love and wisdom. Ray seven individuals heal through an understanding of energy and the ability to wield and circulate it therapeutically, especially in relation to the etheric body. Individuals upon both rays understand how to convey radiant energy. Those upon ray two convey the radiant energy of love, and those upon ray seven convey pranic energy to the appropriate sites.

These two rays are also the foremost *building rays* which may be why they are so closely related to healing, for healing is essentially a process of restoration and making whole. The second ray promotes the aggregation of the needed substance for the building process. The seventh ray organizes and structures the aggregated material so that it can be built into an exact form.

These rays are also rays of pattern. Ray two is called the “Ray of the Divine Pattern” (*Esoteric Psychology, Vol. II, p. 394*), and its functioning is related to the process of divine geometrizing. The seventh ray is the “ray of accurate arrangement,” and its functioning is related to the process of crystallization which, interestingly, proceeds in a geometrical manner. Again, it can be seen how patterning and geometrizing are related to the healing art, because that which is restored (for instance, in relation to the physical body) must be restored *according to pattern*—the pattern of the etheric nature. An exact and vital correspondence between the etheric and physical pattern is a prerequisite for health.

Then too, these rays are both rays of synthesis. Ray two synthesizes through fusing and unifying, subjectively relating everything to everything else so that everything becomes, subtly and *essentially*, a part of everything else. Ray seven synthesizes on the outer plane, so that everything within an objectified whole becomes related to everything else with *functional exactitude*—smoothly, rhythmically, harmoniously, efficiently—in short, *organically*.

These two rays are also rays of relationship. The kind of relationship promoted by the second ray sense is from “heart to heart,” from essence to essence. The relationship as promoted by the seventh ray is between spirit and matter, between the “highest and the lowest.” Those upon both rays are experts in cohesion.

## General Contrasts Between Ray 3 and Ray 4

Ray 3	vs.	Ray 4
1. the philosopher (3A)		1. the artist
2. the business person (3B)		2. the aesthete [especially (4A)]
3. more verbal		3. more imagery
4. intellectual activity		4. aesthetic activity [especially (4A)]
5. high mental capacity [especially (3A)]		5. high expressivity
6. appearances less important		6. beautiful appearance important [especially (4A)]
7. mind independent of feelings		7. mind and feelings act together (kama-manas)
8. mentally precise [especially (3A)]		8. mentally exaggerative
9. constant activity (3B)		9. spasmodic activity
10. incessant		10. intermittent
11. more academic (3A)		11. experiential
12. calculating		12. spontaneous
13. premeditative		13. responsive
14. analytical		14. analogical
15. tendency not to worry		15. tendency to worry
16. indecision through the entertaining of too many options		16. indecision through ambivalence
17. more emotionally detached		17. more emotionally reactive
18. theoretical (3A)		18. participatory, engaged
19. cautious		19. immediately responsive
20. complex verbal expression [especially (3A)]		20. colorful verbal expression
21. speech and writing vague and involved [especially (3A)]		21. speech and writing engaging, captivating, delighting
22. mind more logical		22. mind more free-associative
23. reasoning		23. intuitive
24. a “far away” quality (3A)		24. experiential immediacy; vitally involved in the moment
25. abstract (3A)		25. lively and present
26. manipulating others		26. attuning to others [especially (4A)]
27. “pulling strings” [especially (3B)]		27. establishing rapport [especially (4A)]
28. controlling		28. noncontrolling, and difficult to control
29. well-planned for all contingencies		29. unpredictable contingencies
30. indirect, oblique		30. confrontative (4B)
31. motivated by expediency [especially (3B)]		31. motivated by beauty

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| <p>32. preoccupied by projects [especially (3B)]</p> <p>33. economical (3B)</p> <p>34. business aptitudes (3B)</p> <p>35. discriminating</p> | <p>32. preoccupied with troubles, relationships, their harmonies and dissonances (4B)</p> <p>33. prodigal</p> <p>34. business aptitudes not usual</p> <p>35. unifying</p> |
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### Major Ray 3 and Ray 4 Differences

The major differences between these two rays center around different kinds of creativity, for both rays are “creative.” Ray three bestows creative intelligence, and ray four, “creative psycho-sentiency” leading to the expression of beauty.

The creativity of those primarily upon the third ray stems from their faculty to create combinations and permutations of thought/energies until there is found that particular ‘configuration of thought/energy’ which will intelligently and efficiently solve a particular problem. This is “creative problem solving” from the third ray point of view. The one who devises the “winning combination” is called *creative*. Type (3B) applies its intelligence to search for creative solutions in the fields of business, finance and economics; an analogous and equally intelligent approach is utilized by type (3A) when creative solutions are demanded in abstract mathematics, philosophy and various disciplines in which the formulation of theory plays an important role.

The creativity of those primarily upon the fourth ray has to do with the creation of harmonious or unifying arrangements. These arrangements are created, not so much through an accomplished ability to manipulate as through an ability to recognize harmony in relationship, or the ability to arrange elements in aesthetically appealing relationships. The purpose of this ray four creativity is not to use or display intelligence, but to create that which is beautiful, whether or not it has anything mentally intelligent about it. Ray four creativity is intelligent in its own way, but it is an aesthetic intelligence.

Ray three has an entirely different tone than ray four. Ray three is intellectual, rational, cool, distant and incessantly active, whether mentally, physically, or both. Ray four is intuitive, free-associative (i.e., not strictly rational), warm, magnetic, vivacious, engaging, present, and only intermittently active—depending upon mood.

When differentiating between ray three and ray four behavior, a key distinction is found in their respective capacities (and tendencies) to engage in *reasoning*. Reasoning depends upon the ability to link one thought to another in a sequential manner so that one thought necessarily follows another. The laws of logic are obeyed, and there are no non sequiturs —i.e., those thoughts or utterances which “do not follow.” Ray three people are reasoners. They must have a reason for everything, and all thoughts must fit within a closely connected web of logical relationships. It is entirely different with those upon ray four; they thrive upon free-association and non sequitur. That is why they are so engaging and entertaining—and *surprising*. Since what is said (or written) need not

“follow,” their words (and actions) are quite unpredictable (whether delightful or disconcerting) and depend more on subconscious or superconscious processes (which are not strictly rational, and are even nonrational) than on conscious rational thought. Artists evoke the unconscious mind, and the means of evocation is thought-feeling resonance induced by free association. This is the realm of symbolism, nuance, connotation, and it accesses deep layers of the psyche. Third ray people can and will rationalize about such processes, but they will not usually become involved in such nonlogical, nonrational modes of psychological functioning.

The manipulateness of the ray three person may also extend to social relationships. Third ray people often *want something* from their social interactions, and are intelligent enough to get what they want. They are capable of arranging all such interactions so that their designs materialize, whether they do so in an obvious manner or more subtly. They tend to work upon external and objective levels, often failing to contact the true inner nature of those with whom they are interacting. Those upon the fourth ray seek not so much to manipulate others as to adjust *to* them and harmonize *with* them—or they may help others achieve the ability to adjust and harmonize. The achievement of *beauty in relationship* is the goal. Fourth ray people take the vibration of another individual for what it is, and rather than try to alter it, modify it or “change it around” (as the third ray person might), they seek attunement with it.

One last, of many possible distinctions, is the contrast between the fourth ray person’s tendency to live experientially, with *all* aspects of the energy system alive and active, and the tendency of those upon the third ray to use the mind and physical activity but to keep the emotions out of the picture. This makes for a less personal investment in circumstances, and an ability to “stand back” and “play games” with the elements of life. Looking at life as a “game of chess” is far removed from vibrant, experiential participation. Sometimes ray three people are so concerned with being intelligent or “smart,” that they fail to participate “wholly” in life’s processes, lest they lose control of circumstances and be made to appear foolish. Fourth ray people have no problem with surrendering themselves to the joy of the moment, and understanding the wisdom of “playing the fool.”

### Major Ray 3 and Ray 4 Similarities

There are not many obvious similarities between these two rays. As stated above, they have the creative urge in common, and (strange though it may seem), it is the function of the third ray to “reveal beauty and truth” (*Esoteric Psychology, Vol. II, p. 41*), and also to work “towards the manifestation of beauty” (*The Destiny of the Nations, p. 6*). The fourth ray with its devotion to beauty is subsumed, with all the other rays of attribute, under the third ray.

Further, the third and fourth rays are related via a probable connection with the planet Mercury which may distribute both of these rays. It is possible to think of certain third ray types, given their great communicative ability, as “mercurial.” Fourth ray individuals, due to their unpredictable changeability, are *also* considered mercurial. Fourth ray people are said to “talk well” which relates them to the communicative third ray, and also to Mercury—the “god of eloquence.” Both the third and the fourth rays (and the fifth, as well) are involved in the creation of the antahkarana—the bridge to the higher worlds. Although it is usual to think of the third and the fifth rays as the two “mental” rays, the fourth ray, “standing at the midway point,” is also strongly involved in mental processes.



## General Contrasts Between Ray 3 and Ray 5

Ray 3	vs.	Ray 5
1. the philosopher (3A)		1. the scientist
2. the theorist (3A)		2. the technician (5B)
3. commercial utilitarianism (3B)		3. pure research (5A)
4. abstract (3A)		4. concrete
5. higher mathematics (3A)		5. applied mathematics
6. meaning; determination of the general significance of the concrete unit within any system (3A)		6. simple description of what is
7. little attention to detail		7. great attention to detail
8. theory [especially (3A)]		8. fact
9. theorization [especially (3A)]		9. verification
10. arriving at revelation via thought alone (3A)		10. arriving at revelation via thought and experiment
11. dreamer [especially (3A)]		11. “commonsensical”
12. imaginative		12. less imaginative, more bound to the senses
13. generates impractical ideas [especially (3A)]		13. extremely practical
14. envisions broad implications, extrapolations		14. more “matter of fact”
15. content with the general idea		15. specifically concerned with the “nuts and bolts” [especially (5B)]
16. generates broad definitions		16. formulates very concrete definitions
17. absent-mindedness (3A)		17. attentive to the immediate moment
18. speculation		18. confirmation, documentation
19. creative conceptualization		19. observation
20. creation		20. discovery
21. elaboration		21. detailed description
22. ramification		22. focalization
23. breadth		23. narrowness
24. self-extending		24. self-contained
25. divergency		25. convergency
26. diversification		26. concentration
27. “multi-lined”		27. linear
28. more random		28. more methodical
29. multifaceted		29. specialized
30. generalization		30. specification
31. interdisciplinary		31. “uni-disciplinary”
32. great activity		32. measured activity

33. very vocal	33. less vocal
34. more inaccuracy	34. more precision
35. indefinite	35. very definite
36. elaborate, complex explanation	36. lucid explanation
37. potential for obscurity	37. utter clarity
38. needs truthfulness	38. truthfulness natural
39. weaving together	39. separating
40. adapting truth	40. applying truth
41. intellectual; brilliant thought, often without practical application (3A)	41. intellect applied to concrete tasks
42. business utilization (3B)	42. inventiveness through research and development [especially (5B)]
43. utilitarian	43. interest in the thing itself
44. insignificant mechanical ability [especially (3A)]	44. significant mechanical ability (5B)

### Major Ray 3 and Ray 5 Differences

The key differences between these two very related rays are easy to understand. Ray three is the ray of abstract mind, and ray five the ray of concrete mind. Ray three people delight in theorizing, and ray five people insist upon verifying. Ray three people excel at generating possibilities, but it is often up to those upon the fifth ray to determine the truth or falsity of that which is proposed.

It should not be thought that ray three people are not interested in truth and in substantiating hypotheses; they are. Those upon the third ray, however, often believe that “thinking it through” according to the laws of logic and reason is a sufficient procedure to prove the veracity of a proposition. Fifth ray people demand not only reason but experiment and *tangible proof*—proof capable of being registered by the physical senses.

Whereas most ray five people are accustomed to thinking about and working with concrete *things*, ray three people [especially type (3A)—the more abstract type] do not relate particularly well to the world of things. Such people relate far better to the world of ideas and often dislike descending into the more concrete, material worlds. Type (3B) individuals, who are more at home dealing with material considerations, are not as interested in discovery as are those upon the fifth ray, but, rather, in manipulation and utilization of that which has been discovered. These people are too utilitarian and too commercial to engage in the pure research enjoyed by the scientifically inclined fifth ray individual.

There are also important differences along the dimension of creativity. The third ray might well be named the “ray of *creative intelligence*,” and many are the imagined plans, schemes, designs etc., which the third ray type weaves and then seeks to materialize

[especially type (3B)]. Fifth ray people, in general, prefer to see the face of reality—to discover that which is *already* designed (divinely designed) rather than to weave designs of their own making. Their creativity, however, emerges in their inventiveness which is generally object-centered or instrument-centered. Fifth ray people, type (5B), design implements, tools or instruments for specific use. They stick to working with specific, concrete objects and are not so inclined to create elaborate, far-reaching plans of action.

When considering the dimension of activity, we find third ray people [especially type (3B)] very active, and fifth ray people much less so. Third ray people ramify, while those upon the fifth ray concentrate their forces in “laser-like” fashion. Third ray people are involved in linking, spreading, disseminating—they scatter their influence so that *many* people and *many* things are affected. ‘Manyness,’ variety and diversity are not priorities for the fifth ray type who prefers a narrower, more specific focus. A phrase descriptive of the functioning of the third ray is: “The many for the use of the one.” This reveals the natural eclecticism of the third ray type. Those upon the fifth ray do not reach so far afield; they concentrate their mental forces and bore through the veil of ignorance so that light may enter.

### Major Ray 3 and Ray 5 Similarities

Not only are these two rays upon the same line of energy, but they are the two rays which, more than any others, emphasize the *intellectual* faculties. Workers upon these rays are the natural intellectuals, though this appellation applies most specifically to third ray people who have an ability to live almost exclusively in the mind without focusing upon the testimony of the senses.

There are many faculties possessed by the mind, and those upon these two rays share these faculties in abundance. Both are highly analytical, differentiating, rational and logical, to name but a few capacities. The difference seems not so much a matter of the *kinds* of mental operations, but the *contrasting fields* to which these operations are applied. For those upon the third ray [especially type (3A)] the field is quite often the *field of thought itself*. They think about thinking—utilizing, as they do so, the same analytical and rational abilities which more concrete thinkers would apply to a more concrete, sense-based field of inquiry.

Even when third ray thinkers deal with something as *apparently* tangible as the manipulation of money, they are still focused upon a nonsensory field of abstraction for, in such cases, money is nothing but an abstract, mathematical quantity. For those upon the fifth ray, the field of focus is more concrete and calls for the concentration of mental faculties upon objects of sense. Such objects of sense may be minute as an atom or as gigantic as the “vault of heaven” filled with numberless galactic clusters, and the means of sensing may be a dramatic and enormous extension of the normal senses through the agency of sophisticated instruments (such as telescopes, microscopes, atom smashers or bubble chambers)—*but* the testimony of the physical senses provides

the basis for the resultant mental formulations. For the more abstract thinkers upon the third ray, focused as they often are upon nonsensory fields of inquiry, this need not be so.

Those upon both of these rays are intent on “making sense” of that which is presented to the field of awareness. The senses (interior and exterior) present a huge number of impacts to the mind; using these impacts as “raw material” many conceptions are formed and the mind then contains a great number of thoughts. A tremendous task of correlating sensory data, of correlating thoughts to sensory data, and of correlating thoughts to other thoughts must be accomplished. The questions which constantly arise are: “What is really happening?”; “Why is it happening?”; “What is the place of this happening within the total scheme of things?” Those upon the third and fifth rays are well-equipped to address themselves to these questions. They link, correlate and seek to make a logical, rational whole out of the apparently unconnected sense impressions and thought-events. This conscious correlation is a labor-some task for the mental nature, but when successful it becomes possible to live intelligently and scientifically with full knowledge of the causes and implications of all activities within the “web” of interrelated energy/events.

## General Contrasts Between Ray 3 and Ray 6

Ray 3	vs.	Ray 6
1. the philosopher (3A)		1. the idealist
2. the business-person (3B)		2. the religionist
3. the pragmatist (3B)		3. the zealot (6B)
4. reasoning		4. faith
5. intellectualism		5. emotionalism
6. relativism		6. absolutism
7. thinks for self		7. guided in thought [especially (6A)]
8. individualistic because of mental independence		8. authoritarian
9. critical of authority		9. eagerly accepts authority
10. theorizing		10. certain, convinced
11. sees a broad perspective		11. has narrowly-focused vision
12. open to diverse interpretations		12. follows the so-called 'right' or orthodox interpretation
13. fluid and flexible		13. rigid and inflexible
14. looking to all sides		14. looking straight ahead
15. generates many options		15. relies on one 'true' path
16. complexity		16. determined simplicity
17. creates many thoughts of a diverse and speculative nature [especially (3A)]		17. thinks and re-thinks the 'right' thoughts—thoughts sanctioned by the authority to which allegiance is given
18. relies upon mentally determined conclusions		18. relies upon emotionally based convictions
19. mind subjugates emotion		19. emotion subjugates mind
20. given to reasoned argument [especially (3A), but not excluding (3B)]		20. given to ardent appeal [especially (6B)]
21. critical detachment		21. unreasoning attachment
22. abstract mentality [especially (3A)]		22. abstract idealism
23. noncommittal approach		23. staunch commitment
24. uncertain, because of complex consideration		24. sure, through simplicity of thought
25. evasive		25. direct
26. constantly qualifying		26. emphatic
27. loosely knit		27. utterly focused
28. expedient [especially (3B)]		28. uncompromising
29. multidirectional		29. unidirectional
30. love of variety		30. adhering to one
31. pursuing multiple goals		31. pursuing a single goal
32. well-considered hesitancy		32. immediate, impulsive action

33. speculation	33. conviction; continued emphasis upon accepted 'certainties'
34. reasoned disbelief	34. emotional belief
35. "savvy"	35. naive, gullible
36. cagey	36. very earnest
37. worldly (3B)	37. otherworldly [especially (6A)]
38. pronounced materialism (3B)	38. transcendentalism
39. self-protecting, covering	39. self-sacrificing

### Major Ray 3 and Ray 6 Differences

The contrast between these rays is particularly evident in the long standing struggle between faith and reason. There are human faculties higher than thought, and also faculties which are lower. The intuition transcends the rational thought process, but blind faith is far less reliable than intelligent reasoning. Those upon the sixth ray approach God or any system of belief through an emotional conviction called faith (though, in fairness, it must be said that humanity cannot live without real faith, which is "the substance of things hoped for, the evidence of things not seen").

Those upon the third ray, if they approach God at all, approach through the power of rational thought. Each approach is often a source of irritation to those who espouse the other. Those strongly upon the sixth ray are little disposed to think rationally about what is most important to them; those upon the third ray rely heavily upon the mind and would rarely trust the emotions to indicate reliable conclusions. The difference between these two rays is exemplified by the contrasting functions of the throat center (third ray) and the solar plexus center (sixth ray). The contrast frequently becomes a contest between the "intellectual" and the "true believer."

Sixth ray people have a penchant for proclaiming certainty; they are sure—convinced that they are right. Logic and rationality are not the cause of their surety; vibrant belief is. Third ray people, however, are rarely sure of anything. A great uncertainty characterizes much that they do. To them, the world is fluid, ever-changing, in constant motion, and all things are *relative* to each other. Sixth ray absolutism appears to them naive, even infantile.

Whereas those upon the sixth ray frequently want to be told what to do, third ray people want to think things through for themselves. Sixth ray people cannot handle much complexity. A world of many distinctions and "shades of grey" appears irksome; they long for simplicity and a clear, direct path to the goal. By believing in trusted authorities they do not have to experience the pain of *ambiguity*; they can simply be told what to do, and accept what they are told. This attitude can be summed up a few words found upon a bumper-sticker: "God said it. I believe it. That settles it." Who would want to argue with the driver?! Those upon the third ray see the complexity and handle it well. For them, the ambiguities make life interesting, and an artificial simplicity seems

simple-minded. As manipulators themselves, they are all too aware of how those in authority can manipulate others, and so they are naturally suspicious of authoritative pronouncements; whereas many sixth ray types tend to accept such pronouncements at face value.

On the other hand, sixth ray people are inclined to great sincerity. There is usually a considerable consistency between what they are on the “inside” and what they express to others. Hypocrisy is always a possibility if they aim too high and cannot live up to their aims, but they do not intentionally wish to deceive. However, sincerity is always much harder for third ray types to achieve, since it is so easy for them to manipulate circumstances, others, and their own perspective and presentation of themselves. The symbols for these contrasting states of attitudes are the clear, pure, direct, sustained, earnest look in the eyes of many sixth ray individuals, and the flitting, almost shifty-eyed movements of many (though by no means all) of those upon the third ray.

The behavioral dimensions of flexibility and rigidity also warrant comment. Sixth ray people often live in a simplified universe. They know what they want and are locked into their value system—*rigidly*. Third ray people live in a universe of kaleidoscopic variety. They are always (for better or worse) moving from one thing to another. They have to be ready to maneuver and take circuitous routes around obstacles. This necessitates *flexibility*—the willingness to change or adapt at a moment’s notice. Negatively, this can result in chameleon-like behavior. It is easy to see what a sixth ray person stands for; it is often difficult to see where a third ray person stands—or who he is, so adept are his disguises.

### Major Ray 3 and Ray 6 Similarities

As many as are the differences between these two rays, they bear some unsuspected similarities. As previously stated, they are numerically related; two times three equals six. One type upon each of the rays shares a penchant for great activity. The sixth ray person will be found running towards his goal, and the third ray person running hither and thither between many goals and projects, but incessancy of activity is frequently found. Especially is this so for the adaptive (3B) types and the zealous (6B) types. By contrast, the reflective (3A) type and the passive, prayerful (6A) type may demonstrate physical idleness and immobility. Their attention is focused either upon the inner world of thought, or the inner world of transcendent aspiration.

Curiously, those upon both rays are simultaneously dreamers and actors: otherworldly and ‘this-worldly.’ Types (3A) and (6A) often have that abstracted, faraway look. The third ray, after all, is the ray of *abstract* mind, and the sixth ray, the ray of *abstract* idealism. The immediate world of the senses is not of great interest—the world of higher thought (for 3A) or the world of higher guidance (for 6A) are seen to be much more arresting. These two types share physical impracticality and an inability to ground their ideas or their aspirations. The (3B) and (6B) types can be very worldly. They may be

longing for that which is distant (eventual in time), whether a financial empire or a theologically inspired society, but they realize that they have to deal with immediate circumstances to realize these ends.

One more shared quality is that of imposition. Those upon these rays reach their conclusions by very different methods—one by rational processes and the other by a leap of faith—but once reached, there is the desire to spread the results of these conclusions to everyone. Sixth ray types propagate their faith; third ray types propagate their theories. Both may use a great number of words, as preachers and interpreters frequently demonstrate. They share an external approach; they “lay their trip on others,” rather than draw others forth. The content of one approach is more mental and the other more emotional or idealistic, but the quality of insistent imposition is the same.



## General Contrasts Between Ray 3 and Ray 7

Ray 3	vs.	Ray 7
1. the philosopher (3A)		1. the ceremonialist (7C)
2. the metaphysician (3A)		2. the ritualist (7C)
3. the entrepreneur (3B)		3. the bureaucrat (7A)
4. the business executive (3B)		4. the organizational transformer (7B)
5. theory (3A)		5. practice
6. generates impractical ideas		6. carries practical ideas into actualization [especially (7A) and (7B)]
7. intellectualism (3A)		7. practicality [all, but especially (7A)]
8. frequent vagueness [especially (3A)]		8. sharp delineation
9. indefiniteness		9. definiteness
10. casualness upon the physical plane (not upon the mental)		10. formality
11. broad relativism		11. sectarianism [especially (7A) and (7C)]
12. wide tolerance for diversity		12. limited tolerance for that which does not “fit” [especially (7A)]
13. seeing from multiple perspectives		13. adherence to a ‘proper’ perspective
14. love of change		14. love of repetition
15. variation		15. tendency to standardize [especially (7A), and to a lesser extent (7C)]
16. conceptualization		16. manifestation
17. the magic of the mind		17. magic in action; practical occultism [(7B) and (7C)]
18. random arrangement		18. exact arrangement
19. little concern for order (sometimes chaotic)		19. great concern for order (highly organized)
20. nonsequential		20. strictly sequential
21. little concern for rhythm		21. great concern for rhythm
22. constant activity (whether mental, physical or both)		22. cyclic, rhythmic activity
23. overactivity		23. regulated activity
24. rapid execution (3B)		24. graceful execution
25. fluid, flexible procedure		25. proper procedure
26. doing many things at once [especially (3B)]		26. doing one thing at a time (in order)
27. more adaptable		27. more controlled
28. nonconformity		28. conformity [(7A) but not (7B)]

29. outlining a general plan	29. meticulously fulfilling a specific plan
30. distaste for details	30. extreme care in details
31. the mental seed	31. fruition of the mental seed within the soil of the physical plane
32. needs physical discipline	32. physical discipline comes easily [especially (7A)]
33. little concern for appearances [especially (3A)]	33. very concerned with appearances
34. judgment based upon ideas and theories (3A)	34. judgment based upon appearances and externals [especially (7A) and (7C)]
35. interpretation of the law	35. exact fulfillment of the law
36. mobile stance (3B)	36. upstanding
37. wide-mindedness [especially (3A)]	37. quick judgments, opinionated [especially (7A)]

### Major Ray 3 and Ray 7 Differences

Being on the same line of energy these two rays share many qualities which can easily be confused. Some of the key differences between them can be seen in relation to the concepts of detail, order and manifestation. Third ray people see the blueprint of a plan but will not usually trouble themselves with detailed execution. Detailed execution is left to others—especially those upon the fastidious seventh ray. Those upon the third ray love to “brainstorm”—to come up with a multitude of possibilities and divergent approaches to any problem, but so often their ideas remain “up in the air”; this is especially so for type (3A). Seventh ray people select the most ‘do-able’ of a wealth of ideas, and take the steps necessary to prepare those ideas for manifestation. Seventh ray people “ground” ideas, bringing them into full material *expression*. It’s one thing to have a good idea “in general,” and to see “more or less” how it should work out—this, type (3B) people can do very well; but they hesitate to take the *time* and the necessary pains to ensure a completed manifestation upon the physical plane.

Seventh ray people are in touch with the earth; they love to see forms emerge from various kinds of soil, whether actual soil or the “soil” of physical plane experience. For the proper fruition of any seed a proper sequence of steps is required. Fulfilled manifestation upon the physical plane requires attention to order and sequence. Seventh ray people, intent upon the perfected appearance of any idea they may be nurturing, are willing to restrain themselves sufficiently to take the needed time and do the needed things in the needed order so that the idea may emerge in “good form.”

Third ray people, at least as regards physical plane matters, are not so disciplined. They have great difficulty understanding the necessity for order and sequence. There is a certain ‘all-at-once-ness’ about their approach. If a number of things need to be done, they will handle them “as they come up” or simultaneously without troubling them-

selves over the proper sequence. The results are adequate but far from *perfect*. It is perfected expression through perfected form which the seventh ray individual seeks. From this point of view, those upon the third ray are often seen as “slobs”; from the opposing point of view, seventh ray people can appear “up-tight” or as “neatnicks” to the more casual third ray outlook.

This is not to say that those upon the third ray cannot be exacting. We must remember that the third ray is given to “exactitude in thought” (*Esoteric Psychology, Vol. I, p. 163*). For the third ray type [especially type (3A)], patience is reserved for the world of thought; there is a willingness to spend considerable time upon the formulation of thought for its own sake; this, the seventh ray type would rarely allow. To seventh ray people, such pure intellectualism would appear impractical and fruitless; to third ray types, the laborious hours spent by seventh ray people in perfecting the processes of manifestation would appear tedious or unnecessary. Third ray people say, “well, you get the general idea” and then pass on to other things. For seventh ray people, getting the general idea is never enough.

Perfecting the processes of manifestation requires discipline. Energies and forces must be handled with fortitude if the magical process is to be successful and if ideas are to *appear* as they are intended. The seventh ray is, we recall, one of the two rays of will; the third ray (although along the 1-3-5-7 or “will line” of energy) is predominantly a mental ray. Third ray people often seem to lack the discipline (especially in relation to the physical plane) which comes so naturally to those upon the seventh ray. There is too much fluidity and flexibility in the usual third ray approach and not enough fiber. The seventh ray represents the physical foundation of the entire edifice of manifestation, and seventh ray people have to be strong so that the edifice will not crumble.

### Major Ray 3 and Ray 7 Similarities

While these rays are both along the will line of energy, their connection runs deeper yet. They are the two rays of *magic*. The third ray is often called “the magician”; the seventh ray is well known for being both the magician and “the ritualist.” Magic is a process of scientifically manifesting *idea* through form by means of thought or through the agent of thought—words. The third and seventh rays are both rays of manifestation related to the plane of physical manifestation, which is the *seventh* counting from the plane of *Adi* (the *highest* of the systemic planes), and the *third* when counting down from the plane on which the causal body is found. Those who are qualified by these rays (with the possible exception of type (3A) are particularly interested in bringing ideas into form, and [with the possible exception of type (3A)] largely upon the physical plane.

Those upon both of these rays also have an affinity for *sound*. Traditionally, magic is accomplished through the use of the right words, “magical words.” The verbal facility of third ray types opens for them the way to manipulate energy through the spoken (or mentally articulated) word; those qualified primarily by the seventh ray have the ability

to organize words into rhythmic mantra which are precise and effective in achieving results in the various grades of matter. For those upon both of these rays, the magical use of the word enhances their power to manifest.

Interestingly, not only are these the rays of magic, but they are also the rays of finance. Magic is associated with externalization and appearance—so is money. Money makes ideas appear. While those upon the third ray [especially type (3B)] are more given to the manipulation of intangible quantities and values (financially speculative activities for the exercise of their overly-active minds), and while seventh ray individuals are more given to the creating of well-structured financial instruments for sophisticated financial planning, *both* have more to do with the energy of “crystallized prana” (i.e., money) than do any of the other rays.

Those upon these rays are also highly creative. They manipulate substance to create emerging forms. The creativity of type (3A) is likely to remain largely upon the plane of mind and be exhibited in such fields as philosophy, higher mathematics and other systems of abstract thought. The creativity of type (3B) and types (7B) and (7C) will work out onto the physical plane. Types (3B) and (7B) have much in common, but originality of structure and renovation are rather more important to the creative, “Uranian” type (7B) than to the adaptive type (3B).

Rays three and seven (probably through the planet Saturn) are curiously related to time (and space), and both time and space are distinguishing parameters of physical plane manifestation. Ray three people never seem to have enough time. Their motto might well be, “So much to do, and so little time to do it.” Ultimately, they want to *do* everything and *be* everywhere. They are in the process of mastering time and conquering space through the field of modern telecommunications. Soon they will be able to *be everywhere*—in awareness, at least; they will have achieved omnipresence. Those upon ray seven understand the necessity of sequence. Time itself is said to be “the sequential registration by the brain of states of awareness and of progressive contacts with phenomenon” (*The Rays and the Initiations*, p. 408).

Those upon these two rays must understand the relation between time and space in order to manifest effectively, for manifestation (as usually understood) occurs in space and in time. Both rays are concerned with right timing. Ray three is bent upon annihilating the unnecessary expenditure of time which space imposes, while the compositional and structural sensitivity of those upon the seventh ray contributes to their deep understanding of the right use of space—i.e., an understanding of how to build right relationships in space—for ray seven is the “ray of accurate arrangement”—arrangement in space.

One of the most important indications of the link between these two rays is the fact that the Master R., as the leading Hierarchical representative of the seventh ray, transferred to the third ray when He became the Mahachohan, Lord of Civilization. This line of transfer was a natural one. Both rays are rays of objective manifestation. Within the

trinity of rays of aspect the third ray holds the position of what might be called the 'objectifying ray.' Moreover, the seventh ray is the objectifying ray for all the seven rays considered as a group.



## General Contrasts Between Ray 4 and Ray 5

Ray 4	vs.	Ray 5
1. the artist		1. the scientist
2. the aesthete [especially (4A)]		2. the technician [especially (5B)]
3. qualitative orientation		3. quantitative orientation
4. beauty as the focus of consciousness		4. fact as the focus of consciousness
5. given to evocative description		5. given to strictly factual description
6. artistically creative		6. creativity not usually focused along artistic lines
7. appreciates fictional literature, primarily		7. appreciates nonfictional literature, primarily (science fiction being a notable exception)
8. highly intuitive		8. highly analytical
9. tends to “liken” one thing to another		9. tends to define a thing exactly [especially (5A)]
10. embodies ideas in picturesque symbols		10. explains ideas (minutely) in words and formulas
11. unitive (4A)		11. separative (until the very highest powers of the fifth ray are activated, the key phrase for which is “Three Minds Unite”)
12. “at-one-ing” (4A)		12. discriminating
13. bridging [especially (4A)]		13. detaching
14. reconciling mentality (4A)		14. critical mentality
15. suppleness, pliability		15. concreteness and fixity
16. subjective understanding		16. objective understanding
17. identifying with the common humanity of many types of people		17. does not readily identify with people
18. impersonating others		18. impersonal with others
19. very interested in people		19. very interested in “things”
20. seeks to harmonize [especially (4A)]		20. seeks exact justice
21. fertile imagination, imaginer		21. less imaginative; oriented more towards objective focus upon the physical senses than towards imagination
22. metaphoric		22. factually descriptive and “down-to-earth”
23. tells a good story		23. relates things as they are
24. poetic		24. pragmatic
25. highly responsive to color		25. not especially color-conscious
26. responds keenly and vibrantly to sensation		26. focused upon sensation but with mental detachment
27. dramatic [especially (4B)]		27. undramatic

28. emotionally expressive and vivacious	28. emotionally inactive and unresponsive
29. lack of emotional control	29. emotionally controlled
30. given to colorful conversation	30. given to informative conversation
31. excited by beauty	31. excited by the discovery of natural law
32. aesthetic	32. functional
33. entertaining	33. “matter-of-fact”
34. free-associative thinking	34. linear, cause-and-effect thinking
35. linking “right and left brain”—but, overall, more “right brain” emphasis	35. strong “left brain” emphasis
36. indulges in non sequitur	36. thinks and speaks rationally and logically
37. self-contradictory [especially (4B)]	37. seeks to eliminate all contradiction
38. intermittent effort	38. sustained effort
39. inaccuracy	39. high degree of accuracy
40. personally magnetic [especially (4A)]	40. personally rather nonmagnetic
41. exaggerative [especially (4B)]	41. precise
42. mechanical impracticality	42. mechanical inventiveness (5B)

### Major Ray 4 and Ray 5 Differences

These rays manifest through humanity in profoundly different ways. Their effects are as distinct as the artist is from the scientist (although, due to the complexity of ray combinations, many individuals are both). Perhaps it is easiest to understand the contrast by comparing the pursuit of beauty with the pursuit of factual knowledge. Two entirely different faculties are needed for each. The first requires the aesthetic sense (a mixture of intuition and emotional responsiveness), and the second, the “common sense”—i.e., a keen, sharpened, discriminating mind, attuned to the five physical senses.

Even in appearance and behavior fourth and fifth ray people present dramatic contrasts. Fourth ray people are colorful, expressive, given to contrasting moods, vivacious, unpredictable, and full of the spirit of conflict *and* placation. Fifth ray people are more subdued (often, rather colorless), sober, steady, predictable, concentrated, analytical and filled with the spirit of questioning, and the desire to probe until the truth is reached.

Their motivations are also remarkably different. Those upon the fourth ray aspire to create and experience beauty. They are not so much interested in what a thing is and how it functions as in its appeal, its ability to captivate, allure and fascinate. Beauty is arresting. It causes one to gaze and to approach. Beauty invites prolonged contemplation—“A thing of beauty is a joy forever.” Fourth ray people desire constant exposure



to beauty—which is a state of perfected harmony. They assess objects, people and circumstances in terms of their beauty. Fifth ray people, on the other hand, have minds which penetrate analytically, no matter how beautiful the object of their attention. The aesthetically inclined will remain rapt in the contemplation of an exquisite flower; the solidly fifth ray type will pass right through the aura of beauty and begin “counting the petals,” or describing the form and functions of the various parts of the flower. Indeed, when fifth ray people are in the exclusively fifth ray mode, they seek to remain impervious to all enchantments, because enchantment will prevent them from “finding out.”

Like those upon the second ray, fourth ray people are possessed with the power of identification. This manifests as *impersonation*—the ability to “get inside” the psyche of another person, fuse with that psyche, and express it—usually dramatically. Fourth ray people make the finest actors. The fifth ray types wish to keep their distance. Their method of knowing demands observation at a distance—not experiential knowing from within.

Conversations with fourth and fifth ray people are entirely different. Fourth ray conversation is entertaining, enlivening, and engaging; one becomes fascinated. Fifth ray conversation is precisely informative, and throws a penetrating beam of light upon the specific topic of conversation.

Those upon the fourth ray are forever creating links and bridges; they experience themselves and all things *in relationship*. Those upon the fifth ray separate one thing from another (though they do link the three aspects of mind), so that they can understand each thing more completely—at first, the thing in isolation. Fourth ray people meet the world with all parts of themselves. They usually manage to maintain a balanced approach and do not wish to cut off one part of themselves at the expense of another. Fifth ray people may at times appear to be nothing but “embodied minds”—emotionally and physically inactive, or at least, inexpressive.

Much of the contrast between people on these two rays has recently been popularized under the concept of “right brain” dominance and “left brain” dominance. The fourth ray approach is like a metaphor for right brained thinking; the fifth ray approach correlates with left brain thinking. The correlations are not exact, of course, but sufficiently suggestive to warrant close attention. Left brain functioning is said to be linear, logical, rational and analytical. Right brain thinking is thought to be free-associative, holistic and intuitive. There are further differentiations, but these basic ones are closely descriptive of fourth and fifth ray individuals in action.

## Major Ray 4 and Ray 5 Similarities

It is difficult to find similarities between ray four and ray five. Tenacious in little else, fourth ray people will persist in their search for beauty (or pleasure); those upon the fifth ray are tenaciously persistent in their search for *causes*.

The fifth ray is very rarely associated with the artistic urge or the quest for beauty. Sometimes, however, scientific discoveries (whether microscopic or macroscopic) will be so awe-inspiring as to evoke the amazement of the fifth ray type. It is unusual for such people to suspend the workings of the concrete mind, but in the face of the natural wonders into which their probing leads, an awakening of the sense of the beautiful will sometimes occur, and appreciation takes the place of analysis—for the moment.

It is curious that these two rays, which seem to have so little in common, are the rays which characterize the Human Kingdom as a whole. The soul ray of humanity is said to be the fourth, and the personality ray the fifth. In an even larger sense, the fourth ray is said to condition the Human Hierarchy, while the fifth ray conditions the Solar Angels who were (according to the *Secret Doctrine*) responsible for rendering early animal man truly human through the imparting of the “spark of mind.”

There seems to be a natural cleavage between the “four” and the “five,” just as (albeit temporarily) between the fourth and fifth kingdoms of nature—the Human Kingdom and the Kingdom of Souls. The four higher planes of the great cosmic physical plane are etheric, and the lower three (beginning with the fifth, counting from above) are worlds of form. The same applies on a smaller scale to the physical plane itself, in which the four ethers are separated from the densest three subplanes (the physical, liquid and gaseous states of matter). The fifth dense subplane (counting from above) is the gaseous, and is the “link” between the two distinct “states” of the etheric/physical plane).

It seems it is one of the prime functions of the Human Kingdom to bridge this cleavage between substance (ethers) and dense matter—and (on a higher turn of the spiral) between intuition and lower mind (intuition residing upon the fourth subplane of the cosmic physical plane, and intellect (or lower mind) upon the fifth subplane of the cosmic physical plane, counting from above). The entire story of human evolution may well be the story of the construction of this bridge—the antahkarana.

As an additional item of interest, the fourth and fifth rays may be considered united through a probable relationship to the planet Mercury (which may distribute both of these rays). Mercury is the ruler of the antahkarana—the rainbow bridge—and presides over its construction.

## General Contrasts Between Ray 4 and Ray 6

Ray 4	vs.	Ray 6
1. the artist		1. the religionist
2. the aesthete (4A)		2. the idealist
3. the mediator (4A)		3. the zealot (6B)
4. the warrior (4B)		4. the passive devotee (6A)
5. creates beauty		5. loves and appreciates beauty, but does not so often create it
6. mediation (4A)		6. partisanship
7. compromising (4A)		7. uncompromising [especially (6B)]
8. accommodating (4A)		8. unyielding [especially (6B)]
9. seeing both sides		9. seeing only one's own side
10. attempts to reconcile and harmonize the opposites [especially (4A)]		10. swings between the pairs of opposites, attempting to choose one and reject the other
11. optimistic and pessimistic alternately		11. cultivated (often enforced) optimism
12. difficulty with total commitment		12. tendency towards total commitment
13. attuning to others		13. holding one's own position
14. seeing people more as they are; able to identify with both their positive and negative aspects		14. seeing people through one's ideals—unrealistically idealizing some people, unrealistically denigrating others
15. strives for balance [though (4B) may have difficulty achieving it]		15. unbalanced emphasis
16. attempts to harmonize the many diverse parts of a whole [especially (4A)]		16. strives to emphasize one favorite part within the whole
17. balanced fairness		17. the promotion of special interests and "special interest groups"
18. beauty and proportion [especially (4A)]		18. excess, through overemphasis
19. ambivalence		19. steadfast adherence
20. irresoluteness		20. resoluteness
21. procrastination		21. extremely eager to undertake action [especially (6B)]
22. indecisive		22. decisive (even jumps to conclusions)
23. "of two minds"		23. single-minded
24. inconsistency		24. consistency (often to the point of monotony)
25. able to laugh at oneself		25. takes oneself very seriously
26. pliability		26. fixity (even rigidity)

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| 27. unpredictability [especially (4B)]                         | 27. predictability   |
| 28. vacillation  | 28. constancy  |
| 29. “starts and stops,” “fits and starts”<br>[especially (4B)] | 29. incessant, driving action [especially (6B)]  |
| 30. combat for excitement and the sense<br>of animation (4B)   | 30. combat for sake of cherished<br>ideals (6B)  |
| 31. dislikes serving authority<br>[especially (4B)]            | 31. seeks subservience to authority<br>[both, but especially (6A)]   |
| 32. alertness to beauty of surroundings                        | 32. preoccupied with goals and so, is<br>often oblivious to surrounding<br>beauty  |
| 33. love of forms which embody beauty                          | 33. love of abstract (or ideal) beauty,<br>with frequent contempt for form   |
| 34. love of contrast and variety                               | 34. rejection of contrast and variety<br>for sake of steady adherence to an<br>all-consuming goal                          |
| 35. entertaining   | 35. often wearisome through over-<br>emphasis  |
| 36. reduction of speed due to friction and<br>polarity         | 36. great speed (and frequent<br>hastiness) due to reduced friction<br>which results from one-pointed<br>[especially (6B)] |

### Major Ray 4 and Ray 6 Differences

Some of the differences between the fourth and the sixth rays are reminiscent of those between the fourth and the first. The fourth ray emphasizes duality and alternation, while the sixth emphasizes one-pointedness and a fixed orientation. Because those upon the sixth ray, for all their insistence on the strength of their conviction, have less inner confidence that those upon the first ray, their unwillingness to compromise is often even more dramatic (and certainly less rational) than the first ray refusal to compromise. One can see, then, how different the compromising fourth ray approach and the intransigent sixth ray approach would be.

Sixth ray people are endowed with an unrelenting drive forward. They must “at all costs” attain their goal; they do not “stop to smell the roses.” Smelling the roses is precisely what those upon the fourth ray love to do. They take time for beauty. For them, the joy is not so much in attaining the destination as in relishing the journey. This is not to say that those upon the sixth ray are oblivious to beauty—they are not, but when obsessed by the desire to follow the vision, they can temporarily “shut down” and be oblivious to all but their chosen objective. Fourth ray people don’t want to miss the scenery on the way to wherever they are going. They may get “low marks” for consistency, but they take their enjoyment.

One key contrast between those upon these rays centers around the concepts of wholeness and balance. Fourth ray people, figuratively, accept that every plant has both

roots and flowers. Sixth ray types are liable to ignore the roots (because roots are in the mud) and insist that only the flowers are worthy of their attention. In effect, this means that (in this respect at least) those upon the fourth ray can be expected to have greater psychological maturity because they are willing to look closely at the polarities, the opposites, the light and the dark, and to realize that these polarities are an inescapable part of their own nature. Sixth ray people often reject the ‘objectionable’ (negative) part of a polarity (especially, when the negativity is to be found within themselves or within those they love and idealize); they refuse to see it. This act of willing blindness and denial does not mean that the ‘polar aspect denied’ will simply go away. Instead the rejected aspect is *projected* onto the environment, where it is finally ‘noticed’ as if for the first time. This, of course, is the cause of much psychological distortion. Psychologists call this phenomenon the “denial and projection of the shadow self.”

Essentially the problem is one of an excessive idealism. There are many sixth ray people who want only the highest and the best. They refuse to compromise with reality and see things as they are. They are fanatically one-pointed and do not wish to be divided by internal oppositions and conflicts. They are, therefore, guilty of an idealistic selection of only a *part* of the truth. Fourth ray people, on the other hand, are “holists.” There may be many parts and pieces and many conflicting currents, but those upon the fourth ray recognize all and seek to unify all aspects through harmonization. This is especially so at that point in evolution when the individual upon the fourth ray is making a transition to the second Ray of Love-Wisdom.

Frequently, however, fourth ray people are victims of what might be called ‘aggravated dualism,’ of an oscillation between polarities, of moods, and of life’s “ups and downs.” They are often overcome by pessimism, and know from bitter experience that no good mood ever lasts for long. Advanced people upon the sixth ray have learned how to remain optimistic and enthusiastic, while not ignoring the opposite pull within themselves and others. The affirmed positivity of sixth ray individuals is quite distinct from the conflicting, contrasting states of those fourth ray persons caught in mood swings.

These two ray types also have contrasting attitudes and orientations to *beauty*. Fourth ray people both love and create beauty; many sixth ray people certainly *love* beauty, though creating it may not be quite so easy. Sixth ray idealism and devotion, however, sometimes distort the perception of beauty. The ideal and the object of devotion become overvalued. They seem beautiful because of the devoted love of the devotee—but they are not (in the eyes of a consensus of impartial observers) as beautiful as the devotee judges them to be. In fact they may be ugly. That “beauty is in the eye of the beholder” is nowhere more true than when dealing with those upon the sixth ray. The aphorism “love is blind” is also apt. Fourth ray people, on the other hand, have a surer sense of the truly beautiful, and are less likely to be swayed by bias—since they are inclined to (or, at least, strive to) preserve balance.

Fourth ray people love contrast, color, the thrill of dramatic variation. Sixth ray people tend to emphasize one thing—that which they idealize or revere. This makes for a degree of ‘monochromia’ or ‘monotonia’—a sameness leading to boredom (and, hence, the need of periodic “revivals”). Sixth ray types can sometimes be recognized by a fear of variety or a fear of contrast. They are so insecure that they want something *sure*, and once they think they have found it, they will “stick to it.” Fourth ray types enjoy all the contrasts of life’s palate of colors. They will not hold the same position for long, and will quickly contradict themselves or anyone else who seeks to hold them to a single orientation.

Those upon the fourth ray are known for their humor; while those upon the sixth ray may come up with a joke now and then, they are not especially known for their humor—in fact, they usually take themselves far too seriously. Humor requires that one be able to step out of one’s fixed attitude, stand back and see objectively. Of all the ray types, those upon the sixth ray have the hardest time seeing themselves in a detached manner and being objective about their own personal reality. The dramatic, fourth ray “actors,” however, are anything but limited to being themselves. They identify with and impersonate many; their own self is only *one* of a large cast of characters they feel free to be. They are able to see their own folly, and plenty of it; for many sixth ray people, however, that sight would be too frightening, too dispiriting, too disillusioning. They would rather continue to see a single, idealized image of themselves.

### Major Ray 4 and Ray 6 Similarities

These rays are both along the love line of energy, and have a number of significant similarities. For one thing, individuals upon them are both very sensitive emotionally and also very expressive. They are not afraid of emotion, and, as mentioned, they both love beauty.

In addition, they are no strangers to combat [especially the (B) types]. Sixth ray people (6B) will fight for an ideal, and continue fighting (often fanatically) until they prevail. They have no desire to compromise. Fourth ray people (4B) will fight equally hard, but they will be fighting for peace and harmony. Both, however, will fight strenuously.

Individuals upon both rays, also, are highly magnetic. They use the energy of love and attraction. Sixth ray people attract by sincerity, earnestness and commitment, while those upon the fourth ray, through delight, appeal and beauty. Both types have a strong desire for intimate contact—though this can be transmuted (in the case of those upon the sixth ray) to intimate contact with the ideal or a spiritualized “beloved.”

Fourth ray and sixth ray people are also united in their need for emotional control. Those on the sixth ray (once they understand the need) can discipline themselves with greater ease than fourth ray people, but sixth ray types have such intensity of emotion

that much disciplining is needed. Over-enthusiasm is a constant danger as is emotional fanaticism. Fourth ray people are at war with themselves, and are often unable to control the turmoil. They throw themselves, emotionally, into the drama of life, and often their only desire is to express themselves fully. Serenity is needed in both cases, and this serenity is available through the second Ray of Love-Wisdom.





## General Contrasts Between Ray 4 and Ray 7

Ray 4	vs.	Ray 7
1. the artist		1. the administrator (7A)
2. the dramatist [especially (4B)]		2. the ceremonialist (7C)
3. the harmonizer (4A)		3. the reorganizer (7B)
4. emphasis on psychological sensitivity		4. emphasis on objective manifestation
5. ability in the use of color		5. ability in the creation of form and structure
6. colorist		6. formalist
7. painting		7. sculpture
8. lives often in the world of the imagination		8. lives in the world of manifest, objective reality
9. exaggerative, inaccurate, caring little for managing details		9. extreme care in the management of details
10. spontaneity		10. thoroughly planned action
11. improvisation		11. thoroughly rehearsed activity
12. given to original, unusual responses		12. often unoriginal, subject to established precedent [(7A) but not (7B)]
13. nonconformity		13. conformity (7A)
14. adjusts harmoniously to existing conditions (4A)		14. nonconforming initiatives disruptive of existing conditions (7B)
15. blends and harmonizes (4A)		15. sorts and organizes
16. free associative		16. sequential
17. improvisational		17. acts according to standard, or established procedures [especially (7A) and (7C)]
18. pliability		18. stability
19. erratic, not always conscientious and reliable		19. extremely conscientious and reliable [especially (7A) and (7C)]
20. vacillation		20. rhythmic movement
21. subject to moods [especially (4B)]		21. even-tempered
22. temperamental [especially (4B)]		22. polite and courteous
23. works in fits and starts [especially (4B)]		23. works at an even pace
24. not often well-suited for organizational work		24. the "organization man"
25. lacks practical forethought, improvident		25. well-grounded, anchored
26. often lacks courage to stand up for laws and principles		26. courage to fulfill the law in every particular
27. materially impractical		27. very practical economically and financially

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| 28. disinterested in mechanics                                 | 28. mechanically practical, and often inventive; “hands on”                                 |
| 29. usually emotionally expressive                             | 29. more restrained emotionally   |
| 30. behavior often uncontrolled [especially (4B)]              | 30. well-regulated behavior   |
| 31. habitually lives with stress and strain                    | 31. adopts a smoother, relatively frictionless life style                                   |
| 32. works creatively, but not always with practical efficiency | 32. great practical efficiency  |
| 33. unpredictability   | 33. predictable; behavior subject to routine and habit [especially (7A) and (7C)]           |
| 34. needs development of the will                              | 34. steadfast expression of the will  |
| 35. attunes to others rather than attempt to control them      | 35. controls and manages the behavior of others   |
| 36. few executive and administrative abilities                 | 36. well-developed executive and administrative abilities                                   |
| 37. adjusts to individual idiosyncrasies                       | 37. adjusts individual idiosyncrasies to the rules (whether established rules or self-made) |
| 38. attunes easily to all kinds of people                      | 38. does not easily attune to those who do not measure up to a high standard                |

### Major Ray 4 and Ray 7 Differences

These are the two rays most associated with artistry. Ray four is the ray of color; ray seven, the ray of form. When an artist has a highly developed sense of both form and color, his work is of the highest calibre. The contrast between color and form has many implications when it comes to comparing these rays. Color is related to vibration and frequency.

Fourth ray people are harmonizers and they depend upon their acute sensitivity to juxtaposed vibrations in order to determine what is aesthetically pleasing and harmoniously integrated. This faculty for sensing harmonious or inharmonious vibrations is one of their primary psychological functions. Ray seven people do not so much differentiate between contrasting *qualities* (combinations of complex vibrational frequencies); instead, they are sensitive to the clarity and appropriateness of form. They tend to notice boundaries, outlines, limits and contours which, in essence, define the *shape* of forms. It is the shape of a form which, to a significant degree, determines the extent to which an idea is appropriately embodied or expressed by the form.

Extrapolating from these perceptual tendencies, it can be seen that ray seven people are much more definite (defined) in their approach to living than are those upon the fourth ray. They have an eye for structural relationships, and for the exact arrangement of the various aspects of any form or group of forms. The fourth ray sense of form may be

much weaker, and the manner of the fourth ray person more indefinite, vacillating and uncertain. It is said that thought forms created by seventh ray people are very “clear-cut.” Those created by fourth ray people, while very colorful and lively, would be less distinct, less well-defined.

Stereotypically, fourth ray people are artists, and seventh ray people are administrators. The stereotype, while not broadly applicable, does reveal important differences. The ‘typical’ artist works with spontaneity, flexibility and in a temperamental, improvisatory style. The ‘typical’ administrator is controlled, reserved and plans every particular meticulously. These are gross oversimplifications, but fourth ray people, in fact, do tend to remain open to the improvisation of the moment, while seventh ray people tend to rehearse and plan so that every action proceeds correctly, appropriately and as intended. *Control* is the issue.

Fourth ray people are in constant need of self-control, self-discipline and self-management; in addition they do not do well controlling or managing others (though the presence of the harmonizing fourth ray quality is of considerable supplementary value to those who, in other respects, are capable managers). Seventh ray people are among the most self-controlled and self-disciplined of the ray types; in addition they make well-organized and efficient managers. This is because they see patterns so clearly—whether patterns of behavior, patterns of law, patterns of energy, etc. Seeing the patterns they devise the steps which will *bring action into conformity with pattern*. This is the art of regulation, of submitting action to rule and order. In general, fourth ray people want none of such patterning, which they consider oppressive—unless, the patterning serves the creation of beauty.

The fourth ray process is *harmonization*; the seventh ray process is *organization*. In harmonization structure is not so important, so long as every part within a whole is attuned to every other part—whether that whole consists of two (the “one-to-one” relationship) or many (the group). To the fourth ray perception lines of demarcation within a whole may be quite indistinct. A fluid and harmonious interplay is desired. Those upon the seventh ray wish to structure all activities within the whole, emphasizing well-defined functions and rhythmic action—each function taking its turn. The end result may also be harmony, but it will be much more external than the internal harmony based upon the mutual attunement of essential quality sought by those upon the fourth ray.

There is also a tendency for fourth ray types to enjoy interaction with people for its own sake and in whatever spontaneous manner the interaction tends to occur, while those upon the seventh ray frequently look first at the form and style of interaction, and only then at the individualities of the people who are interacting. Fourth ray people understand *character*, that distinction of quality which differentiates one person from another, and which makes each person unique. Seventh ray people often attempt to eradicate idiosyncrasy; they prefer to standardize for the sake of predictability and

“smooth functioning.” This is more the case with those of type (7A) and (7C). The ‘recreative’ and reorganizational types upon the seventh ray (the more creative, Uranian types) even emphasize idiosyncrasy, but eventually, they too *standardize* the innovative and iconoclastic patterns they create.

### Major Ray 4 and Ray 7 Similarities

Both rays are artistic rays. Both fourth and seventh ray people enjoy expressing beauty, whether, in one case, beauty of form, or in the other, beauty of color and textural quality.

In every quaternary, the first three principles are subjective and the fourth is material or expressive. For instance, the mind, emotions and etheric nature are subjective; the dense physical body is external and expressive. There is something, then, about the number “4” which is concretizing and externalizing—expressive. The expressive quality of the fourth ray “squares” with this method of analysis. If one begins with the fourth ray and counts downward (which is legitimate because the etheric centers are found upon the fourth subplane, just as the Ashrams or groupings of souls are found upon the fourth [or buddhic] subplane of the cosmic physical plane), one finds that the number “7” is the *fourth* number from the number “4.” From this perspective *both* the fourth ray and the seventh are seen to be *expressive* and *externalizing*—i.e., form-producing.

One key similarity in the behavior of those upon these two rays is their common facility for “skill in action.” In this regard it is interesting to realize that within fraternal orders such as Masonry, coming, as it does, so definitely under the seventh ray, the value of harmony is constantly emphasized. The state of functioning called *organism* (a state idealized by those upon the seventh ray) cannot be achieved without *harmonization* (idealized by those upon the fourth). The perfectly timed and measured interaction characteristic of a well-functioning organism cannot be produced and maintained without “skill-in-action”; nor can harmonization. Those characterized by skill-in-action are keenly observant of their impact upon others; they are sensitive to the *group implications* of their actions. Thus they are able, simultaneously, to attend to the welfare of each unit within a group, as well as to the welfare of the entire group as a whole. Through skill-in-action destructive frictions are eliminated, and smooth group functioning is facilitated. Seventh ray people smooth the way through intelligent organization, and fourth ray people through interpersonal attunement and harmonization—both are examples of skill in action.

The preceding line of thought suggests that those upon both the fourth and seventh rays are intent upon achieving *synthesis*. The synthesis achieved by fourth ray people may more resemble group fusion through the harmonization of intragroup sentiency, while that achieved by seventh ray types is a fusion through perfected organization of group energies. Both methods, however, produce wholeness, coherence, unification and, ultimately, that oneness which leads to synthesis.

## General Contrasts Between Ray 5 and Ray 6

Ray 5	vs.	Ray 6
1. the scientist		1. the religionist
2. the realist		2. the idealist
3. experimental verification		3. faith
4. problem solving		4. prayer
5. exact knowledge		5. belief
6. concrete mind		6. emotions
7. concrete thinking		7. abstract idealism
8. discovery through intensity of mind		8. discovery through intensity of faith and commitment
9. penetrating mind		9. receptive feelings (6A)
10. seeing (by means of the mind) the “possible” extrapolated from the “actual”		10. seeing through the power to envision the ideal
11. intensely analytical		11. intuitive or simply accepting—resists analysis
12. substantiating		12. believing
13. skepticism		13. credulity
14. mental control		14. emotional rapture
15. factuality		15. idealism
16. objective examination of the facts		16. interpreting the facts so the facts fit an ideology or system of belief
17. pursuit of the “true” [especially (5A)]		17. adherence to the “right”
18. scientific impartiality		18. bias and partiality
19. accuracy		19. emotionally conditioned exaggeration—“black and white” thinking
20. scientific detachment		20. intense, uncritical attachment to persons and ideals
21. observation at a distance		21. the quest for inseparable intimacy
22. separation based upon discrimination		22. separation based upon divergent ideals
23. critical assessment		23. unquestioning devotion
24. independence of mind		24. lack of independent thinking
25. irreverence		25. deep reverence
26. elucidation		26. inspiration
27. common sense		27. nonrationality (not necessarily irrationality)
28. realism		28. wish fulfillment
29. ‘this-worldly’		29. “otherworldly”
30. investigation		30. inquisition

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| 31. proving ideas true or false [especially (5A)]                     | 31. strenuously upholding ideals and beliefs  |
| 32. open-mindedness inspired by the urge to know                      | 32. fixed mental commitment inspired by faith or ideology   |
| 33. patient pursuit of facts  | 33. eager and ardent pursuit of the ideal or the object of devotion (6B)  |
| 34. lacks fieriness   | 34. ardent and fiery (6B)   |
| 35. cool  | 35. hot (6B)  |
| 36. not particularly magnetic   | 36. highly magnetic, arousing   |
| 37. 'faith' in technology [especially (5B)]                           | 37. faith in prayer   |
| 38. finding technical solutions to complex, intractable problems (5B) | 38. surrender or resignation to the "Will of God" when faced with complex, intractable problems [especially (6A)] |
| 39. submitting all to the 'test of fact'                              | 39. submitting all to the "test of faith"   |

### Major Ray 5 and Ray 6 Differences

The contrast between these two rays is dramatically exemplified by centuries of conflict between science and religion. Science has insisted upon the empirical approach, proceeding through observation and hypothesis to experimentation and verification. The scientist affirms that the truth can be known through the senses and their instrumental extensions. Religion has insisted upon faith as "the substance of things hoped for, the evidence of things not seen." In the West (where the cleavage between science and religion has been sharpest) exponents of the religious approach have considered the truth to be divinely revealed, and the sensory and mental faculties of the human being too weak or unreliable to apprehend it. While the scientific method is founded upon a basic trust in the abilities of the human mind, many (but not all) religious approaches consider revelations from God (or from some divine agency) as the only reliable method for ensuring human understanding of reality.

The energies of the fifth and sixth rays shape the character of this struggle. Those upon the fifth ray insist on finding out for themselves. They are naturally skeptical and will not believe simply because they have been told by an authoritative source. Those upon the sixth ray demand authority. The truth must be handed down by someone (be that someone God or a great teacher) who 'knows.' At the deepest level sixth ray people often distrust the strength and quality of their own faculties. When they measure themselves against that which they consider great or good, they seem to themselves insignificant. They are beset by a profound sense of powerlessness and unreliability and, as a result, develop a compensatory state of dependency upon a powerful and '*always-reliable*' source outside themselves.

Fifth ray people approach life, primarily, through the utilization of the concentrated, analytical lower mind; sixth ray people make contact using their feelings and highly stimulated emotions. Whereas those upon the fifth ray present themselves as cool, impartial, lucid and levelheaded, those upon the sixth ray are often passionate, partisan, and exaggerate the value of their preferences, thus making more difficult the possibility of impartial evaluation according to true merit. Advanced fifth ray people do not emphasize one point of view or another prior to examination; sixth ray people promote their favoritisms regardless of the evidence. The rallying cry, “My country, right or wrong!” is a symbol of this blind chauvinism.

For those upon the sixth ray, ordinary reality is never good enough. In many ways they are uncompromising perfectionists (a Neptunian quality). It is not so much that they wish to perfect what is before their eyes; for the most part they think “heaven on earth” an impossibility—“heaven” is always elsewhere. In short, they believe in the “present imperfect”—i.e. that what is present can never be perfect. Perfection (an *ideal* reality) exists in some other place at some other time—usually far ahead or far behind.

All this means that sixth ray types are not essentially interested in the testimony of the senses. They consider what *already exists* in the “here-and-now” a poor substitute for what *might exist*, or for what *exists elsewhere*. For the convinced sixth ray idealist, the actual and the ideal never coincide; the appeal of the actual pales before the allure of the ideal. As long as this orientation persists, the sense of duality is unavoidable; and complete, *unitive consciousness* is impossible.

Fifth ray people, on the other hand, consider the actual to be the real; they are interested in *what is*—here and now. Their world is rich in their possibility of discovery, and they are willing to examine, with great care, what their senses reveal. They do not long to be elsewhere. If they were elsewhere, they would probably be very *present*—examining everything just as observantly. Fifth ray people are, therefore, very ‘this-worldly’ and realistic, in contrast to the otherworldliness, idealism, fantasy, and frequent lack of common sense displayed by those upon the sixth ray.

These two points of view can meet. The sixth ray mystic can eventually witness the illumined transfiguration of all that the senses reveal, and the penetrating observer of sensory reality can, at length, develop the intimation of “something far more deeply interfused”—thus acknowledging the presence of a transcendent dimension. Science and the religio-spiritual view of the world must and will meet.

### Major Ray 5 and Ray 6 Similarities

Again we have two sharply contrasting qualities on two different lines of energy. Those upon these two rays do, however, share a certain sense of focus and fixity. Their areas of interest may be vastly different, as are the human faculties they habitually exercise (concrete mind vs. consecrated emotion), but they are both narrow rather than broad,

and firm rather than flexible. The fifth ray specialist confines himself to a narrow field of specialization in which he can develop expertise. The sixth ray devotee or partisan is a “special-interest” person, and does not take his eyes from the person or cause he wishes to praise or promote.

The fifth ray thinker is generally more fixed than fluid; he gathers facts slowly and tends to hold to them unless new evidence appears. The fifth ray, incidentally, is associated with the “Law of Fixation,” one of seven major Laws said to be operative in the solar system. Interestingly, those who are the most frequent victims of “*idée fixe*” are said to have both the fifth and sixth rays present in their energy system. Sixth ray people are known for their militant, one-pointed focus, and the rigidity which such focus often produces. They are swayed only with the greatest difficulty; they do undergo changes of faith and “loss of faith,” but, after an anguished period of transition, (which may be surprisingly short) they hold just as militantly and rigidly to a new orientation as to the old.

So it is *particularity of emphasis* which unites those upon the fifth and sixth ray—whether particular areas of specialized inquiry, or particular objects of devotion and idealization. For the narrow beam of the fifth and sixth ray, there is always a particular target.



## General Contrasts Between Ray 5 and Ray 7

Ray 5	vs.	Ray 7
1. the scientist		1. the organizer
2. the researcher (5A)		2. the administrator (7A)
3. the engineer (5B)		3. the program director
4. the inventor (5B)		4. the priest or magician (7C)
5. pure research (5A)		5. practical implementation
6. practical thinking		6. practical doing
7. more purely mental (5A)		7. more oriented towards action execution and implementation
8. revelation of the energies of matter		8. transformation of the energies of matter through raising them (7B)
9. primary focus upon the mental plane [especially (5A)]		9. primary focus upon the physical plane
10. discovery of facts [especially (5A)]		10. creation of programs to utilize the discovered facts [especially (7B)]
11. tendency to amoral orientation— ethics subsidiary to discovery		11. great concern for ethics
12. unconcerned with appearances		12. very concerned with appearances
13. acquiring complete knowledge of the form		13. polishing or perfecting of the form
14. emphasis upon minute analysis [especially (5A)]		14. synthesis upon the physical plane
15. differentiation		15. organic relationship
16. examination		16. edification; building
17. fixity		17. organic circulation
18. specialization		18. linking—networking
19. detachment		19. integration
20. less socially aware		20. extremely aware socially
21. frequently unrelated socially		21. related in social organizations and organisms (the organization- person)
22. may lack social graces		22. very courteous and polite
23. awkwardness of movement		23. rhythmic grace
24. frequent inattention to the body		24. physical culture
25. procedures leading to mental		25. procedures leading to successful
26. discovery		26. manifestation
27. independence of thought so that truth may be unveiled		27. standardization of thought for the sake of organizational cohesion [(7A) and sometimes (7C), but not (7B)]
28. unfriendly to ritual (especially religious or spiritual ritual)		28. love of ritual (7C)

29. nonaesthetic orientation	29. great appreciation for perfection of form
30. not usually artistically creative	30. creator of forms in the arts and crafts (7B)
31. unveils the secrets of matter	31. creates material forms for the perfected expression of ideas (7B)
32. uncovering Divine Law as reflected in the material world	32. seeking perfected expression of Divine Law in the material world
33. emphasis upon natural law	33. emphasis upon laws affecting human relationships
34. evaluating others by their mental astuteness	34. evaluating others by their social class [especially (7A)]
35. little feeling for social customs and traditions	35. upholding social customs and traditions (7A) and (7C)

### Major Ray 5 and Ray 7 Differences

These rays are not only along the same line of energy, but are so closely related that they are difficult to distinguish in a number of ways—especially when the focus is scientific and inventive/mechanical work. One of the key distinguishing factors, however, is the contrast between analysis and synthesis. Fifth ray people are specialists, and examine minutely the field of their speciality. Seventh ray people, although adept in the handling of detail (as are fifth ray types), are synthesists; they perceive and coordinate the detailed, external functioning of *whole* systems. The fifth ray ensures that all parts are perfectly functional—in short, that they *work*; the synthesizing, coordinating seventh ray ensures that all parts *work together*. This distinction, while not absolute, is suggestive.

Differences in the social dimension are also noteworthy. Seventh ray people have an alert social consciousness; they are thoroughly acquainted with polite standards of behavior and social expectations, and are determined to do things in a socially correct manner; fifth ray people, absorbed in their relationship to *things* more than people, are among the most socially unaware (though, naturally, there are many individual exceptions). If anything, there may be, among those upon the fifth ray, a certain social awkwardness arising from a preoccupation with their specialized concerns and an obliviousness to the social dimensions of life. Or there may be a tendency to look upon social conventions as unintelligent, imitative and foolish. Those upon the (7B) type of the seventh ray, may likewise be impatient at times with social conventions and quite rebellious, but the new *orderings* they institute will also have “proprieties,” *however rooted in revolutionary principles such proprieties may be*.

Disregard of social concerns may lead many fifth ray people into amorality by default. They are so interested in certain specialized fields of inquiry that they ignore, or do not give sufficient attention to, the moral and social implications of their interests. Use or misuse of the knowledge they bring to light is not seen as their concern (though for

many the theme of social responsibility is awakening). But the social contract (and the ethics and morality which make that contract viable) are precisely the concern of many of those upon the seventh ray. They, like their first ray counterparts, are *preservers of values*. The proper behavior of human beings, individually and in groups, is the frequent focus of their attention; they concern themselves with ethical issues and seek to understand and institute the laws and principles by which “right human relations” may be established and maintained. It will be recognized by those familiar with the Tibetan’s thought, that “right human relations” is one of the key themes of the incoming Age of Aquarius in which the seventh ray will play such a significant role.

Furthermore, the fifth ray is not one of the artistic rays; the seventh ray is. Those upon the fifth ray analyze the form to understand it or improve its function. Those upon the seventh ray, though also interested in function and in the relation of one formal function to another, are even more interested in the circumstantial appropriateness of the form, in *beauty of form*—and in symbolism. They ask not just how a form works, but how well it expresses the idea which it is supposed to embody. In this respect the fifth ray is more technical than the seventh, and the seventh more symbolic than the fifth. The many seventh ray ceremonials (religious, fraternal, governmental, etc.), in which various forms embodying ideas (swords, spears, chalices, staffs, robes, wands, chests, etc.) are so often used, are repellent to many fifth ray types, who do not care in the least about the symbolic content of a form; what they care about is the internal mechanics of the form. A seventh ray person would witness “The Changing of the Guard” at Buckingham Palace with an entirely different state of mind than would the unceremonial fifth ray type.

### Major Ray 5 and Ray 7 Similarities

Fifth and seventh ray people are united by their respect for the testimony of the senses and in their focus upon physical plane results. People upon these rays are both highly practical and, in many ways, *concrete*. They understand the object and objectivity, and are at home in the world of actualities.

There is a strong scientific and inventive streak in individuals upon both rays. It is interesting to realize that the Master R. (incarnated during the late 16th and early 17th centuries as Sir Francis Bacon) was responsible for giving a tremendous impetus to the philosophy of empiricism, thus making the development of modern science possible. One might suppose that the modern scientific movement would, of necessity, receive its initiating impulse from a fifth ray Master, but such was not the case. However, the seventh ray is the ray most associated with the physical plane and the physical senses. As a philosophy, empiricism encouraged humanity to trust its senses and its own immediate experiences. In a very significant way, then, empiricism brought humanity “to its senses.”

The fifth and the seventh ray are today united in scientific research and invention. More than any other rays they are instrumental in bringing about the technical mastery of matter. Madame Curie is said to have been a seventh ray disciple, though the fifth ray must have been very strong as well. These two rays (with some help from the first) bring *realism* into human thinking. They stimulate the willingness to deal with *things as they are now*—not as one would like them to be.

The inventiveness shared by both rays will probably concern mechanism and instrumentation if the fifth ray is emphasized, and may extend to structural or organizational transformation when the seventh is emphasized, but, in both cases, new ideas are expressed more effectively (and more “inventively”) through form. It is interesting to consider the meaning of the word “transform,” defining the prefix “trans” as “through.” From a seventh ray perspective, changes are brought about *in* form which make it possible for new ideas (or spiritual ideas) to express more completely *through* form; thus, in conformity with the seventh ray Word of Power, “The Highest and the Lowest [do] Meet.” From a fifth ray perspective, the wonders of new technologies will, in time, transform physical plane living—they have, in fact, already done so.

## General Contrasts Between Ray 6 and Ray 7

Ray 6	vs.	Ray 7
1. the religionist		1. the magician [especially (7C)]
2. the zealot (6B)		2. the moderate
3. the idealist		3. the practical administrator
4. prayer		4. invocation [especially (7C)]
5. “upward” orientation—offering up that which is below		5. “downward” orientation—making it possible for that which is above to manifest below
6. unrealistic		6. realistic
7. frequent physical plane passivity (6A)		7. activity focused upon the physical plane
8. devotion to that which is formless [especially (6A)]		8. love of established and emerging forms
9. uses emotional intensity for accomplishment [especially (6B)]		9. uses the “skillful will” for accomplishment
10. tenderness (6A)		10. needs to cultivate tenderness and love
11. organizational skills not well-developed		11. excellent organizational skills
12. single-mindedness		12. effectively manages a number of diverse concerns simultaneously
13. impractical dreaming of “the impossible dream”		13. “groundedness”
14. high capacity to abstract from the immediate environment		14. focused upon tangible effectiveness in the immediate environment
15. may lack common sense		15. abundant practicality
16. imposition of harsh, or even drastic discipline upon self and others (6B)		16. strict but sensible discipline upon self and others
17. tends to lean upon others [especially (6A)]		17. more independent [especially (7B)]
18. extreme		18. well-regulated [especially (7A) and (7C)]
19. excess		19. balance
20. social forcefulness through unregulated intensity		20. social restraint: politeness, courtesy, and etiquette
21. often feels justified to interfere		21. keeps behavior “within due bounds” [especially (7A) and (7C)]
22. emotional emphasis		22. more mental/physical emphasis, with emotions in control
23. impulsive		23. action taken after thorough planning
24. rarely held back: given to sacrifice, self-immolation		24. often held back by conventional considerations [(7A) and sometimes (7C)]

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|---|---|
| 25. overly rapid conclusions [especially (6B)]  | 25. more time spent in deliberating, and arriving at judgments  |
| 26. spontaneous and arousing [especially (6B)]  | 26. often hesitant to act without conferring [(7A) and sometimes (7C)]  |
| 27. continuous drive (6B)   | 27. cyclic and rhythmic action  |
| 28. more devotion to persons and personalities than to law: i.e., some are held to be “above the law” | 28. more respect for law than for persons and personalities; none are held to be “above the law”                          |
| 29. frequent adoption of the attitude that “the end justifies the means”                              | 29. manner, method and procedure are valued as extremely important: “means” must reflect and be consistent with the “end” |
| 30. often conservative embracing the “old ways” and the “good old days”                               | 30. receptive to and manifesting the “new patterns” [(7B) and sometimes (7C)]   |
| 31. emphasizes one preferred aspect within the whole  | 31. emphasizes the organic synthesis of the whole   |
| 32. strongly separative and exclusive attitude  | 32. organizational attitude emphasizing teamwork  |
| 33. frequently ignores physical plane realities   | 33. excellent management of the physical plane  |
| 34. emphasis on sight and vision  | 34. emphasis on sound   |
| 35. both devoted to and/or repudiating forms  | 35. creator of new forms (7B)   |

### Major Ray 6 and Ray 7 Differences

The contrasts between rays six and seven are well known (and described at length by the Tibetan in the *Destiny of the Nations*), because they embody the outgoing energies of the “old age” (the Piscean Age) and the incoming energies of the “New Age” (the Aquarian). The New Age will be an age of manifestation; many good ideas (and, no doubt, some bad ones) will systematically and deliberately be made to appear. There will be an intensified link between thought and action; this link between mind and matter is the gift of the seventh ray.

When the sixth ray is active (in a civilization or an individual) there is not generally sufficient respect for (or consideration of) the world of the senses to bring ideas through into manifestation systematically and efficiently. The tendency is, rather, *away* from matter into a less tangible, ‘ideal’ state. So the sixth ray induces a *rising up* and the seventh ray a *bringing down*. In the New Age, humanity en masse will no longer be enthralled by the thoughtform of rising up to “heaven”; instead, humanity will labor to bring heaven *down* to earth. Instead of a transcendent (and often materially evasive) idealism, we will have an enlightened materialism.

The contrast between occultism and religion, as usually practiced, is also noteworthy and illuminating. Adherents to fundamentalist sixth ray religions are often avowed enemies of occultism. Occultism is thought to be ‘magic,’ and magic is thought to be antithetical to true religion. But the religion of the future will have many magical aspects, because it will be a religion based upon *invocation*—the uniting of the “high” and the “low,” the expression of spirit *through* matter. Seventh ray occultism respects the spirituality of matter; conventional sixth ray religion does not, and hence the conflict.

One very important contrast, then, between these two ray types is that seventh ray people really care about the Earth; they are “friends of the Earth”; sixth ray people, at their more fanatical moments, are likely to despise the limitation of incarnate existence. In the words of the Old Commentary (*Esoteric Psychology, Vol. I, p. 81*):

**Why do you turn your back upon the sphere of earth? Is it too small, too poor? Why kick it as a ball upon a playing field?**

The attitude of seventh ray people, then, is focused, present, and alert; there is a care for the content of immediate circumstance. Sixth ray people are frequently “spaced-out” (a very Neptunian term), and have to be “grounded.” “Grounding” is something seventh ray people do better than those upon any other ray—with the first ray of Will and Power a close second.

Part of reason that seventh ray individuals are so successful upon the physical plane is their respect for the laws of cyclicity. The physical plane is very much a “sub-lunar” realm—a realm of duality and fluctuation, with cyclic ebbs and flows. There is no possibility of *incessant* action in the world of form—at least, not without destroying the form.

Seventh ray people know this, but sixth ray people do not. Those upon the sixth ray often brutalize the form through the incessantly driving force of unrestrained desire. They force the form to keep going with no respect for alternating cycles of activity followed by cycles of rest. The “wear-out” and “burnout” factor among sixth ray people is very high; seventh ray people, realistic and obedient to the laws of form, “wear” better and last a good deal longer. Besides, they are much more at home on the physical plane. Sixth ray people (consciously or unconsciously) yearn to be elsewhere. A metaphor might describe these two orientations: imagine two submerged deep-sea divers—one with weights and one without; the one without weights (grounding) has constantly to fight floating to the surface—but, sooner or later “up he goes.” The other diver (weighted) does not feel so constantly drawn to the surface, and is able to manage his underwater tasks more efficiently and for a greater length of time.

Self-control is another area in which sixth and seventh ray people present strong contrasts. Those upon the sixth ray experience frequent loss of control as they “lose

themselves” in the enthusiasm of the moment; seventh ray people lead more well-regulated lives, subject to law and order. When sixth ray people do discipline themselves, the discipline can be very drastic and unrealistic—too much is expected of the form. Discipline becomes “Spartan” or “Martian” [especially for the (6B) type] with no particular respect for rhythm. Seventh ray discipline is sensible, moderate and well-timed, and, as can be expected, does much to keep the disciplined form healthy and stable, and, hence, coherent.

The contrast between partiality and wholeness must also be considered. Sixth ray people are often “single-issue,” “special-interest” people; seventh ray people are obliged to have concern for wholes. Sixth ray people may be so enamored of a cause that they feel justified in taking the law into their own hands, or evading the law. For them, a righteous end justifies the means. But seventh ray people realize the socially integrating purpose of law, and realize that there are few, if any, causes that justify the unilateral abrogating of the law. The seventh ray view is that “nobody is above the law.” Sixth ray people, with their devotion to causes and leaders, are liable to see some charismatic personalities as above (or more important than) the law. Even in a seventh ray hierarchy, those at all grades and stations serve the law. Seventh ray people do not confuse the person with his office. All this points out the contrast between the personalism of those upon the sixth ray, and the far greater impersonality of those upon the seventh.

The general contrast between the “new” and the “old” should also be mentioned. There are many upon the sixth ray who *cling* to the “good old days” and the “good old ways.” They are not very adaptable and feel more secure with that which is “tried and true.” The seventh ray [type (7B) particularly] is the ray intimately associated with the “new”—with innovative ways to manifest the emerging spiritual archetypes in matter and through form. Whenever a spiritual pattern emerges into form (especially one which represents the next phase of the unfolding divine Plan), it appears “new”; hence, the seventh ray (the function of which is ever to manifest emerging spiritual archetypes perfectly in form) is constantly identified with the newness of the coming civilization.

### Major Ray 6 and Ray 7 Similarities

At this time of historical/spiritual change it is natural to emphasize the contrasts between rays six and seven rather than their similarities. As previously stated, those upon both rays are very inclined to think in terms of disciplining, though their approaches are significantly different.

They also share a degree of fixity and rigidity which leads to crystallization. For the sixth ray type, it is *crystallization through unchanging orientation*; for those on the seventh ray, it is, instead, *crystallization through habituation*—the crystallization generated by routinized response. Both types may, however, become set in their ways.



Crystallization is related to conservatism, and both rays can hold the conservative position. The seventh ray is paradoxical. It is related to the new, as explained above, but also to the old. Seventh ray people are not only the innovators—they are preservers (preservers of the form, especially). Conservatives conserve; they save. There are forms from the past which are worth saving, and seventh ray people [especially type (7A)] are instrumental in saving them. Backward-looking sixth ray types are interested in preserving the old ideals and attitudes. These ideals and attitudes have, through the years, expressed themselves through certain forms, and so some sixth ray people are sentimentally attached to old forms as well. Thus, those who represent the (7A) aspect of ray seven, and a great many of those upon ray six can form a conservative alliance intent upon keeping things (as well as thoughts and feelings) “just as they used to be.”



Tapestry of the Gods  
Volume I

Section III

**Understanding Human Nature  
Through an Analysis  
of the Fivefold Human Energy System**



## Understanding Human Nature Through an Analysis of the Fivefold Human Energy System

Contemporary science understands little about the human being. Just as Aristotle and Galen (though their views prevailed for hundreds of years) described the internal anatomy and physiology of the human body in a manner that was grossly distorted and oversimplified when compared to the descriptions made possible by modern medical research, so present understanding of the totality of human nature is in its infancy. The contemporary student of esotericism, however, has been presented with a revolutionary view of the human constitution. This view, of course, is very ancient, but to the modern mind, it is *new*.

Esoteric information about the design and functioning of the human energy system is vitally important to the process of human unfoldment, but a great deal of research and experimentation is required before this information can be developed into a detailed, esoteric science comparable in practical usefulness to the exoteric sciences of modern anatomy and physiology. That development is in process. Meanwhile, the general idea of the structure and functioning of the human being which we have been given, is sufficient to rapidly accelerate the process, not only of self-understanding, but of interpersonal and group understanding.

### The Complexity of the Human Being

The functioning of the human body is incredibly complex, as any modern medical text will confirm. But, as we know, man is far more than body. The body, in fact, is the *least* important aspect of the human energy system—the aspect which is farthest removed from the essential Self. When attempting to understand the real individual, the vital (etheric) nature, the emotions, the mentality, the personal self and the spiritual Self must be recognized and studied closely. These aspects of the human being exist, according to the Ageless Wisdom, in the form of “fields,” somewhat analogous to the magnetic or electrical fields surrounding (and interpenetrating) magnetized or electrically charged objects.

A field is an area in space distinguished by a distinct kind of energy/substance. Energy/substance is often simply called *energy*. It must always be remembered, however, that energy and substance are essentially identical—physical matter being the lowest (and slowest) form of energy/substance, and (as far as humanity needs to concern itself) the atomic matter of the logoc plane being the highest and most rapid.

The distinguishing quality of each field is determined by the specific range of vibratory frequencies characterizing the energy/substance comprising that field. Each field has specific dynamics and specific functions within the human energy system of which it is an integral part. The vital/etheric field (or bio-field), the emotional, mental, personal and transpersonal fields *all* have different dynamics, functions and ranges of vibratory frequencies.

It is beyond our present ability to describe these fields specifically. Such data as the numbers, rates, colors, musical keys, as well as the chemistries and dynamisms pertaining to the specific qualities of energy/substance which comprise each field, are available only to initiate penetration and have not yet been given out. While in incarnation, we are subject to the limitations of the physical brain and it is entirely understandable that very little of the “inner man” should be available for our direct inspection. For instance, it is not possible for most of us to examine objectively the exact condition of our emotional or mental fields. While, for example, we can extend our hand, turn it this way and that, examine every feature and see it as a whole, the same is not yet possible (except in certain “altered states”) with respect to our psychological nature (i.e., our emotional and lower mental fields), and still less so with our true psyche—the higher Self, the soul.

To some extent, introspection and the processes of meditation allow us to assess the condition of mind and emotion, and to become sensitive to the “voice” or “touch” of the soul, but these approaches to our subjective condition are not the same as actually perceiving the various fields directly, objectively and simultaneously. To do so is the prerogative of high initiates or Masters; and this they do, as the Tibetan has done (cf. the personal instructions to disciples in *Discipleship in the New Age, Vols. I and II*), when attempting to reach, understand and aid their students. Average intelligent human beings, however, must, perforce, forgo the advantages of direct perception where the fields of their energy system are concerned. They can, however, understand their own “field dynamics” somewhat through the power of thought (as limited by the brain), and even though they cannot see with utter clarity and know with certainty the condition of the fields, much is still available to them. They can still make progress even without complete knowledge of these things. One day, exact descriptions of field processes will be presented and explained by the Teachers; one day, more inquirers will “see for themselves”. Meanwhile, enough can be determined to help individuals know themselves better and take the necessary steps which will lead to intelligent personality functioning under the impress of the Transpersonal Self, the soul.

### **The Fivefold Human Energy System**

Within the limitations discussed above, we will now attempt to understand, somewhat, how the five fields of the human energy system function, and how the seven energy rays qualify the functioning of each field. A complete and detailed discussion of each field

is far beyond the scope of this text. It is recommended that those wishing to pursue such study avail themselves of some of the numerous books which explore these matters in considerable depth (cf., the series on the various “bodies” by A.E. Powell). What is important, is that students arrive at a *general working knowledge* of the dynamics of each field.

One of our chief purposes as students of the seven rays (and of other important esoteric energies which condition us), is to be able to understand the *ray structure of a human being*. This means understanding the ray qualities of each of the five energy fields which are usually considered in the ray chart. To do this, one must be able to *recognize* the functioning of one field, and differentiate it from the functioning of another field. For instance, one must be able to recognize the lower mental field (the mind) at work, and know how to differentiate it from the personality field—or, recognize the functioning of the personality field, and know how to differentiate it from the transpersonal field. The first step in this necessary differentiation, is to actually *know what each field does*. The big (and simple) question, when assessing the energy system of any individual, is, “What’s going on now?”, or “What field or combination of fields are noticeably active, now?” A brief (and nontechnical) examination of the dynamics of each field will make this necessary differentiation an easier task.

### **The Five Fields of the Human Energy System**

1. The transpersonal field—the field of the soul, the spiritual Ego, or Higher Self
2. The personality field—the field of the personal ego from which originates the limited sense of “I”
3. The mental field—the mental body
4. The emotional field—the field of sentiency, the astral body
5. The bio-field—the vital/electric field, or etheric body

In the interests of completeness, it must be said that the fields of the Spiritual Triad and the Monad are both highly significant, and have their particular ray qualities which, in the last analysis, are of fundamental, differentiating importance; however, since the average intelligent aspirant or disciple has not yet taken the third initiation, and is still working upon the problem of the complete fusing of soul and personality, discussion of these higher fields will be deferred. Some speculations regarding the part they play in the practical aspects of human evolution will be offered at various points throughout the first two volumes.

### **The Five Fields and their Order of Presentation**

The occult method of developing understanding is to proceed from the general to the particular, and we will follow this format. Each field within the human energy system

affects every other field, and those fields which are ‘above’ affect, particularly, those which are ‘below.’ So we will begin with that which is (for our purposes) the center of human identity, the soul field (which emanates and is intended to express through the lower four fields), and proceed to the periphery, describing the fields which are the vehicles of the soul—the personality field (the union of the mental, emotional and bio-fields), the mental field, the emotional field and the bio-field.

It is important to remember that the fields themselves are the “matter aspect” of the human energy system. The true spiritual identity functions *through* each field, but is *not the field itself*. This is clearly and simply expressed in the kind of ancient Raja Yoga affirmations so successfully utilized by Roberto Assagioli in his “Disidentification Exercise”:

**I have a mind, but I am not that mind.  
I have emotions, but I am not those emotions.  
I have a body, but I am not that body.  
I have a personality, but I am not that personality.  
What then, am I?  
I am the Self, the Self am I.**

To this, might be added the thought:

**I have a soul field, but I am not that soul field.**

Even the soul field or transpersonal field (the field of the causal body) is only an esoteric *vehicle*, and is not the true Self. Even the Solar Angel which informs and functions through the transpersonal or causal field is *not* the true Self, though for practical purposes it can be considered and invoked as a Higher Self. The true Self (which is the one impersonal SELF) is ever elusive, and cannot be identified with any field, no matter how rarefied or attenuated its substance.



## The Ego as a Faculty within the Egoic (Transpersonal) Field

The soul (or Solar Angel) on its own plane is an entity of great spiritual development. The major concerns of that entity are quite beyond average human understanding, and are only briefly suggested in a small number of passages in the Tibetan's books. Certainly the major concerns of the Solar Angel have little to do with the development of the relatively insignificant human being which it has under 'super-vision.' The functions, operations and characteristic dynamics of the soul (or Solar Angel) as listed below concern not the soul on its own plane, but the soul as it 'turns downwards,' relating to and influencing the incarnated human being. These are descriptions of soul quality as experienced by the *incarnated human soul*—which, itself, is what might be called an 'immersed emanation' of the human Monad. From one important point of view, the distinctive consciousness of the Solar Angel, the personality and the three personality vehicles may *all* be considered *faculties* of the Monad. Even though, essentially, the Solar Angel is *not the human Monad*, during the period of their aeonian cooperation that Angel seems to function as a Monadic faculty or extension.

Our terminology for describing the relation between the Solar Angel, the causal body, the Monad and the incarnated human soul is extremely inadequate. The word "soul" is used generally to signify the Solar Angel, the causal body, and even the incarnated human soul. Confusion can easily result. In attempting to achieve clarity on these matters, it is constantly necessary to bear in mind the essential difference between the Solar Angel and the human Monad.

The Solar Angel is an advanced entity which, through "ceaseless persevering devotion," is serving the human Monad. Human evolution as we now know it, is a cooperative enterprise between two great entities (a Solar Angel and a human Monad), but this cooperation demands such 'esoteric intimacy' that the Solar Angel and what might be called the 'middle point of projection of the human Monad resident within the causal body' are frequently confused. Further, the Solar Angel is not the causal field, but rather the creator and 'embodier' of the causal field. The essential human being (emanated from the human Monad, and existing in various descending stages of 'immersion in substance') *utilizes* the causal field, and, at that middle level (i.e., the casual field), *seems* to fuse with the supervisory Solar Angel; but the human being (who is, essentially, the Monad) is really *not* the Solar Angel, even when, between incarnations, human consciousness returns to the domain of the causal field, which is also the domain to which the Solar Angel has temporarily (for the duration of human evolution) related itself. It is clear why the Tibetan, more than once, has referred to the "Mystery of the Solar Angels."

For practical purposes it is enough to know that there is such a high entity who (whether the human unit is conscious of its presence or not) works in the closest cooperation with that human unit. That entity can be invoked as the Higher Self, and this invocation

promotes the fusion of two aspects of the essential human being (the Monad): 1) that aspect which is deeply immersed in the kind of form which is called personality, and 2) that aspect which is immersed in that kind of form which is called the causal field. The Solar Angel or Higher Self brings the lowest and middle aspects of the human being together, and prepares the way for their later fusion (in full consciousness) with the highest or strictly Monadic aspect.

### **Some Key Functions, Operations and Characteristic Dynamics of the Ego as a Faculty within the Transpersonal Field**

The kind of influence emanating from the causal field is qualified by the seven ray energies. The incarnated human soul is affected in seven different ways, depending upon the ray quality of the causal field (or is it the ray quality of the Solar Angel?—an abstruse point needing much research and eventual clarification). The seven ways in which the incarnated human soul within the personality feels the difficult-to-distinguish, combined influence of the Solar Angel and causal field (which combination we simply call “soul”) will now be listed.

Though this list is woefully incomplete, it contains some of the most important ways to *recognize* the influence of the soul as it affects the spiritual growth and development of the human being. The human energy system is complex. Many things are happening simultaneously, and many qualities are vying for expression. We want to understand how we can recognize which of these many energies are *soul energies*.

In order better to recognize soul dynamics in everyday life, let us (for practical and psychological purposes) consider the soul or Ego as the:

1. Source of one’s greatest contribution in service—one’s true vocation.
2. Source of one’s selflessness and altruism.
3. Source of one’s true conscience.
4. Source of one’s most joyous activity.
5. Source of one’s greatest sense of meaningfulness.
6. Source of one’s sense of the sacred.
7. Source of one’s “heart’s desire.”

### **Commentary**

**1. Source of one’s greatest contribution in service—one’s true vocation:** We serve best by being who we really are. For all practical purposes, we are *souls*. The soul is our ‘*quint-essence*’ (literally, our ‘fifth essence’ or the fifth principle) and its quality is the most important and most permanent aspect of our energy system (at least until the Monad comes into full sway at a later point in evolution).

The inner worlds and the entities who populate them are highly organized. Each entity belongs to a specific group, and that group to a larger group, ad infinitum. Each of these groups has its dominant qualities. Upon the inner planes, as upon the outer, *quality determines function*. The way any entity fulfills its divinely appointed *function* within the larger whole is to express its *quality* fully, lovingly and intelligently on the planes below its ‘level of residence.’

The spiritual entity known as the soul has a specific, dominant function determined both by 1) the qualities and functions of the inner groups with which the soul may be affiliated, and 2) by the unique energy pattern which qualifies and conditions the soul. By fulfilling and expressing this dominant function, the soul fulfills its specific part in the Divine Plan, and thus makes its greatest possible contribution in service.

The four-fold personality nature, too, has its qualities, and these must be considered as subqualities of the essential soul quality. Personality is important, but it is not “of the essence.” The very *best* that each individual can offer is his essential Self, and that Self is, for practical purposes, his soul. Soul expression is not only the greatest possible contribution, *it is service itself*.

Full expression of soul and true vocation are also synonymous. People who struggle to find their true vocation are really struggling to find their soul quality and express it. A person may make many valuable contributions, and follow a number of interesting vocations; these may or may not be in full alignment with the essential quality of his soul. If they are not, the contribution, while useful, will not be directly aligned with the Divine Plan. The task of the esoteric psychologist is to help the person discover *that one contribution which is utterly inherent in his higher nature*—that one vocation which is truly his “higher calling.”

**2. Source of one’s selflessness and altruism:** Under the influence of the soul, the heart center is opened, and one experiences the impulse to *give*; other people (“altrui” in French) become more important than oneself. This is altruism.

The personality is very resistant to altruistic impulses. Ultimately, it seeks to avoid “losing itself.” The soul, on the other hand, seeks to ‘give itself away.’ Soul-inspired consciousness realizes that it must “lose itself to find itself.”

The soul’s radiant, outgoing approach to *others* is a reflection of its sense of unity. The soul does *not* suffer from the limitations of what has been called the “skin-encapsulated ego,” and feels itself “at-one” with all souls. Those *others* are realized to be an integral part of itself. The soul is essentially *group conscious*, and its impulses always tend to weld the individual more firmly into the group—especially if the group is subjective or is ‘upwardly rooted’ in spirituality.

Selfishness is deep-seated and hard to overcome; it cannot be overcome from within the personality. The personal consciousness, once it begins to establish contact with the

soul, will begin to experience waves of altruistic impulses overcoming entrenched self-concern. At length, these waves wash selfishness away.

**3. Source of one's true conscience and guidance:** The voice of the soul is the voice of the true conscience—not that conscience which is the voice of the internalized standards of society, known in Freudian terminology as the “super-ego.” The soul possesses the wisdom of aeons and knows the Divine Plan, and the part to be played in that Plan by the developing human being for whose aeonian unfoldment it has made itself responsible. Knowing the future as well as the past, the soul monitors behavior and directs activity—for the most part, generally and subtly. It is the soul's task to ensure (within certain limits) that its personality conforms to the intended design. The soul may be nowhere nearly as interested in the details of personality life as many spiritually inclined people like to think, but it does seem to engineer certain “mid-course corrections” for the personality, in order to help it stay on track and true to soul-intended pattern. That voice which corrects personality missteps, points out omissions as well as commissions, and, in general, indicates proper direction, is the voice of the true conscience and is impelled from soul levels.

From the personality point of view, life can seem bewildering and choices confusing. The personality, left to its own devices, is quite blind—blind to deeper issues and ultimate destinations. Sensitive people always remain alert for the guiding, directing indication; but how to recognize the *true indication*, when there are so many? In the following manner: the soul will speak with reference to the Divine Plan, and though its counsel may *seem* personal, it will not be so in reality, but will be aimed at fitting the individual for activities of larger-than-personal scope.

**4. Source of one's most joyous activity:** The expression of soul quality is sheer joy. There are many activities which can be reasonably enjoyable, but few are a source of such irrepressible joy that they could be continued indefinitely with unabated enthusiasm. Soul-inspired activities are like that. Those activities in which one is ever eager to invest oneself, “heart and soul,” are inspired from the level of the Transpersonal Self, and are recognized as unique. It is the soul's will to express through personality. This it seeks to do, even as the personality, from its own limited point of view, is searching for that limited pursuit which (so it believes) will make it truly happy. When the two quests connect, the individual finds his *true vocation*, and a flowing source of strength enabling him to express himself continuously (and joyously) within that particular vocation.

There are many terms describing the finding of a soul-inspired line of activity. In one such, an individual is described as being “in his element.” This phrase suggests the existence of a *diversity* of elements or qualities, *one* of which is revealed as the individual's *own* when, at last, he “finds himself.” When this occurs, the usual resistances and frictions inhibiting joyous self-expression are eliminated, and “things really start to flow.”

As esoteric psychologists observe people to detect signs of the soul-in-action, they should note especially those activities which are performed joyously, naturally, zestfully, untiringly and unselfishly. These will be activities performed for their own sake, the prime reward of which is the doing. Personally inspired activities reinforce the personality center, and are generally performed with mixed motives, for they bring some personality reward. Soul-inspired activities may, incidentally, bring personality reward, but this is far from their main purpose. The consciousness of the doer is entirely upon the activity, and, interestingly, the sense of a separate personal center is temporarily lost during the doing. In other words, the doing is so pleasurable that one “loses oneself” in the activity. All soul activities contribute to the loss of self (in the lower sense), for the personal lower ego loses strength and, eventually, identity when the “feeding power” of the attention is directed elsewhere. The obtruding self always kills pure joy; in soul activities there is no obtruding self—and all is joy.

**5. Source of one’s greatest sense of meaningfulness:** When the personal consciousness is connected to a vision of the Plan or of the greater Whole, and sees where it fits into that larger picture, life takes on *meaning*. Meaning is created when any part is properly related to its whole. The personality’s vision is always partial; the soul’s vision is vast. As the love and wisdom of the soul infiltrate the personal consciousness, the common things of life are seen in a new and *meaningful* light. Something “beyond the ordinary” is indicated. Nothing in the personality life remains unrelated to a larger, broader purpose. Everything is seen to have its place within the “scheme of things.” Nothing appears irrelevant.

People endow their experience with meaning according to the particular ray quality of their soul. The soul’s ray quality determines the manner in which they “make sense of things.” There will be seven different “frames of reference” by means of which people organize their world view. For instance, as a generalization, some people may interpret (or “frame”) all their experience in terms of beauty, others in terms of the scientific quest for knowledge, still others, in terms of power and law, and so forth for the remaining ray influences. No one framework is all inclusive; each framework is indicative of the particular ray ‘coloration’ of soul.

In general then, soul influence bestows meaning, and the particular ray quality of the soul (as it impresses the incarnated soul within the personality) determines the nature of the world view through which meaning will be realized. From a clear and simplistic point of view, the esoteric psychologist searching for the influence of the soul in personal life may simply inquire, “What do you find most meaningful?”

**6. Source of one’s sense of the sacred:** The sacred is not necessarily the “religious,” or even what is normally called “spiritual.” For those who are gradually developing soul infusion, however, there are certain activities, certain contacts, certain people or places which are intensely *special*—endowed with what might be called an ‘aura of sanctity.’ Such experiences are sacred, numinous, touched with the “sense sublime of something

far more deeply interfused”; they lead to a growing identification with the divine wholeness, or “holiness.” When the soul field is manifesting powerfully in the personal life, and when soul-inspired activities are being pursued, the sense of the sacred will be almost palpable, pervading all that is being done. The esoteric psychologist seeking the soul within an individual, must be sensitive and alert to the particular quality of that which inspires a sense of the sublime. What an individual values as sacred is a key to the quality of his soul.

**7. Source of one’s “heart’s desire”:** The deep desire of the heart is a reflection of the will of the soul. There are many lesser desires, and the entire story of human evolution can be seen as the relinquishing of lower desire in favor of progressively higher desires. But there is something at the root of all individuals which is their motivating power, the real reason they have “taken incarnation.” It is that which inspires them, and which is “closest to their heart.” Indeed, the soul lies at “the heart of the matter.”

Often the influence of the soul seems difficult to discern, obscured by many competing energies and impulses. But finding the soul is as simple as “going straight to the heart.” There, can be found the stream of purest desire longing to be actualized. Despite the many frustrations caused by conditions and circumstance, the “heart’s desire” patiently awaits its day of fulfillment. When people are asked to reveal the deepest desire of their heart (especially during the later stages of evolution, when the heart center is more fully developed), that desire will reveal the soul. The words “heart’s desire” are almost mantric; rarely do they fail to evoke that which is most sacred and most essential to the individual.

## The Personality Faculty within the Personality Field

Within the teaching of esotericism, the personality occupies an ambiguous place, for it is both valued and depreciated. From one point of view it is the soul's most valuable instrument of expression, comprising as it does a synthesis of the three lower fields—the mental, emotional and etheric-physical fields; from another point of view, it is the soul's primary opposition, preventing, blocking or distorting soul expression within the three worlds of human evolution.

It is important for the esoteric psychologist to be conversant with both roles played by the personality, consequently, both positive and negative personality traits will be presented and discussed.

It must here be remembered that, just as all people do not express themselves as souls, because the alignment between soul and personality has not been achieved, so, not all people are personalities. Unless the three lower vehicles or fields have been successfully integrated, and can perform simultaneously with efficiency, it is not technically correct to describe the human being in question as a *personality*. However, even prior to the time of complete personality integration, temporary moments of integration begin to occur; at such times one can observe “personality” in action, and can detect the ray quality which will eventually manifest with relative consistency once the fusion of mind, emotions and the etheric-physical nature is an irrevocably accomplished fact.

It must also be remembered, though it is difficult to apprehend, that *a faculty is not a field*. The faculty of mind is not the mental field; sentiency is not the emotional field; and the power to act upon the etheric-physical plane is not the etheric-physical field. Nor is the combined power to be a thinking, feeling, acting personality the same as the integrated fields through which this personality functions. *All faculties are inherent in the man himself*. This means, ultimately, that faculties are inherent in the Monad and are projected by the Monad into the various states of ‘immersion.’ (For instance, the faculties of atma, buddhi and manas are projected into the fields of the Spiritual Triad—this is the first state of immersion; the projection of the spiritual will, spiritual love and spiritual mind into the causal field represent the second and denser state of immersion; and the further projection or attenuation of will, love and mind in each of the personality vehicles, in descending order, represent progressively denser states of immersion.)

Faculties need fields through which to manifest, but they are *not* the medium of manifestation. When one considers the foundational trinity of *subject, object* and the *relation between*, then the *subject* is the man himself (the Monad in various states of projection and immersion), the identity which never changes no matter what the form through which it appears; the *object* is the field through which the subject manifests; and

the *relation between* is the power or faculty by means of which the subject manifests in a particular field or vibratory environment.

Our language is not very exact when it comes to making these distinctions, and for purposes of explanation, one cannot forever be distinguishing, for instance, between the *personality* as a faculty or power of the essential man, and the *personality field* through which the essential man manifests by means of that faculty. Nevertheless, in the interests of accuracy, it is an important distinction to bear in mind.

## **Some Key Functions, Operations and Characteristic Dynamics of the Personality as a Faculty within the Personality Field**

### **Positive Personality Dynamics**

**Considering the Personality as the:**

1. Primary instrument for expressing the soul or Ego within the three worlds of human evolution.
2. Primary means (and result) of integrating the mental, sentient and etheric-physical fields.
3. Primary means of coordinating and directing physical plane activity.
4. Primary means of establishing the identity of the lower ego, or personal identity.
5. Primary means of establishing genuine self-reliance, distinction from the mass, and originality.
6. Primary means of establishing the preliminary vocation.

### **Commentary on Positive Personality Dynamics**

**1. Primary means of expressing soul or Ego within the three worlds of human evolution:** The soul needs the personality. This is often forgotten by spiritually inclined students who think that to live as a soul (or Ego) one must despise or, at least, ignore the personality. If we were disembodied souls, such might be the case, but we are souls in manifestation, and our purpose is to express the inherent pattern of the soul in the three lower worlds of manifestation—the mental, emotional and etheric-physical planes of vibration. The personality field (considered as a totality) is our only available means for this expression.

There are numerous definitions of personality. From the point of view of the Ageless Wisdom, the personality field is comprised of the union of the three lower fields—the mental, sentient and bio-fields. Just as the vehicles or fields through which are expressed the lower mental faculty, the sentient faculty and the faculty of etheric-physical sensation are, in fact, *elementals* (involutionary lives or entities swept into the service



of the soul), so the vehicle for personality consciousness is also an elemental life which embraces the lesser three vehicles or fields. Because involuntary lives blindly seek to *involve* themselves ever more deeply in matter, their ‘instincts’ run counter to that of the essential human being (the soul in incarnation) for whom they serve as the outer (though living) garment. This fact is the cause of the initial and natural antagonism between the evolving human unit and his involuntary vehicles or fields.

The more sensitive and responsive the personality field is to the soul, the more successfully the soul can express itself within the three worlds. The entire theme of evolution deals with the aeonian preparation of the three personal fields, and finally, of the integrated personality field as a whole, in preparation for its fusion with (and absorption into) the soul field. This fusion is known in religious terminology as the “Transfiguration,” and when it is complete, the personality field has become a perfected means of expression for the soul, the Ego, the Transpersonal Self.

**2. Primary means (and result) of integrating the mental, sentient and etheric-physical fields:** The personality field only emerges into prominence when there is a high level of coordination among the three lower fields. This coordination means that these fields can “act as one.” The human being can then think, feel and act simultaneously and effectively. In the Ageless Wisdom, this state is called *personality integration*; colloquially, it is called “getting one’s act together.” The growing personal consciousness within the personality field is the faculty or power which *enforces* the integration.

Before personality integration is achieved there is struggle (even warfare) among three aspects of the personality—not to mention division and conflict *within* the various personality fields themselves. However, personality is endowed with what might be called ‘the centralizing force of selfhood,’ and because of its intensifying sense of being a distinct and separate self needing self-expression, it disciplines and coordinates the lower vehicles, compelling them to function as one, thus serving the objectives of the integrated lower self.

The energy of the personality becomes more dominant than any of the three lower energies. These three are made subservient, and must acquiesce or harmonize with the energy exerted from the personality center. The particular dynamics of this process depend upon the particular ray energy of the personality, and with the astrological factors which are associated with the personality—especially the Sun sign.

**3. Primary means of coordinating and directing physical plane activity:** From one point of view, personalities are *effective* human beings; they are people who “stand out” and who make a difference. The personality is the third aspect within the trinity of “periodic vehicles”—Monad, soul and personality. It is, therefore, related to matter, which is the third aspect in the trinity—spirit, soul, matter. In the lower three worlds, the matter aspect is most related to the physical plane, and so is personality (just as soul is related to the sentient field, and the Monad to the mental field). The natural field of

application for the personality as a whole is the concrete, physical plane. For long ages the human being is not especially intelligent or effective in his approach to this dense physical world. During the stage in which the personality becomes an integrated whole, all this is changed. The personality “takes charge;” it becomes a directing and self-directing agency. It bends circumstances to its will and its focused desires; its particular method for doing so, again, will depend upon the ray and astrological energies which condition it.

**4. Primary means of establishing the identity of the lower ego, or centralized identity:** Centralized identity is the key to understanding personality consciousness. “Personality” is a force which characterizes the human entity who has been transformed from a member of the mass into a distinct person. From indistinctness to distinctness; from being very much like all the others, to being “one of a kind;” from being just a “nobody” to being “somebody;” from usualness to unusualness, and from ordinariness to uniqueness; this is what it means to emerge upon the “stage of life” as a personality. No longer simply a member of nation, tribe, family, class, profession, etc., a personality stands at the center of its world, possessed of an inalienable identity.

What passes for personal consciousness prior to the stage of personality integration is very diffused. The sense of self, of ego (small “e”), is amorphous. The attention of the human entity is randomly focused at various points within the three personality vehicles—mental, emotional and physical, but the distinct sense of *center* is missing. Personality, however, is a centralizing force. It refers all experience (internal and external) to the *centralized point of selfhood*, an “I”—illusory though this “I” may be in an ultimate sense.

The intensifying act of centralization brings with it power, effectiveness and recognition. Personal selfhood means focus; focus means efficiency. Once the personal ego is well-established as the seemingly permanent center of identity, it does all it can to perpetuate that center.

Dangerous though the stage of personality emphasis may be when prolonged, it is entirely necessary. The soul needs the personality, and only an integrated personality can express the soul to any degree of adequacy.

**5. Primary means of establishing genuine self-reliance, distinction from the mass, and originality:** Before the human consciousness finds its center as a person, it attaches itself to many people, many things, and many parts of its own energy system. It is in a condition of dependence, reliance and imitativeness. It leans on others (consciously or unconsciously) and has “nothing of its very own” (so it often thinks) to offer. An entity in this immature condition cannot enter into conscious cooperation with the soul or Transpersonal Self.

Personality integration must precede soul infusion. The centralizing force of personality enables the human entity manifesting in the three worlds to become self-reliant, and

to see itself as a distinct and independent point of consciousness and power, a point of origin, and thus (despite limitations) a point of *originality*. A personality wants and is able to do things *its own way*— because, it recognizes that, at last, it *has* a way. A personality can “do its own thing,” because its separation and distinction from the mass has given it something *all its own*.

In a state of pre-integrated dependency one cannot begin thinking for oneself; one will not consider oneself a source. But a personality can and will. To a man deeply involved in the state of personality, the self becomes the most important reference point. Whatever arises within that self becomes valued for that very reason. The will of that self, its desires, its urges, its plans, its intentions all receive priority. Personality is, therefore, a *necessary state of limited individuality* which prepares the incarnated soul for fusion with the soul itself—the real Individual.

**6. Primary means of establishing the preliminary vocation:** Under the force of personality, we emerge into recognition; we are noticed for what we are; we do something that others can “count upon;” we achieve a preliminary distinction. We find our first vocation, our first “calling” and “make our way in the world.” A mere job is not a vocation. Personalities are, to use the psychological term, “individualized,” and they do (or strive to do) something in the world that *suits them*. Ordinary jobs are like slots into which standardized parts (and standardized people) can fit. Personalities (when expressing their true pattern) have distinctness, and they do not fit the established molds. Even when forced to “take a job,” they bring something of their own to it—something to express their growing individuality.

Even when a vocation is found which suits the personality (and even though the success be great), it is not usually the one which suits the soul. Crisis ensues, and the powerful personality is weaned from its attractions to particular activities and forms of expression, while being spiritually compelled to serve the *calling* of the soul—the true vocation. Nevertheless, early or preliminary vocation (if truly worthy of the term “vocation”) is usually dictated by the energy pattern of the personality. Through the use of personality energy we “carve out a niche for ourselves” rather than forcing ourselves to fit into one.

## Negative Personality Dynamics

### Considering the Personality as the:

1. Primary means of standing in the way of the Higher Self.
2. Primary means of evading or failing to respond to the “higher calling.”
3. Primary means of limiting expansion and refusing to grow.
4. Primary means of expressing selfishness and separateness.
5. Primary means of self-centering and self-referencing.

## Commentary on Negative Personality Dynamics

**1. Primary means of standing in the way of the Higher Self:** Personality can be opaque or translucent. When translucent, it is the valued instrument of the soul, faithfully transmitting soul light into the three lower worlds. When opaque, it blocks the light of the soul. As personalities, we often *stand in our own light*—for we are also souls.

The soul and personality are another of the many “pairs of opposites.” Until they are reconciled to each other, they have fundamentally different motives. Regardless of ray, the essential nature of the soul is love; that of the personality is intelligence—again, regardless of ray. The soul is fundamentally altruistic; the personality—fundamentally selfish. If the personality is allowed to proceed in an unbridled, undisciplined manner it will reinforce itself as a center, and prevent consciousness from achieving the decentralized attitude of the loving soul. In fact, the undisciplined personality, “full of itself,” and standing in its own light, will utterly *fail to see* (sense or hear) the soul. The personality becomes so focused upon itself as the sole point of reference for all experience, that the ‘eye of consciousness’ becomes inflexibly focused on a field confined by selfhood—the personality field.

**2. Primary means of evading the “higher calling:”** The soul calls to the personality. The “voice of the soul” is not only heard as a voice, but it manifests as special attractions and interests, and as special circumstances and opportunities which present themselves to the personal consciousness. However, it is possible for the personality *not* to hear, see or recognize divine urges. *Personality preoccupation* deflects the ‘divine intrusion’ of the soul.

It might seem that the influence of the soul, promising as it does a fuller life, would be eagerly welcomed by the personal consciousness. But there is a phenomenon called the “repression of the sublime” (paralleling the better known repression of unacceptable, disreputable impulses). Higher impulses, too, are (quite unconsciously) refused recognition, just as the lower. Both, after all, are disruptive to the psychological comfort of the personal ego; the human tendency to inertia and to the preservation of comfort is great. In other words, the will and purpose of the soul may have a hard time “getting through.”

The personality is that particular force, which, more than others, renders the consciousness unresponsive to the voice of the soul. Personality, having established itself as the *center* of consciousness, does not want to relinquish that position. Personality consumes the time and attention which otherwise might be given to soul recognition. Many are the strategies of the personality to ignore, deflect, evade, distort, or render ineffectual the “higher calling.” It must be remembered that such ‘evasive maneuvers’ are emanating from an involutory, elemental life-form intent upon ‘burrowing’ ever deeper into matter. St. Paul recognized that he was at *war* with his “members” (the

elemental aspects of his energy system)—and it is a war to the death (hopefully, the symbolic “death” of the elementals).

The personality elementals are creatures of habit, and they are instinctually disinclined to change their ways. Under the regime of the soul, their orientation would be reversed, and a new program of action would be imposed upon them. This, they naturally (though not consciously) resist. Spiritual training means, initially, the training of the elemental lives so they will serve, and not reject, the design of the soul. Each of these elemental lives is characterized by a certain ray quality. *The nature of the ray determines the nature of the resistance*, and the nature of the training to be instituted in order to master wayward elemental impulses.

**3. Primary means of limiting expansion and refusing to grow:** The personality, according to the Ageless Wisdom, is the chief of the “lunar lords”—i.e., the lunar elemental lives comprising the human energy system. The lunar influence (related as it is to the influence of Saturn) contributes to repetition and crystallization. Once the personality is formed, and establishes its “ways,” it progressively tends to get *set* in those ways. In psychology this is called the preservation of ego structure. The defensive ramparts of the ego are meant to guarantee the survival of the very limited personal identity. At all costs, the “I” (as it thinks and feels itself to be) wants to survive.

The soul with its greater vision, however, realizes that growth is endless, expansion (under the law) inevitable. Soul impulses promote growth, and a relinquishing of old boundaries. The personal ego, fearing its own annihilation (and the fear is justified), resists the entry of those impulses which will alter self-conception. People define themselves carefully so that they may feel secure. That pseudo-security is bought at a great price. After a well-defined ego structure is in place, the personal ego wants it to stay that way. To this lower ego, continual ‘self-redefinition’ is psychologically painful—but under the relentless infusion of soul energy, the redefinition of personal identity is “the only way to go” and ‘the only way to grow.’ Personality is that intractable force which does all it can to retain its present structure, preferring the psychological security of well-defined boundaries to the adventure of continuous, soul-impelled transformation.

**4. Primary means of expressing selfishness and separateness:** Man is two beings—one of them selfish, the other selfless. It is impossible to escape the dynamic of SELF; the entire theme of life is the Higher Self (and, ultimately, the ONE SELF). But will self be large or small? Will the Higher Self (and, eventually, the ONE SELF) be realized, or will identification with one particular little self (or worse, a series of identifications with many fragmentary, partial, ‘subpersonal’ selves—i.e., “subpersonalities”) supplant the great and possible divine identification? *Selfishness is a reduction of the sense of Self.* A selfish person has chosen less instead of more—a little self instead of a greater.

The personality, we know, tries to keep things small (regardless of the commonly-found tendency to personality inflation and grandiosity; such aberrations are still small). The uninspired personality will always choose the part instead of the whole. Selfishness is the mistaken identification of consciousness with the part, and its attempt to maintain that misidentification at all costs—the main cost being separation from all the other parts.

The term “skin-encapsulated ego” has recently become popular in New Age circles. This is a good image for the self-concept of the selfish person. Implied in this image are limitation and separateness. The unspiritualized personality will do whatever it can to keep its definition of itself ‘local’—i.e., within the boundaries of its own lunar nature. The natural, spiritual connection of the soul to all other beings is not experienced.

The strategies for ‘personal localization’ (selfishness and separateness) will vary according to the ray of the personality. There are many ways to refer continuously to the limited self, and to maintain the gulf between oneself and others. These ray methods will be explored in the next section of the book.

**5. Primary means of self-centering and self-referencing:** The unenlightened personality keeps its eyes upon itself; the soul sees itself in all other selves. Because of the force of the personality, consciousness fails to achieve ‘escape velocity,’ and is kept ‘localized.’ It may wish to reach out to wider identification, but it is always recaptured by the gravitational pull of the personal center, and brought back to that center. When the personality is strong and unspiritualized, the “I” becomes inescapable. The Tibetan was prompted to write to one of his students, “Never for a moment do you forget yourself.” It is the inclination of the personality to ensure that the consciousness, in fact, *never forgets*. Self-forgetfulness is of the soul, which is characterized by an attitude of decentralization (or ‘multi-centralization’—the discovery of oneself in many other selves); a numbing, spiritually-stifling remembrance of the ‘I-center’ is the way of the personality.

## **The Concrete Mental Faculty within the Lower Mental Field**

Elaborate studies of mental functioning have been undertaken for years by experts in the field, yet no true consensus exists as to the true nature of the mind. Is it an epiphenomenon of brain physiology? Or is it a faculty or principle, the existence of which is independent of (though interactive with) the substance of the brain? The occult point of view is more in accordance with the latter perspective, and stresses the concept of “mind over matter.” Occultism proposes that the concrete mental faculty, as it works within the substance of the mental field, initiates what might be called certain ‘modes of motion’ which, in their aggregate can be recognized as familiar mental processes. These processes are reflected in brain processes, and hence, the opportunity for confusion.

The following approach to understanding the mind will be cognitive and psychological rather than physiological. Those who have studied the mind in this way have isolated a number of mental functions, some of which have been listed and described in this chapter. The lists and descriptions are far from exhaustive; rather, they are meant to bring to the student’s attention a few of the more important and recognizable of the many functions. It is of the utmost importance that students examine the functioning of their mind introspectively and as objectively as possible, attempting to recognize the various mental faculties at work.

### **Some Key Functions, Operations and Characteristic Dynamics of the Concrete Mental Faculty within the Lower Mental Field**

1. Creating thoughtforms
2. Power of thought fixation
3. Concentration
4. Analysis
5. Synthesis
6. Association, aggregation, sorting
7. Comparison and contrast
8. Deduction and induction
9. Correlation
10. Detection of causes and effects
11. Manipulation, arrangement, combination
12. Generalization and particularization
13. Creative visualization
14. ‘Signation’ and labeling
15. Symbolization
16. Memory
17. Intuition

## Commentary

**1. Creating thoughtforms:** One of the key functions of the mind is to formulate thought. When vibrations from the three lower worlds impact the mental field, mental substance configures itself into various “forms” which correspond to the nature of the vibrations. These mental configurations have visual, auditory, tactile, and even olfactory and gustatory qualities. They are not thoughts so much as the “raw material” of thought—the contents of the mental field stored within the mental field as memories.

During the early phases of evolution, there is very little conscious thought. The soul-in-incarnation is not focused within the mental field. This means that although the mental field has received many impressions (especially from the three worlds), and is filled with many memories, the field is, for the most part, a passive receptor; the creative faculty by means of which the soul-in-incarnation consciously *manipulates* the configurations caused by the impressions is dormant.

When the identity (or soul-in-incarnation) begins to function consciously in the mental field, it begins arranging and rearranging (manipulating) stored configurations (memories), selecting various contents of the mental field and combining them, welding or *fixing* them into new configurations or forms of thought—i.e., *thought-forms*. Such configurations are *internally produced* by the creative faculty of the mind, and are not simply the reflexive response of the mental field to impression. The substance of the mental field always retains its tendency to configure itself in response to impression; this, however, is an automatic, unconscious response and not a creative activity of the mental faculty. The mental faculty has the power to deliberately, ‘willfully,’ create new combinations from existing configurations. In one respect, we are pointing out the distinction between unconscious and conscious (hence creative) thoughtform building.

**2. Power of thought fixation:** The mind is the repository of countless impressions; it keeps a record of them all. The “mind-stuff” (the substance of the mental field) is in continuous flux, as are the memories, and innumerable forms of thought resident within the mental field. To create a new thoughtform, aspects of a number of already established thoughtforms have to be assembled and *held together*. The mind applies the *power of fixation* to the contents of a thoughtform in order to stabilize it and give it coherent endurance. Concentration, clear mental focus and repetition are the mental faculties which contribute to successful fixation.

**3. Concentration:** Within the mental field are diverse thoughts. The mind has the power to focus upon any of these thoughts to the exclusion of any other. The ‘thought-in-focus’ becomes the *center* of the field of ‘mental vision.’ Concentration is related to the power of fixation; through the faculty of concentration the thinker establishes a well-defined center within his field of thought and holds the mental ‘gaze’ (the



attention) fixed upon that center. Concentration brings heightened awareness and subsequent revelation.

**4. Analysis:** This is one of the most characteristic functions of the lower mind. An analysis of the word “analysis” reveals its origin in the Greek word “analyein” (to break up); “lyein” means “to loosen.” Analysis is a faculty which *divides* the object of the mind’s attention into smaller and smaller parts in the attempt to understand the relationship of the parts to the whole and the interrelationship of the parts to themselves. The goal of analysis is *clear separation*—a clarification of the boundaries of the “thing” (the “thing” being an isolated object of perception or apperception). Without analysis there is *confusion*—a promiscuous fusing of one thing with another making it difficult or impossible to discriminate one thing from another. Ideally, analysis brings real differences to light.

**5. Synthesis:** An analysis of the word “synthesis” shows that it derives from the Greek word “syntithenai” (to put together). If the process of analysis takes things apart, synthesis puts them together. Synthesis is a fusing process which relates, links or binds one thing to another. Analysis is based upon recognizing or creating separation between things; synthesis is based upon overcoming separation and recognizing the unity of things. After clarity has been achieved through analysis, wholeness is restored through synthesis.

**6. Association, aggregation, sorting, classification:** The innumerable contents of the mental field (memories, current thoughts, unformulated impressions, vibratory potentials) are not devoid of an instinctual organizing principle. “Like” tends to associate with “like.” Within the mental field, mental contents which are characterized by similarity of vibration, tend to aggregate. Such similar contents are automatically sorted and stored with each other in “chains of association.”

An example of such a chain of association would be the series of thoughts: water, rain, tears, bathing, purification, ocean, nirvana, etc. All these terms have a logical link to one another; they share a resonance of meaning and are not casually or accidentally associated. Associations, however, can also be *casual* or *accidental*, with the associated thoughts organized around a strong impression, but having no essential similarities of quality. An example of such an “accidental association” might be: brakes, green light, dog, grief, etc. These thoughts or memories are *situationally* rather than *logically* related. An associative chain of this nature might occur if, for instance, a driver, doing everything he could to apply his brakes, could not help but hit a dog which ran in front of his car—the accident occurring on a green light, and causing him much remorse. Such an experience would generate a strong emotional charge which would create a bond of association between otherwise unrelated thought contents. Although each of the series of thoughts has no logical connection with any of the others, they would be welded together by the binding power of *shock*. In either case (whether of natural or

accidental association), any one thought in the chain of association might trigger all or any of the others.

Thus, within the mental field, it is natural for certain thoughts to be associated with each other automatically and unconsciously. The mind, however, is also equipped with the faculty of associating or (more properly) *classifying* thoughts consciously and deliberately. When utilizing this faculty, the thinker within the field of thought consciously classifies various mental contents on the basis of their similarities and differences (with the natural, automatic and unconscious ‘filing system’ of the mind assisting in the process). The faculty of mental organization (classifying, sorting and arranging in categories) requires much discipline and a sustained point of mental tension. The automatic and instinctive, associative tendency of the mind, requires no such tension or attention.

There is also what might be called the ‘faculty of *conscious free association*,’ in which the automatic associative processes of the mental field are allowed to proceed freely (observed by the watching consciousness), without any conscious constraints or enforced categorization of mental contents. Certain psychotherapeutic techniques, such as the Jüngian technique of “active imagination,” are based upon conscious free association.

**7. Comparison and contrast:** In the process of classification, it is necessary to determine which mental contents should be classified in the same categories. The mind’s ability to compare and contrast is very useful in this regard.

In the process of comparing and contrasting, two mental contents are held side-by-side, in the “mind’s eye,” in order to note similarities and differences. By comparing and contrasting, lines of relationship and points of distinction are noted, and proper classification can follow.

The process of comparing and contrasting always begins with at least *two* objects of mental attention. Analysis can begin simply with *one* such object, which is then subdivided and seen, consequently, as an increasing number of smaller objects. Intrinsically, comparing and contrasting are methods of recognizing and evaluating the relationship *between* things. Analysis is a method of recognizing and evaluating relationship *within* a thing itself, but almost inevitably, as analysis proceeds, the faculty of comparing and contrasting is utilized.

It should be said that such mental faculties as comparison, contrast, analysis, classification, etc., rarely occur alone and unrelated to each other. These faculties are all interdependent and complementary.

**8. Deduction and induction:** The mind is intended to be an organ of revelation. Different thoughts have differing power to reveal. Some thoughts carry great light;

some do not. Deduction and induction are mental paths to increased light (at least, ideally).

By the power of deduction, the thinker begins with a general principle or premise, and creates a chain of thoughts (in which each thought must *necessarily* follow upon the preceding) leading to more specific, concrete thoughts which are called conclusions. By the power of induction, the thinker assembles specific data, and then creates a chain of thoughts (each of which, again, must follow upon the preceding) leading to more general, abstract thoughts, and, finally, to the supposition of a general principle or premise which can account, logically, for the data which was used as a point of departure for the inductive process. Deduction *leads away* from a premise and is a method of determining *effects*, whereas induction *leads towards* a premise, and is a method for determining *causes*. Both are methods of *concatenation* in which one thought is linked or ‘chained’ to another by logic; from this point of view, logic is the *lawful progression of thought* leading (providing all premises are sound and all relevant data is assembled) inescapably to illuminating conclusions.

Both deduction and induction are tools which make *exact thinking* (ratiocination) possible. When thinking is exact, each thought in the chain of thoughts is tied by *lawful necessity* to the preceding and the succeeding thoughts in the sequence. Both deduction and induction, when performed *rigorously*, prevent the thinker from “jumping to conclusions” or making “intuitive leaps” (though, in practice, the use of the intuition is invaluable and is usually “many jumps ahead” of a rigid, laborious, pedestrian deductive or inductive process).

**9. Correlation:** The mind has the power, not only to determine similarities and differences, but to determine co-relations, i.e., how one thing changes when another thing changes (co-variation). An example of a simple correlation is as follows: when the temperature rises, people tend to wear less clothing; when the temperature falls, they tend to wear more clothing. A correlation may or may not be causative. There may be an undetectable event which is the actual cause of both variations. By noticing what might be called ‘patterns of mutual variation,’ it becomes possible to gradually determine the *laws* of any group of elements or system under observation. In simplest terms, through the mental faculty of correlation, the soul-in-incarnation is able to determine how things are related to each other.

**10. Detection of causes and effects:** There are many complexities surrounding the question of “cause and effect,” and the process is really far more intricate than it might otherwise seem, but for practical purposes, the normally accepted, simplified view of the cause-and-effect relationships can be considered.

The mind is inclined to notice that certain events naturally and normally follow certain other events. Thunder, for instance, naturally and normally follows upon lightning (unless the lightning has struck the observer!). Two events can be correlated, however,

without being in a cause-and-effect relationship. Cause-and-effect is a specialized case of correlation. One event is the cause of a second event, if the second event occurs as a direct or indirect result of the first event. The temperature goes up and people wear less clothing. The rise in temperature is the *cause* (or at least part of the chain of causation) resulting in the wearing of less clothing.

To illustrate the difference between cause and correlation, let us list three related events: the temperature goes up, the mercury in the thermometer rises, and people wear less clothing. Do these three events constitute a chain of causation? Suppose it is noticed that every time the thermometer rises people wear less clothing. Those who were unable to distinguish between cause and correlation might name this second event in the chain as the cause of the third. They would, of course, be incorrect. Suppose the thermometer had been artificially heated, or suppose the atmospheric pressure holding down the mercury had been artificially reduced: the mercury in the thermometer would still rise, but the people would not wear less clothing, because the first event in the chain, which is the true cause of *both* the second and the third would be missing. They would have mistaken a correlation for a cause. The rise in the thermometer is certainly correlated with the removal of clothing (both having the same cause), but it is not the *cause* itself.

**11. Manipulation, arrangement, combination:** The mind moves thoughts about within the mental field. The creative or thought-form-making faculty of the mind (the ‘hand of the mind’, so to speak) continuously arranges and rearranges thoughts so that an intended combination of thoughts may eventuate. This is mental manipulation, and is a valuable ability rather than a detriment (as the usual connotations of “manipulation” would suggest). Minds differ in their facility for ‘handling’ the contents of the mental field. The faculty of mental manipulation is, perhaps, the mind’s foundational ‘mode of motion.’

**12. Generalization and particularization:** The data provided by the senses (as well as the data of the astral and mental planes, and occasionally higher planes) are impressed upon the mental field and create mental contents. The faculties of comparison and correlation reveal to the mind similarities and differences between various mental contents. No two contents of the mind are identical in every particular (even when the source of the contents is apparently identical). For instance, a church seen at sunrise and the same church seen at sunset create contrasting impressions within the mental field; no moment of perception can be repeated in all exactitude. The object to be perceived (or apperceived), and the apparatus of perception, are both affected by countless variables which are never in quite the same relation to each other from one instant to the next. Therefore, no two things are exactly alike, and, from moment to moment, a thing is not even identical with itself. Naturally, the thoughts or mental impressions which arise from perceiving nonidentical things cannot, themselves, be identical. Every thought is different from every other thought, even though the difference may be minute.

Despite the inevitable differences between things (and the thoughts which represent these things) the mind has the ability to notice broad and general similarities between the impressions which impinge upon it, and the mental configurations which arise as a result of these impressions. For instance, though the chair in the kitchen is very different from the chair in the living room, they *do* have certain features in common and are, nevertheless (for practical purposes), both *chairs*.

This capacity of the mind to see two objects as *generally the same* (even though they are, technically, not identical), is based upon the mind's ability to overlook particular differences, and emphasize broader points in common. It is achieved through a slight *blurring* of the mental focus in order to produce *categories*. If mental focus were kept exquisitely acute, and only the differences it revealed were emphasized, there could be no such thing as a category. Every perception, every content of the mental field would be utterly unique, and unrelated to every other. The world would appear forever fragmented. In terms of practical living, such an emphasis upon the particular would be a maladaptive. It would also be but a partial perspective because it would fail to recognize macro-similarities because of an undue emphasis upon micro-dissimilarities.

The faculty of *generalization*—which asserts the similarity of things which are superficially different, though essentially similar—is simply a *change of mental focus*. Generalization results from a “far-away look”—the “long view” of things. Just as close observation emphasizes differences, a view from a greater distance causes the differences to fall out of focus, and the larger similarities appear. An oak tree and a maple tree are two entirely different objects when seen from a few feet away, but seen from a vantage point miles away, it would be difficult to distinguish those differences, and they would both be identified simply as trees—a general category.

The mind can consistently change its focus; this is one of its most important faculties. From a vantage point infinitely close, each thing is particular and distinct. From a vantage point infinitely distant, all fuses and blends—everything seems the same. There are psychospiritual parallels to physical closeness and distance.

**13. Creative visualization:** Imagination is often considered a faculty of the emotional body arising from desire. Desire *is* a form-building faculty, and from its exercise, picture-forms of that which is desired arise. The imagination is immediately and spontaneously stimulated by desire. The imagination can also be deliberately shaped and guided by the power of the mind, in which case it becomes the *creative imagination*. The ‘hand of the mind’ can work upon the “raw material” provided by the imagination, and shape an image to any intended design. The faculty of creative visualization is directly related to thoughtform building, except that it works more particularly at the level of *pure image*. Creative visualization evokes and mentally manipulates mental/visual images and mental tones (and, occasionally, the mental ‘images’ which are reflections of the sense of touch, taste and smell). To “hear words in one’s head” and

manipulate those words, is more thoughtform building than an act of creative imagination, for a word is a symbolic form at least once removed from pure “stuff” of mentally seen color and mentally heard tone.

**14. ‘Signation’ and labeling:** This is the mind’s ability to abbreviate or make signs. The Law of Economy finds a natural field of expression in the mind as that mind seeks to convey an idea in a minimum number of words. A sign can be even more efficient. Traffic signs are a practical demonstration of the mind’s ability to condense and compress information. A traffic sign showing the drawing of a truck on a steep incline conveys information far more concisely than posting many words warning truck drivers about the hazards of a steep grade. A yellow line drawn on the driver’s side of a two lane highway is much more arresting and descriptive than the display of words telling when one may not pass another vehicle and when one may resume passing.

‘Signation’ is related to the power of abstraction. A mentally created sign or label stands for many words, and conveys instructions in a simplified form. *Naming*, which is an act performed by the mind, is an aspect of ‘signation’ or labeling. A name is basically an abbreviation for a complex process. That which we call John Doe is a *multidimensional process*. A name allows us to deal mentally with the John Doe process *all at once*, and to see that process in relation to other processes (like the process named Mary Smith) with a maximum of flexibility and simplicity. Signation is an example of the mind’s capacity to *simplify*.

**15. Symbolization:** Symbolization (related to the faculty of abstraction and generalization) is the mind’s ability to choose an image or a word which embodies a whole range of experiences or of mental contents. A sign may be worth a few words, but a symbol is worth a thousand. The average symbol may, indeed, originate within the mind, but the most profound symbols arise from the higher layers of the mind, the super-consciousness—the realm of the soul and spirit. The power of a symbol is determined by the number and depth of the experiences it embodies. One may discover a symbol for each day, each year and even for a lifetime. Some of the worlds greatest symbols (such as the cross or the lotus) embody and relate to the experiences of millions of people across centuries, and no doubt there are symbols for great planetary cycles, and beyond.

Incidentally, on the subject of naming—most given names are *signs*, mere labels. One’s true name, expressed in pure tone, color and line, is a *symbol*. Irrespective of the depth or power of the symbols it produces, the mind has the power of *essentializing* by fusing many contents of the mental field into one particular content.

**16. Memory:** All functioning of the lower, concrete mind is based upon memory—the accumulated registration of impression. The contents of the mental field are the reflection within that field of former sensory (or higher dimensional) impression. The mind deals with the past—with that which has been recorded. The lower mental field

stores the accumulated impressions of a life time; the mental unit (the true location of which is the causal field—the field of the Transpersonal Self) stores the accumulated impressions of many life times. Memory is the data base of mind, but it is not mind itself.

**17. Intuition:** Intuition is more properly a faculty of the buddhic vehicle as reflected in the soul or “Son of Mind.” However, the lower mind can and must become responsive to the intuition. When the “mind stuff” is clear and still, then supra-logical apprehension becomes possible, and mental reasoning is transcended. Straight knowledge takes the place of cogitation, though cogitation will be necessary to formulate and apply that which is intuitively apprehended.





# The Sentient Faculty within the Sentient Field

## Some Key Functions, Operations and Characteristic Dynamics of the Sentient Faculty within the Sentient Field

1. Desire
2. Contact and attachment
3. Feeling
4. Emotion
5. Aspiration
6. Valuation
7. Attraction and repulsion
8. Fear
9. Mood—emotional elevation and depression
10. Equilibrium

### Commentary

**1. Desire:** Desire, from one point of view, provides the motive force for all movement within our solar system. Our system is said to be a system of love and desire. Ultimately, desire is the longing of the separated parts for union with each other and with the whole.

Considering desire from the human point of view, the human being is incomplete and wants that which he lacks, that which will complete him and make him more whole. Desire (when properly directed) is an instinctive reaching for the next evolutionary completion (which is always registered by the individual as a satisfaction). When improperly directed, desire is an instinctive reaching for an imaginary, illusory completion—a spurious fulfillment which, at best, can offer satisfaction only to an aspect of himself which should no longer lay claim to his attention (an aspect which, for one at his stage of evolution, is a *lower* aspect).

Desire is a special case of the systemic Law of Attraction. Under desire, a human being always attempts to draw closer to the object of desire (or to the state of satisfied desire), whether that object or state is good or evil. The field of sentiency (the emotional field) provides the energy which creates what might be called a 'bond of longing' (or cathexis) between the human being and the desired object or state. A magnetic condition is established within the field; this results in what is called an *attachment* between the sentient field of the one who desires, and that which is desired. All desire leads to attachment of some kind—even the desire not to desire leads to an attachment to the imagined state of nondesirableness, for one can be as attached to ideas and ideals as to more tangible things.

**2. Contact and attachment:** The sentient field, being primarily a manifestation of the Law of Attraction, is the organ through which people attach themselves to each other and remain attached. This field is the source of personal love, and is animated by the sixth Systemic Law—the Law of Love. The warmth that establishes and maintains human contact is generated and expressed, to a great extent, through this field (though later, “heart and soul” expressing through a purified emotional vehicle becomes the source of motivation for loving human relationships). The sentient field (or astral body, as it is commonly called) has an intensely magnetic, adhesive quality. So long as an object of desire provides satisfaction, the ‘grip’ of attachment will not be relinquished. When satiety occurs, the astral body releases its magnetic grip, and new contacts and attachments are desired and pursued.

**3. Feeling:** The field of sentiency (the astral body) is one of great sensitivity. Unlike the mental field, it is related to the sense of touch rather than the sense of sight. Feeling is a kind of *astral touching* in which the sentient faculty appraises (*nonrationally*, not irrationally) the nature and value of that which is touched. The appraisal is based to a great extent upon the condition of the astral body, and is experienced along a continuum ranging from attraction to repulsion, including the possibility of many intermediate states, including neutrality.

**4. Emotion:** Emotion is a stirring of the sentient field. It results from a combination of feeling and thought, and is, essentially, a product of “kama-manas” (the blended interaction of the astral and mental principles). While feeling is a faculty of *perception* within the sentient field (conveying information about that which is felt), emotion is a nonperceptual *reaction* to the feeling (conveying no further information). The process of feeling initiates a vibratory impression within the sentient field, which impression (immediately or more slowly) develops into an emotion, especially once the mental implications of the feeling are realized.

People emote or react emotionally depending upon what a situation *means* to them. The concept of “meaning” immediately suggests the involvement of mind. Thus emotion depends largely on the intervention of mind—feeling does not. ‘E-motion’ can be a mobilization for action, a motivating power, a driving force. The word “emotion” derives from Middle French, “emouvoir” (to stir up), and from the Latin, “exmovere” (to move away, disturb). Emotion is movement away from a state of equilibrium. Emotion is a sentient-field disturbance with the potential of leading to the physical or mental action which will restore sentient-field equilibrium.

People differ in their demonstrativeness—the degree to which they demonstrate or manifest emotion. Those upon the 2-4-6 ray line of force are liable to be more demonstrative, and allow the disequilibrating disturbance in the sentient field to become magnified. Those upon the 1-3-5-7 ray line are prone to be less expressive or demonstrative, and to translate the sentient feeling (which could have been magnified

into an emotional reaction) more directly into physical or mental *action*. In general—the less demonstrated emotion, the more constructive action, and vice versa.

For those who may be interested in a fascinating discussion distinguishing feeling from emotion, pp. 623-625 of *Discipleship in the New Age, Vol. II*, are strongly recommended.

**5. Aspiration:** Desire, according to the usual connotation, is *outreaching* (or ‘*down-reaching*’); aspiration is ‘*up-reaching*’—it is elevated desire. Aspiration is a special case of desire. Aspiration is a fiery power. It can, in part, be generated through correct breathing. One learns to inhale (subtle) fire. Emotional reactions will often upset one’s breathing and (should the emotion be especially ‘watery’) extinguish the fire; conversely, regular rhythmic breathing can restore emotional equilibrium. When emotionally upset, people are advised to take deep breaths repeatedly; this begins the process of redirecting energy up and away from the lower part of the solar plexus.

Emotional reaction (which can also be understood as an increased flow of energy into the solar plexus chakra) can, nevertheless, be empowering when properly and promptly redirected to a higher destination. Emotion is, however, extremely debilitating when intemperately released, unwisely suppressed, or simply not translated into constructive action. In the best case, emotion can ignite the ‘fire’ which can then be redirected, raised, or transmuted into aspiration. In this dynamic, the sentient field is stirred, and its vibration then raised; strongly activated desire and emotion are thus transmuted into aspiration.

Sometimes violent emotional reactions seem necessary before the fires of aspiration can be ignited. This emotional catharsis has a liberating effect, and often precedes the reorientation of astral energy. However, much energy is wasted in extravagant emotional reaction, and it would be better and faster if aspiration could be stimulated directly, without a stressful expenditure of emotional energy. In speaking of the relation between emotion and aspiration, we are, in part, suggesting that ‘water’ can be alchemically transmuted into ‘fire.’

**6. Evaluation:** Evaluation is not always a conscious, mental process; the *feelings* often reveal the value or desirability of people, objects and circumstances. The sentient field is closely tied to the vast subconscious reservoir of past experience; this reservoir contains (or has access to) a kind of “wisdom”—the wisdom garnered from many incarnations and stored within the soul. Unexplainable attractions and aversions are the result of these often ancient experiences, and should be acknowledged, and even trusted. While the sentient field is not the originating source of wisdom distilled from experience, the feelings are often the *initial contact point* for a chain of psychospiritual faculties which ultimately lead to and tap the wisdom of the soul, and the “straight-knowledge” of the intuition. If the feelings are ignored, the wisdom remains inaccessible, and it becomes impossible to evaluate experience meaningfully.

On the other hand, if the sentient field is not properly related to higher faculties, feelings can be notoriously misleading, because they are distorted by glamor. An astral field filled with glamor will “lose its touch” and, because of distorted emotional values, be unable to evaluate anyone or anything truly.

**7. Attraction and repulsion:** Within the sentient field, one of the principle processes is that of attraction and repulsion. The dynamic of *approach and avoidance* is pronounced. The normal sentient nature is attracted to that which is pleasurable and repelled by that which is painful. Considering the sentient nature as an organ within the human energy system, it is constantly evaluating its environment (internal and external) in terms of love and hate, desire and aversion, pleasure and pain, attraction and repulsion, fight and flight, comfort and discomfort, harmony and dissonance, etc.; the sentient field operates subject to what the Ageless Wisdom calls the “pairs of opposites.”

Until the soul field has infused the personality field, the attractions and repulsions are liable to be very “personal.” They will have little to do with the *inherent* attractiveness or repulsiveness of a given object, and everything to do with the level of desires, values and attitudes of a particular individual. The old saying, “One man’s meat is another man’s poison,” applies here directly.

The energy pattern of an individual is another important cause of his attractions and repulsions. The sentient field is very responsive to harmony and dissonance, to accord and discord. Different energy patterns have differing patterns of vibration. Some frequencies contacted will reinforce and harmonize with a given energy pattern; other frequencies will disrupt and clash with the same pattern. Without recourse to laborious mental analysis, the sentient faculty is immediately aware of whether or not it is “on the same (or complementary) wave-length” as an object it contacts. If it is, it is attracted; if contact with the “wave length” sets up an “interference pattern,” then the sentient nature is repelled.

**8. Fear:** Fear is a negative emotion related to aversion and repulsion. It is not a sentient faculty or function; rather, it is a malfunction, but so important in human evolution that it merits special attention.

Within the human energy system, the sentient field is the field in which fear principally manifests. The content of the mental field is also involved in the fear reaction, and intensifies the negative fear emotion demonstrating through the sentient field.

Fear in its many guises is the principle deterrent to evolutionary progress. Just as positive emotion mobilizes, fear immobilizes and paralyzes. The condition of the ‘emotions’ can determine whether the human being *moves* forward or not.

Those on the different rays differ in their susceptibility to fear. This susceptibility is one of the important features distinguishing them. When the soul begins to infuse the

personality, and when the love of the soul begins to pour into the sentient field, then the fear reaction begins to dwindle, for “perfect love casteth out fear.”

**9. Mood—emotional elevation and depression:** The condition of the sentient field contributes greatly to the mood of every individual—to the degree of emotional elevation or depression, of happiness or sadness. Mood is related to the satisfaction of desire. When there is uninterrupted movement towards the satisfaction of desire, the mood is elevated—the sentient field is healthy, vital and vibrant; when blocks appear and persist, depression ensues—sentient vitality dwindles. It is as if the sentient field is ‘fed’ by a clear, unimpeded connection with the object of its desire. This connection occurs in the form of *vision*. As long as individuals can *see* the possibility of fulfilling their desires (as long as they continue to “see light at the end of the tunnel”) they remain animated sentiently; when they *lose sight* of the possibility of fulfillment, they lose hope and faith, and begin to wilt (sentiently). The Biblical statement, “Where there is no vision, the people perish,” can be seen to relate to the state of depression, despair and eventual physical disease which ensues when sentient tone is lowered through the incessant expectation of thwarted desire, or thwarted desire itself.

It must be said that desire (like hope) “springs eternal in the human breast,” and that new desires can take the place of those that are blocked. In fact, this substitution is the normal and healthy procedure. It is only under what might be called the ‘illusion of annihilated options’ that what might be called the ‘eye of desire’ ceases to see, the vision fades and depression ensues. The condition of the sentient field, therefore, is very much involved in the phenomenon of happiness, based as it is upon the satisfaction (or anticipated satisfaction) of desire.

**10. Equilibrium:** The sentient nature, so sensitive to harmony and inharmony, reveals the *felt quality* of an individual’s relationship with his environment. When conditions of life are hospitable to the fulfillment of desire, the feeling is one of emotional comfort—of dynamic equilibrium. No equilibrating adjustments are needed except the continued pursuit of desire. When there is such blockage that movement towards the fulfillment of desire is halted, disequilibrium is experienced. Emotional pain is the signal for the existence of a cleavage between an individual’s desires and the situation (internal and/or external) in which he finds himself. The sentient nature signals disequilibrium and provides the emotional charge (‘e-motion’) which *moves* the individual to overcome it.



## The Physico-Dynamic Faculty Within the Bio-field

It has often been said in the Ageless Wisdom Teaching, that the physical body is not a principle, but rather an automaton. When considering the bio-field, we are confronted with two aspects of the physical nature—one recognizably physical, the other etheric (formed of a higher type of physical substance). The etheric field is the true physical body, and its movements are responsible for the more tangible activities of its dense physical counterpart. Any discussion about the etheric-physical mechanism, then, should focus primarily upon the etheric aspect, but at our present stage of knowledge this is not possible.

The lowest faculty of the inner man, might be called the physico-dynamic faculty, the purpose of which is to translate volition into action through the utilization of the etheric-physical field upon the etheric-physical plane. While, in the occult sense, this vehicle is the least important, at our present stage of evolution (and especially while in incarnation) it influences our life profoundly. All that we may be subjectively must be *expressed* through this mechanism. Understood and properly utilized, it can be an invaluable instrument for manifestation; misunderstood and mistreated, it will prove a great limitation, thwarting the physical plane demonstration of the real, subjective individual.

### Some Key Functions and Operations and Characteristic Dynamics of the Physico-Dynamic Faculty within the Bio-field

1. Movement
2. Action and coordination
3. Reception and expression
4. Vitalization
5. Anchorage

### Commentary

**1. Movement:** The purpose of the physical body is to be an instrument of the soul on the physical plane. Its effectiveness as an instrument is largely dependent upon the degree to which it can “make the right moves”—moving about through the physical environment, fulfilling desires, mental intentions and spiritual demands. The strength, flexibility, coordination, and rate of activity of the etheric-physical body are all pertinent factors in its success as the soul’s instrument within the “outer sphere”—the “frozen world” of dense matter, under the aegis of Saturn.

**2. Action:** The etheric-physical nature *acts*; as it does so, its actions inevitably affect the dense physical plane. One of the major purposes of the incarnated human being is to

make a purposeful, loving and intelligent *impact* upon the physical plane. The higher the level of evolution, the more the soul on its own plane expects the soul-in-incarnation to make a significant difference in the life of the physical plane. Certain kinds and qualities of action will be appropriate, skillful and effective; others will not. The nature of the actions undertaken by each individual will determine his “mark” upon the usually resistant outer world.

The quality of the etheric-physical body conditions to an appreciable degree the quality of an individual’s physical plane actions, and thus, the strength, scope and quality of his practical impact. The physical plane poses many challenges to the subjective individual, chief among which is the challenge to “come through,” and be upon the outer plane what one is upon the higher planes. The individual who “comes through” is a “spiritual success,” and the degree of this emergence depends (more than we might like to think) upon the quality, refinement, strength and endurance of the etheric-physical mechanism as it attempts to express spiritual intention through concrete action.

**3. Reception and expression:** The physical body (and its controlling terminal—the physical brain) is the instrument of reception and expression upon the physical plane for the psychospiritual principles of the human being. According to the body’s strength, density, flexibility and coordination; according to the brain’s sensitivity, receptivity to internal impression, etc., so will the incarnated individual be effective or not in anchoring and expressing the quality of the inner psychological and spiritual principles.

**4. Vitalization:** The etheric mechanism is the source and effective distributor of vital energy (prana) within the human bio-field. The health, vitality and overall energy level of the physical mechanism (and, thus, the degree to which it can serve as a faithful agent of inner intention) is directly dependent upon the condition of the etheric field. The strength and clarity of the connection between these two aspects of the physical nature are also crucial to the vital coherence of the physical mechanism. The etheric-physical mechanism is ultimately meant to be the individual’s means of distributing the *life aspect* upon the physical plane.

**5. Anchorage:** The etheric-physical vehicle anchors the inner man upon the outer plane. The quality of this vehicle (determined by soul purpose and karmic law) conditions the sturdiness and *duration* of the anchorage (i.e., how long the individual will “live” upon the physical plane in any one incarnation).



## Some Important Differentiations Between Fields

We have now concluded a preliminary examination of the five major fields of the human energy system. We have explored particular functions, operations and characteristic dynamics for each field. One of the chief purposes for doing so was to help students understand what each of the fields ‘does’ (or more technically and accurately, what each of the five faculties functioning within their five respective fields ‘does’), and further, how the combination of each faculty and field (i.e., each principle and sheath) ‘works.’ It is impossible to understand the dynamics of the human energy system, and the expression of the various ray qualities conjoined to that system, without some working idea of the general dynamics of each of the five major faculties and fields which comprise what (at this point in human evolution) must be regarded as the whole human being.

Before we proceed with assigning ray qualities to each of the five fields, and determining (either observationally/empirically or rationally/speculatively) how each field functions when qualified by a given ray energy, let us attempt to throw some light on distinctions between *field functions* which are sometimes found confusing. These distinctions will be presented in tabulation form to emphasize the distinctions more clearly.

As a point of clarification on a difficult matter, it should be noted that whereas *fields have diverse rays*, which may, in the case of the personality fields, change life after life, and in the case of the soul or causal field, change at wide and infrequent intervals—faculties or principles are all differentiated powers of the one essential identity—the Monad, and therefore, all faculties, no matter through which fields they may be functioning (Triadal, causal, mental, emotional, etheric-physical) *are essentially qualified by the ray of the Monad*, since the Monad is the only true identity— all other fields (no matter how intimately bound up with that identity) being essentially extraneous to it. In a very real sense, the essential man, forever and always, has only one primary ray—the ray of the Monad. Because, however, the differentiated and attenuated faculties of the Monad must express through various fields (all qualified by different rays), the man seems to be characterized by all these rays. But, essentially, it is not so.

### Some Distinctions Between the Soul Faculty and Field and the Personality Faculty and Field

This, perhaps, is the easiest of the distinctions to be listed, because soul and personality are one of the many “pairs of opposites.” For the sake of clarity, the personality will be considered as it is *prior to absorbing the influence of the soul*; its qualities will thereby stand in bolder relief compared to soul qualities. It must be realized that the personality has its higher aspects as well as lower, and that after it has been trained by the soul, and

SOME IMPORTANT DIFFERENTIATIONS BETWEEN FIELDS

submitted to what might be called ‘soul-culture’ for a significant period of time, it becomes what the Tibetan calls a “high grade personality,” and has much of value to offer the soul and the world. The soul qualities listed will not be so much those of the soul on its own plane, but more of the soul as it manifests within the human kingdom.

<b>Soul</b>	<b>vs.</b>	<b>Personality</b>
1. spiritual		1. material
2. the life		2. the form
3. animator		3. animated
4. loving		4. intelligent
5. Egoistic		5. egoistic
6. the actor		6. the mask (“persona”)
7. the design		7. the expression
8. impressive		8. impressed
9. the idea		9. the ideal
10. giving		10. taking
11. distributive		11. accumulative
12. seeks nothing in return		12. wants something for the lower self—“payoffs”
13. the heart		13. the solar plexus
14. inclusive		14. exclusive
15. united to others		15. separated from others
16. expansive		16. confined
17. altruistic		17. selfish
18. identified with others		18. identified with self
19. group conscious		19. self-conscious
20. decentralizing		20. centralizing
21. cooperative		21. individualistic
22. spiritually innovative		22. repetitive
23. spiritually adaptive		23. habit bound
24. panoramic		24. myopic
25. spiritually sighted		25. spiritually blind
26. contemplative		26. action-oriented
27. free of time and space		27. bound by time and space
28. aeonian		28. ephemeral

## Some Distinctions Between The Personality Faculty and Field and the Mental Faculty and Field

This is one of the more difficult distinctions, and a source of considerable confusion for those who attempt to discriminate between the different aspects of the human energy system. The distinction, somewhat difficult in theory, is even more difficult in practice, because personality and mind so frequently function simultaneously. Mind and the personality are very closely related because mental polarization is the “sine qua non” of the integrated personality. Personality, we know, is genetically associated with intelligence, just as soul is associated with love and magnetism.

<b>Personality</b>	<b>vs.</b>	<b>Mind</b>
1. pervaded by the sense of “I”; identity-centered		1. functions without reference to the dimension of identity
2. multidimensional (includes three subfields)		2. unidimensional
3. “triggers” emotions or ego defenses		3. functions more independently of the emotions
4. subject to a specific kind of fear reaction according to its ray		4. not, in itself, subject to fear
5. self-referencing		5. focused on the subject
6. refers the meaning of data to the self		6. refers to the data itself
7. more attached to body which is often seen as the self, and connected with personal self-image; (the physical body will at times reflect the quality of the personality ray)		7. more detached from body
8. obscures purely mental functioning through self-interest and self-reference		8. craves purely mental functioning
9. distorts or uses answers for its own ends—good or bad		9. seeks answers for their own sake
10. subject to likes and dislikes as it protects its boundaries and “territory”		10. less innately influenced by likes and dislikes
11. biased and partial		11. essentially impartial when not under the impress of personality
12. revolves around its own center		12. unhampered by a center around which it is constrained to revolve
13. characterized by self-investment in all outcomes		13. conclusions reached without the self necessarily being invested
14. emerges under stress of threat—especially when personal status or sovereignty are challenged		14. emerges when mental problem-solving is required
15. emerges more when doing		15. emerges more when sitting still, alone and learning
16. wants permanence and security; wants to survive as a separate entity		16. wants stimulation and activity

## SOME IMPORTANT DIFFERENTIATIONS BETWEEN FIELDS

- |   |  |
|---|--|
| 17. has a strong social dimension; emerges most characteristically in the presence of others, or in the imagined presence of others (whether incarnate or discarnate) | 17. a-social; functions equally well, whether in the presence of others or not |
| 18. the master; the superior  | 18. the servant; the subordinate   |
| 19. instrumental in determining the vocation and life-direction   | 19. subordinate in the determination of the vocation and life-direction        |
| 20. source of motivation  | 20. guided by the direction of motivation                                      |
| 21. emerges especially in situations calling for “action on one’s own”  | 21. emerges in all kinds of situations   |

### Commentary

Although personality and mind are difficult to distinguish, it is important to do so. It is quite possible for mind to function without the impress of self, if the personality can succeed in “staying out of its own thinking.” This is more likely to occur away from social situations, because in social situations the individual experiences pressure to appear as an identity, a distinct person—in other words, to *be someone*, and all resources of the personality, including the mind, will be turned to this end. When the individual is alone, however, and not pressed by social expectations (and unmindful of internalized social expectations as well), the mind will emerge unobscured by the personality—especially when the individual is exclusively engaged in the act of learning.

The personality (or, rather, the human entity when functioning as a personality) *cares* about outcomes or results. It has certain desires and a certain self-image to maintain, and outcomes naturally affect these. The mind is more like a machine. It has a certain way of approaching the various mental operations, but it does not care about itself; the mind, unlike the personality, is not inherently *self-protective* and *self-referencing*. The personality’s concern about outcomes is embodied in such questions as: “What will the outcome mean to *me*? Here we see the personality’s tendency to refer all things to a center, a limited “I,” conceived of as that intangible but stubbornly present thing called a *self*. In itself, the mind is not particularly inclined to reinforce or magnify this personal ‘I-center;’ under the impress of personality, however, the mind becomes the servant of the self, in which case its thinking is no longer *pure thinking* but is tainted or skewed by self-reference.

Personality is that which, to a great extent, determines *direction* in life, especially once a person begins to show independence and to take life “into his own hands.” Mind may have a tendency towards certain kinds of motions or “modifications” (and therefore a predilection for certain kinds of activities), but it is the personality which determines the arena in which mind will, per force, be active. The choosing of life activities (before the point of real soul influence is reached) is the prerogative of the personality, and the mind must go along. (Of course, the quality of the mind, very frequently, is taken into

account in the personality's choice). The mind, however, definitely serves personality ends. In the case of the integrated personality, personality is master, and mind is the servant. Personality is higher on the hierarchical scale than mind; occultly, it is an elemental of a higher order.

The key questions are: "Which situations cause the personality to emerge into prominence, and which cause the mind to do so?" It is possible to become so interested in thinking about something that one "loses oneself." It is also possible to be so concerned about oneself that one cannot "think straight."

At all times when one is forced to stand before other people, and be who one imagines oneself to be (or be who *they* imagine one to be!), the personality emerges. When a person has responsibility (*personal* responsibility) to perform a task independently (a task calling for the mobilization of all resources of the energy system) the personality will emerge. What happens when one has to stand alone? In a situation where one's personal rights and prerogatives (one's scope for independent action) are being challenged, the personality will emerge. And in all situations of risk or crisis, or under threat, the personality will emerge, and frequently will stand as a block against the complete performance of right (i.e., selfless) action.

The mind is so frequently under the sway of personality will or personality desire that it is difficult to isolate its independent functioning. It must usually be seen through the screen of personality. When analyzing the mind, one must almost forget "who the person is," and simply look at the manner of handling thoughts, as, for instance, in situations which are given purely to learning or other strictly mental operations. Crisis too, will draw out the mind, especially in its capacity for decision, but it also is likely to draw forth a great expression of personality, because in crisis the whole lower man is affected. Thus, crisis situations, as valuable as they may be for seeing the personality clearly, may not be best for distinguishing the quality of the mind. But away from crisis, when "nothing *personal* is at stake," personality tendencies will often subside sufficiently to reveal the mind. At those moments when it is possible to sit down alone, or sit together with others, and just *think* with no personal investment in the results of thinking, and "desiring nothing for the personal self" (as the esoteric injunction goes), the mind and its quality may stand in bolder relief.

## **Some Distinction Between the Mental Faculty and Mental Field and the Functions of the Etheric-Physical Brain**

This is one of the most important and basic distinctions that can be made—and, perhaps the most difficult. Modern science does not recognize a difference between mind and brain. The materialistic bias of the scientific community is one reason for the present difficulty distinguishing the two, but there are other more important reasons. Mind and brain work as a virtually inseparable unit. While in physical incarnation, it is extremely rare (and, perhaps, even impossible) to engage in mental activity without some degree of brain activation.

The following list may ignore many important areas of mental or brain functioning, because it focuses only on areas which are useful in differentiating one from the other.

<b>Mind</b>	<b>vs.</b>	<b>Brain</b>
1. thinks		1. does not think
2. instrument for generating thought		2. instrument for registering and expressing thought upon the physical plane
3. content		3. conduit
4. cause		4. effect
5. repository of ancient and recent personal memory		5. an instrument resonant with ancient racial memory through the heredity of the brain cells
6. determines the content and quality of thought		6. determines only the etheric-physical expression of thought
7. stores innumerable thoughts which are not expressed through the		7. does not store thoughts; can only receive and express thought on
8. physical brain		8. the physical plane from moment to moment
9. responds directly to the will		9. does not naturally respond directly to the will; the deliberate thought precedes the act
10. the organ with which leaning is deliberately accomplished		10. the organ which coordinates learned patterns of behavior (upon the physical plane) without the necessity of concurrent thought. Once a habit is formed one need not think about it.
11. the organ which learns		11. the organ which is conditioned by the learning
12. if mind is active, some aspect of brain must be activated		12. brain can be active without mind being activated
13. does not directly regulate the processes of the physical body		13. directly controls and coordinates the autonomic processes of the physical body
14. functions on planes higher than the etheric-physical		14. functions only on the etheric-physical plane

- |  |   |
|--|---|
| <p>15. can function free of sense perception</p> <p>16. controls emotional response (largely positive to emotions)</p> <p>17. manipulates sensory input</p> <p>18. essentially independent of physical rhythms (though its ease of expression upon the physical plane may be conditioned by the rhythms of the physical mechanism)</p> | <p>15. imposes sense perception upon the mind (during waking hours)</p> <p>16. automatically responsive to emotions (negative to emotions)</p> <p>17. receives and transmits sensory input to mind</p> <p>18. regulator of physical rhythms</p> |
|--|---|

### Commentary

It may almost be necessary to have an “out-of-body experience” to be convinced that the mind is not the brain. On the physical plane they function together for the great majority of the time. There are numerous moments, however, when conscious thought ceases and brain function continues. For instance, many people have had the tiring experience of driving a car for long hours; the mind ceases to function (at least, no thought is registered within consciousness), but the brain continues in charge of regulating the already-learned patterns of behavior (habits) which make driving possible. While it is possible for the registration of thought to cease temporarily, some degree of brain function must *always* continue, or the vital processes of the body discontinue and physical death ensues.

The brain is like a reducing valve or semipermeable membrane which allows only certain contents of the inner worlds to express within the outer worlds. The Tibetan often points out cases in which inner spiritual development is much greater than outer expression; what is ‘within’ simply doesn’t “get through.” Thus, the brain and the physical body, fundamentally condition our expression upon the physical plane; they condition the extent to which our inner, subjective nature *appears* upon the plane of outer manifestation.

It is the mind, not the brain, which is the area of ‘storage’ for thought. Mind is the repository for memory. The quality and speed of memory will depend, however, on the functioning of the brain, which determines the extent and speed of access to this repository. It is, then, the coordination between mind and brain which conditions the effectiveness of memory. As certain aspects of the brain begin to deteriorate in later years, the power of memory fades, but the thoughts which cannot be remembered are still present—in the mind.

As C.G. Jüng has pointed out, there is a “personal unconscious” and a “collective unconscious.” The term “unconscious” can be understood as referring to those contents of the mental field (and, in this case, the contents of the sentient field as well) which are not registered by the brain. The personal unconscious has more than one

layer. Those thoughts which exist as forms within the mental/emotional auric field (and to which access may be had without great difficulty), but which are presently unregistered by the brain, constitute the most superficial layer of the personal unconscious. There is also, within the mental unit and astral permanent atom, the vibratory potential to reactivate ancient thought and feeling reservoirs from previous incarnations. This is a deeper level of the personal unconscious. The contents of this aspect of the personal unconscious are *deeply* unconscious because it is impossible for the brain to casually access such voluminous and deeply layered contents, at least, unless special techniques are employed, in which case the mental/astral auric fields become filled with ancient thought and desire forms which the brain can more easily register.

The personal unconscious relates to past personal experience; the collective unconscious refers to the past experience of the race of human beings as a whole, to be found with the mental and astral auric fields of the entire human family. Within the permanent atoms of an individual's energy system (which, themselves, it should be remembered, are *included* within the causal body or field) are stored personal memories; the individual's mental unit is the chief repository of these personal memories. The matter or substance of the physical brain, however, relates an individual to certain, particular contents of the collective unconscious which are most 'resonant' to the physical race in which the individual is born. This racial type strongly conditions the physical substance and heredity of the brain. A particular kind of brain substance sensitizes an individual to a particular kind of *racial memory*—thought/feelings which have arisen over time from the experience of a particular group of people within the human family. Although the brain does not generate or create thought, the substance of the brain can, nonetheless, be more resonant to and evocative of certain kinds of thought currents than others.

It is very important to realize that the brain does not really think; the *mind* thinks. Even more accurately, the *Thinker* thinks (the Thinker being an attenuation of the Monad resident within the mental field). The Thinker uses the field of the mind for the creation and manipulation of thought. During waking hours (i.e., when the brain is 'awake') the brain registers this thought. When thought occurs and the brain is 'asleep,' the brain may not (in fact, mostly does not) register (remember) the content of thought. (Perhaps in moments of "lucid dreaming," the brain is simultaneously registering that which the combined astral/mental principles are experiencing). It is also possible to enter states of such deep meditation, that the brain will have difficulty remembering what transpired when consciousness was abstracted from the normal brain-conditioned "waking-state."

Whenever mind thinks (during the waking state) there is always a parallel brain activity, but the function of the brain emerges most clearly (in distinction from the mind) when the *sphere of physical action* is considered. Quite simplistically, the brain coordinates and regulates physical plane activity, and so, when attempting to assess the ray of the



brain and physical body, the quality of the activity and behavior of that body in the physical environment must be studied.

Through the etheric body (and, hence, through the physical) pass all the energies which are seeking expression upon the physical plane. The sources of these energies may be many (the various planes higher than the etheric-physical plane), and it may well be that the ray quality of the etheric-physical brain (and body) determine the kinds of energies which are most easily received and expressed.

As far as it is possible to judge (and despite some learned opinions to the contrary), not only are the ray of the brain and body the same, but the ray of the etheric body and etheric brain are the same as the ray of the physical body and physical brain (one just being a subtler counterpart of the other). It may be that certain development of the chakras within the etheric body (with subsequent effects upon the physical glandular system) will reveal the ray of the physical body. For instance, perhaps the thyroid gland would be more developed or active in those with a third ray body and brain, while the adrenals (which correspond with the center at the base of the spine) would be more developed in those having a seventh ray body (the seventh ray corresponding, from one point of view, with the basal center).

There seem to be a number of ways to begin assessing the ray of the etheric-physical mechanism: 1) the functioning of the brain, 2) the quality of activity of the physical body, 3) the form of the physical body, 4) the development of the centers within the etheric body, 5) the nature of the glandular development within the physical body, 6) the quality of etheric-physical energy received and distributed, etc. There are, no doubt, other revealing areas worthy of examination. Some of these areas are easier to understand than others, and much research is needed before the ray quality of the etheric-physical mechanism can be conclusively determined.



## Important Variable Attributes of the Three Personality Fields

Now that we have concluded our examination of the functions, operations and characteristic dynamics of each of the five vehicles of the human energy system, and examined some of the key differences between those vehicles the functions of which are often difficult to distinguish, we have a better idea of just what each of these vehicles actually *does*. We are now almost prepared to discuss how each vehicle functions when qualified by different ray energies. Before we do so, however, it would be advantageous to list some of the attributes of each personality vehicle which vary considerably when the vehicle is conditioned by different ray energies.

### The Mental Field

#### Mental Attributes Which Vary Most Frequently According to the Ray of the Mental Field

FROM	ATTRIBUTE	TO
	<b>Accuracy and Delineation</b>	
clarity of thoughtform outline (definiteness)		vagueness of thoughtform outline (indefiniteness)
	<b>Flexibility</b>	
firmness and fixity		fluidity and mobility
	<b>Resolution</b>	
decisiveness		indecisiveness
	<b>Endurance</b>	
persistence		flightiness
	<b>Particularity</b>	
ability to manage detail		inability to manage detail
	<b>Fragmentation</b>	
simplicity		complexity
	<b>Analysis and Synthesis</b>	
analysis		synthesis
	<b>Scope</b>	
narrowness		comprehensiveness
	<b>Fecundity</b>	
brevity		prolixity
	<b>Directionality</b>	
straightness		indirectness

IMPORTANT VARIABLE ATTRIBUTES OF THE THREE PERSONALITY FIELDS

linearly	<b>Mode of Progression</b>	nonlinearly
convergence	<b>Focus</b>	divergence
concretion	<b>Literalism</b>	abstraction
rationality	<b>Cognitive Orientation</b>	intuition
combining and recombining	<b>Creativity</b>	noncombining
logic	<b>Method of Linking</b>	free association
orderliness	<b>Organization</b>	disorderliness
incessancy	<b>Spacing of Thought</b>	intermittence or rhythm
rapidity	<b>Speed</b>	slowness and deliberation
thinking in sound	<b>Preferred Sensory Modality</b>	thinking in visual images
color important in the thinking process	<b>Color</b>	color not important in the thinking process
retention	<b>Memory</b>	nonretention

## The Emotional (Sentient) Field

### Emotional Attributes Which Vary Most Frequently According to the Ray of the Emotional Field

FROM	ATTRIBUTE	TO
emotional serenity	<b>Volatility</b>	emotional flammability
emotional lassitude	<b>Charge</b>	vibrant emotional intensity
equanimity of mood	<b>Stability</b>	violent alternation of mood
fixed desire	<b>Steadfastness of Orientation</b>	inconstant desire
rigid and set emotional responses	<b>Variety of Emotional Response</b>	emotional fluidity and adaptability
monochromatism	<b>Emotional 'Color'</b>	polychromatism
emotional frigidity	<b>'Temperature'</b>	emotional ardor
intense detachment (rejection and rebuff)	<b>Adhesion</b>	intense attachment (clinging)
extreme fearlessness	<b>Aversiveness</b>	extreme fearfulness
callousness and insensitivity	<b>Responsiveness and Sensitivity</b>	compassion and sensitivity
strict emotional discipline	<b>Control</b>	emotional upheaval and chaos
emotional narrowness and exclusiveness	<b>Scope of Emotional Response</b>	emotional breadth and inclusiveness

## The Etheric-Physical Field

### Etheric-Physical Attributes Which Vary Most Frequently According to the Ray of the Etheric Physical Body

FROM	ATTRIBUTE	TO
inertia	<b>Degree of Activity</b>	hyperactivity
precision and skillfulness	<b>Precision of Activity</b>	imprecision and clumsiness
stiffness and rigidity	<b>Flexibility</b>	suppleness and compliancy
orderliness and regulation	<b>Orderliness of Activity</b>	disorderliness and chaos
cyclic, rhythmic activity	<b>Rhythm</b>	random, arrhythmic activity
strength, hardness	<b>Strength and Endurance</b>	weakness and susceptibility
sensitive and impressionable to inner and outer impacts	<b>Sensitivity and Refinement</b>	insensitive and unresponsive to inner and outer impacts
exuberant vitality	<b>Vitalization and Health</b>	low vitality
high magnetism; attracting	<b>Animal Magnetism</b>	‘antimagnetic’; repelling
extreme hardness	<b>Muscle Tone</b>	extreme softness

### Morphology (Body Shape)

A number of basic features are found in connection with each ray. Physiognomical and phrenological characteristics should be noted as well as the general shape of the body.

### Etheric Center and Glandular Activation

Hypothetically, these differ somewhat for each body type, with an emphasis upon the chakra and gland(s) which correspond to the ray conditioning the body. Dominant or diminished functions should be noticed.

Tapestry of the Gods  
Volume I

Section IV

**The Dynamics of the Seven Rays  
as They Function through the Five Fields  
of the Human Energy System**





## **The Dynamics of the Seven Rays as They Function through the Five Fields of the Human Energy System**

We now come to a very important and practical section of the book. We understand somewhat the nature of the seven rays, the nature of the five faculties and fields of the human energy system, and have some idea of the functional attributes which vary within each field *according to ray*. We will now put all this information together, so that we may more clearly understand how the five aspects of the human energy system function when they are qualified by a particular ray energy.

It is necessary to say at this point that much of what follows will, necessarily, be speculative. Most human beings (with the exception of Masters of the Wisdom) have never *seen* a ray. Close students of human nature have observed significant differences in human types and in human behavior, and have noticed that these differences correlate with the seven-fold ray pattern and twelve-fold astrological pattern elucidated in the Ageless Wisdom. Although it would be impossible to understand human nature completely without reference to the astrological pattern (to be fully discussed in *Tapestry of the Gods, Vols. III and IV*), the seven-fold ray pattern is even more essential. The seven-fold pattern is highly rational, and is permeated by the aura of philosophical necessity. Further, comprehensive and impartial observations produce data which seem to validate this system. Although investigators have, as yet, produced no solid, scientifically acceptable ‘proof’ of the existence of the seven rays, and although a ray cannot yet be objectively measured, it seems rationally and philosophically justifiable to accept, hypothetically, the reality of the seven qualities of energy, and to work out consequences which could be logically expected when a particular ray energy qualifies a particular field. Such consequences will manifest as traits of character and behavior.

Throughout the books of the Tibetan Teacher, the rays in various vehicles (fields) have been quite fully described. Here we are on “safe ground.” In the case of very advanced humanity, spiritual aspirants and disciples, however, rays other than the usual occasionally qualify the functioning of a field. In a number of such cases, the Tibetan has offered only a little bit of information. Sometimes, he offers no explanation at all, merely indicating (directly or by means of tabulation) that an unusual ray position exists or is, indeed, possible. Some possibilities are not even indicated, and so one wonders whether such ray positions are so improbable as to be, virtually, impossible, or whether the Tibetan had some other reason for not mentioning them.

A strong conviction remains, however, that it is possible for any ray to qualify any vehicle. This point of view was shared by Alice A. Bailey and appears in certain advanced study papers of the Arcane School—the School of Esotericism which she established in 1922. And so, it seems the course of wisdom to keep an open mind on the question of unusual ray assignments, and to logically and rationally speculate about the probable

meaning of such assignments—realizing, all the while, that the time of confirmation is not yet with us.

## The Soul Ray

The following paragraphs will attempt to describe how the soul is experienced when it is found on each of the seven rays. It must be realized that even those whose souls are upon the same ray are, nevertheless, unique individuals with unique developmental histories. The soul ray (along with the important astrological factors) can account for many distinguishing features of the identity, but certainly not all. Human beings, throughout millions of years of experience, have been upon *all the rays*, and their unique reactions to the richly interwoven variety of their conditioning energies, plus their reactions to the conditioning energies of the ever-changing environments which they have experienced, have made them what they are—*entities of utterly individual and unrepeatable quality*.

The following descriptions, therefore, are not comprehensive and must be considered suggestive only. They should be used as catalysts to promote further thought and understanding.

The influences from the soul will necessarily be more *spiritual* than *practical* (as practicality is ordinarily judged). This is to be expected, for the soul is a spiritual being. Very often what emanates as a pure soul intent becomes distorted within the personality. The ray of the soul, in such cases, manifests, in some degree, *as if it were a personality ray*, promoting selfishness, self-centeredness and self-reference. At this point in our descriptions of rays within fields we will not concern ourselves with distortions, but will describe the soul energy as it is *intended* to be expressed. Again, it should be mentioned that we are incapable of describing the activities of the soul on its own plane, functioning as an entity who has other preoccupations than a concern with the human being which it supervises. These descriptions concern *soul influence as it is experienced with the field of personal consciousness*, or as it is experienced when the personal consciousness succeeds in identifying closely with the soul.

One additional thought of importance: what is true of the soul in its relation to its own personality, is equally true of its relationship with others (via its personality). For instance, the expression of the ray one soul through its own personality strengthens and liberates that personality; it also reaches others via its personality, likewise strengthening and liberating them.

### The Dynamics of the First Ray Soul

**The Experience:** The energy and influence of the ray one soul are experienced as a dynamic charge of spiritual will and power.

**Contribution:** One of the greatest contributions of the first ray soul is the service of strengthening and liberating others, vitalizing and directing the power of their will, and impelling them to achieve the courage to BE. (Note: each type of soul can contribute to

human welfare, and the welfare of the planet, in numerous ways; these modes of contribution, however, all will be pervaded by the essential quality of the soul ray.)

**Soul-inspired aspiration—type (1A) emphasis:** To become a dynamic, powerful and benevolent leader—strong, firm and steadfast in service to the Highest Law and in defense of the Greatest Good.

**Soul-inspired aspiration—type (1B) emphasis:** To shatter all chains (tangible and intangible), thus liberating people from all forms of bondage and oppression.

**Selflessness and altruism:** Selflessness in the first ray soul comes from total identification with the Divine Purpose and Plan. The Purpose and Plan are of great scope, and dwarf the significance of the little person and its tiny concerns; hence, the easy impersonality attained by those whose souls are upon the first ray. Therefore, the selflessness bestowed by the ray one soul is generated by a vastness of vision and an astute realization of “co-measurement”—of what, in reality, is great and what is small.

The quality of first ray altruism may seem harsh; Hamlet’s paradoxical statement, “I must be cruel only to be kind,” applies here. First ray souls demonstrate their altruistic love for others by destroying impediments, and enforcing necessary detachments. This can be painful, and is seldom appreciated, as people often prefer to cling to the comforts which prevent them from fully living the spiritual life.

**Spiritual conscience:** The first ray soul speaks through the conscience as the voice of Divine Law. Those upon the first ray are committed to the preservation of spiritual values and principles. When there is deviation from law and principle (or the urge to deviate), the soul speaks forcefully. Through the conscience, the first ray soul ever enjoins upon one the courage to be a selfless and fearless servant of the Will of God.

**Most joyous activity:** The first ray soul discards all nonessentials. All that then remains is *being*, pure and unqualified. The joy of the first ray soul is to *be* in perfect freedom.

**Greatest sense of meaningfulness:** Under the impress of the first ray soul, that will seem most deeply meaningful which reinforces the sense of immortal persistence in a state of identification with the One Life.

**Greatest sense of the sacred:** Upon no other ray is there such identification with the One Identity, the One Life, the ONE SELF. The sense of the omnipotence of the SELF, and what might be called the ‘energetic identification’ (different from conscious realization) of the total being with that SELF, inspires in the ray one soul the greatest sense of sacredness.

Being in the *presence* of the might and power of Deity inspires a sacred exhilaration in the ray one soul. This is not the devotion and reverence found in those upon the sixth and second rays (though devotion is not unknown to ray one types—witness the emphasis upon devotion in the Agni Yoga Books), but more a solemn rejoicing in the majesty of Deity, and the omnipotence of the SELF.

**Heart's desire:** The deepest desire inspired by the ray one soul is “to *be* the One and Only.” This is a condition of utter synthesis and indivisibility. In a distorted form, it manifests as egoism, but at root, it is the intention to return to a state of irreducible, divine simplicity. This is an *ultimate* desire, and cannot be even partially fulfilled at this point in the evolution of humanity and the planet. In an interim sense, the heart's desire of the ray one soul may be more practically described as the desire “to do the Will of God.” A *willingness* to carry out the divine Will leads, at length, to the fulfillment of the ultimate desire.

### The Dynamics of the Second Ray Soul

**The Experience:** The energy and influence of the ray two soul are experienced as a glowing suffusion of loving wisdom.

**Contribution:** One of the greatest contributions of the second ray soul is the service of lovingly and wisely teaching others—utilizing empathy and compassionate understanding to help them grow into their full potential and become whole.

**Soul-inspired aspiration—type (2A) emphasis:** To develop a deep, intuitive loving-understanding of people, the better to nurture them and help them evoke the divine pattern of their being.

**Soul-inspired aspiration—type (2B) emphasis:** To develop a wise and comprehensively inclusive understanding of life in order to carry illumination to others.

**Selflessness and altruism:** Those with ray two souls find it natural to ‘give themselves away’ and to put other people first. They have a highly developed capacity for identification, easily slipping, as it were, into the identity of others—walking the proverbial mile in their brother's moccasins. For them, decentralization is a spontaneous soul impulse. Since they are not inclined to fortify their own *center*, they can easily become totally interested in other people, relating to them with the closest spiritual intimacy.

Second ray souls (when fully expressing) avoid prolonged isolation. Because they feel a great need for relationship, they can usually be found functioning in interpersonal and group settings. They often become fine psychologists, because they take the time (and have the sensitivity) to understand people as completely as possible. Second ray souls are advocates for the welfare of others; they define that welfare, not in their own terms, but according to the emerging “soul-pattern” of those they seek to help.

**Spiritual conscience:** The second ray soul speaks through the conscience as the voice of love, wisdom, healing and enlightenment. When there has been a violation of the Law of Attraction (or the Law of Love), the soul on the second ray will indicate to the personality the need for reestablishing the bonds of loving relationship. Extremely sensitive to cleavage, or separation, the second ray soul has a ‘feeling understanding’

that all people (and, even, all things) are intimately related. The second ray conscience seeks to correct infringements of the principle of *unity*, and to create unity where none exists.

Those upon the more mentally polarized wisdom aspect of this ray have a conscience sensitive to infringements against cohesion or inclusiveness. Just as those with a love emphasis *feel* the unity, those upon the wisdom line *see* it, and wisely comprehend it. The conscience prods ever towards deeper, more inclusive understanding. It will not tolerate the failure to understand the pattern of something, or the inability to relate that pattern to the larger pattern. It demands that all things be included within a coherent, divine *picture*, and that wise action be taken based upon that illumined vision of reality.

**Most joyous activity:** For those with a second ray soul, “being in love” is a source of constant joy. This is especially true for those with a type (2A) emphasis. The energy of love is so powerful in this type, that the expression of love is its own reward—a self-validating experience. Those animated by the second ray are always looking for new ways to be sensitive channels for the flow of love. Depending upon the stage of evolution (and the biological age of the person in incarnation), this gravitation towards love can manifest romantically or spiritually, and sometimes, both. Wherever the love energy is especially needed, there they will be found. Wherever they can use love to lift, strengthen, salvage or redeem, they will be in their element.

For those second ray souls with a wisdom emphasis, the pursuit and distribution of the light of intuitive understanding will be a source of unremitting joy. These souls know that life can be wisely lived, and that pain and agony derive largely from ignorance. Like the Buddha, they seek to ameliorate the human condition through an illumined imparting and a compassionate demonstration of the principles of wisdom.

**Greatest sense of meaningfulness:** Under the impress of the second ray soul, that will be seen as most deeply meaningful which touches on the enterprise of *relating everything to everything else*—either through unitive love or unifying wisdom.

**Greatest sense of the sacred:** To those souls upon the second ray, Divine Love is sacred. Wonder at the spiritual intimacy of all apparently separated things promotes an outpouring of gratitude. For such individuals, *intimations of inseparability* are sacred.

**Heart’s desire:** In an ultimate sense, the deep desire inspired by the second ray soul, is to be in love with all—one with all. This is a different registration in consciousness than being the “One and Only,” as is the case with the first ray soul. There is a difference between second ray *unity* and first ray *synthesis*. The second ray is more likely to acknowledge the variety with the unity, the *many* with which it is possible to be “at-one.” For the first ray soul, ultimately, there is only the One—multiplicity is (at the level of deepest realization) eradicated.

The heart's desire for second ray souls with a wisdom emphasis is all-knowing, omniscience. It is not something cold and purely mental/factual, but a totally inclusive, intimate, intuitive identification with all the detailed knowledge of a unified divine pattern. It is a comprehensive illumination which generates a wisdom equal to every eventuality.

### The Dynamics of the Third Ray Soul

**The Experience:** The energy and influence of the ray three soul are experienced as the stimulating inflow of creative, versatile, active and acute intelligence reflecting the Divine Plan.

**Contribution:** The greatest contributions of the third ray soul relate to the service of stimulating the intellect and mental creativity of others; finding ways for them to develop and sharpen their abilities to reason and communicate; and assisting them to expand the powers of their mind, and to adapt, intelligently and resourcefully, to any contingency that may arise.

**Soul-inspired aspiration—type (3A) emphasis:** To create (through the power of deep thinking and the most careful reasoning) a comprehensive, thoroughly rational system of philosophical thought, for more clearly understanding the true nature of reality in its manifold interwoven aspects.

**Soul-inspired aspiration—type (3B) emphasis:** To develop an extremely resourceful and versatile mentality that can be applied creatively to numerous intellectually challenging enterprises.

**Selflessness and altruism:** Selflessness in the ray three soul comes from delighted absorption in the enterprise of creating and arranging for the intelligent execution of those plans which are thoroughly aligned with the objective of manifesting the Divine Plan. For the third ray soul, there is such joy at understanding the blueprint of the Divine Design, and seeing how the vast array of interwoven, interrelated energies and forces are assembled for the manifestation of that design, that there is no time for the petty selfishness of the little personal self.

Third ray altruism is expressed, primarily, in helping others to become more intelligent, and also more adept at planning for the realization of their intentions and desires. It is well known that an absorbing mental interest helps people take their minds off themselves; mental fascination reduces egocentrism. For third ray souls, the world is full of interest and variety, and they can selflessly help others both appreciate and 'handle' the many possibilities.

Third ray altruism does not offer others a drastic and dramatic strengthening as does that of the first ray, nor is it so loving and giving as that of the second, but it makes possible greater ease in living by bestowing the gift of versatile intelligence. Third ray souls delight in helping others learn to "use the many for the sake of the one." Under

such guidance people become more adept at extricating themselves from complexity, intelligently negotiating the “web of life.”

**Spiritual conscience:** The third ray soul speaks through the conscience as the voice of reason and intelligence. It speaks when breadth of mind is being slighted, and when the application of intelligent, reasoned thought and activity could help others achieve their goal more satisfactorily and rapidly. It ever prods towards resourcefulness, and the use of the imagination to reveal multiple, effective approaches to a challenge. It insists that the good not remain undone for want of an ingenious plan. This is especially so when the soul is characterized by the active, adaptable orientation of type (3B).

When the emphasis is upon abstract thinking, the conscience insists that the laws of right thinking be observed. It demands that people clarify their thought processes, so that blunders in reasoning do not lead many to false conclusions. It insists upon the development of a well-informed and rational world view so that the affairs of the day can be seen in proper perspective, and an acutely intelligent approach to living be maintained.

**Most joyous activity:** The third ray soul inspires more activity (be it mental or physical) than any other ray type. Activity is considered a “good” in its own right—though often the impulse to act is distorted and misdirected, and the activity becomes futile.

For the third ray soul with an abstract emphasis (3A), theorization is a great delight—the joy of fashioning the blueprint of any system of relationships, and of relating that blueprint to other blueprints, until a comprehensive design for many systems of relationship is imagined. This is the joy of intelligent speculation, which is, essentially, an act of abstract, mental creativity. In a general sense, it might be said that for the third ray soul, it is simply a joy to *think*.

For the third ray soul with an active, adaptable emphasis (3B), creating flexible plans of action, and actively carrying out those plans is a source of joy. Adaptable intelligence in action can do just about anything, and those upon the third ray rejoice in the “game of life” which allows them to pit their wits against ever changing circumstances, and *win* through ingenious and resourceful maneuvers.

**Greatest sense of meaningfulness:** Those whose souls are upon the third ray find most meaningful whatever will contribute to their intelligent comprehension or coordination of the many interwoven strands of energy, thought or action.

**Greatest sense of the sacred:** There is a strong spirit of agnosticism commonly found in those whose souls are found upon the third ray; this arises from their reliance upon reason rather than upon faith or the intuitive apprehension of the divine. Yet the sense of the sacred is still to be found. It is evoked (for the abstract type) in the presence of rationally coherent, all-explanatory, systems of thought. Elegant theories and proofs



which account for the nature of things, arouse in them a sense of the sacredness of the faculty of mind, and of the Mind of God in particular.

Those third ray souls with a more practical (or material) orientation, sense the sacred in the wonderful intelligence and timing of the Divine Plan, as it is progressively revealed to them. The Divine Plan is the greatest “*game plan*” of which human beings can be aware. The practical type of third ray soul marvels at the forethought, and the divinely intelligent coordination of staggering complexities arranged by the Divine Mind. In daily life, the third ray executive admires a good business plan; under the influence of the third ray soul, admiration is extended to the greatest “business plan” on Earth—the Plan which guides and coordinates all processes of manifestation upon our planet.

**Heart’s desire:** The ultimate heart’s desire of the third ray soul is either to ‘plan along with God,’ or to “make the moves” which manifest the Plan. The former is the abstract approach, which delights in devising the fluid arrangements which guarantee the intelligent execution of the Divine Intention. The latter is the more concrete approach which delights in the great activity required to carry out the Plan. Essentially, the third ray soul desires to *be the very movement which is the Plan-in-action*. The ultimate extension of this desire is *omnipresence*—the ability to be in all places at the same time, and divinely active in each place. The third ray soul has a definitely “hands-on” approach—a desire for unceasingly active participation in the processes of divine creation.

### The Dynamics of the Fourth Ray Soul

According to the Ageless Wisdom, there are at this time in history only a “very few” fourth ray souls in incarnation, though they are slowly beginning to come into incarnation (*Esoteric Psychology, Vol. I, p. 26*). The meaning of “very few” is, unfortunately, not determinable. It could be a relative term, and might, in fact, relate to a significant number. Further, those ray four souls who are in incarnation, are said to be found only “in the ranks of disciples of the Great White Lodge” (*The Rays and the Initiations, p. 605*). The great majority of those who are interested in the seven rays are either aspirants or disciples. Since aspirants and disciples are few in number compared with the rest of humanity, the concentration of ray four souls (though very small when considering humanity as a whole) might be significantly greater in the ranks of aspirants and disciples.

In *Discipleship in the New Age, Vol. II, p. 220*, we read the following which has important implications for this discussion:

Within the United Nations is the germ and the seed of a great international and mediating, reflective group—a group of thinking and informed men and women in whose hands lie the destiny of humanity. *This is largely under the*

*control of many fourth ray disciples* [emphasis MDR], if you could but realize it, and their point of meditative focus is the intuitional or buddhic plane—the plane upon which all hierarchical activity is today to be found.

Is the Tibetan speaking of those whose *souls* are upon the fourth ray? Perhaps yes, perhaps no. He has said, “...few fourth ray egos are available in world service. There are, however, many fourth ray personalities and they can learn much by the study of the work of the New Group of World Servers (*Esoteric Psychology, Vol. II*, p. 142). It could be said that the New Group of World Servers is equivalent to the “great international and mediating, reflective group” referred to above, and that, therefore, the phrase “fourth ray *disciples*” signifies those whose personality ray (and/or mental ray) is strongly conditioned by the fourth ray. It seems there must remain some ambiguity surrounding the subject of whether or not ray four souls are to be found with reasonable frequency among the ranks of disciples.

All this is an attempt at educated guessing. Given various statements by the Tibetan, it is wise to be cautious when assessing an individual as a fourth ray soul, for the ray as a whole (on some level of its several cycles) is definitely *out* of incarnation [written, 1988]. On the other hand, there are, equally as definitely, ray four souls among us, and one would not want to foreclose the possibility—especially when considering individuals who are aspirants and disciples. It is well to remember that the term “disciple” is very broad, and has been applied, on one or more occasions to denote a range of development extending from the humblest aspirant on the periphery of Hierarchy, all the way up to and beyond the Christ. It would seem wise to judge each case on its own merits, *and* have a very clear idea (to the extent that it is possible) of how a ray four soul would manifest.

**The Experience:** The energy and influence of the ray four soul are experienced as an irresistible inner urge to bring harmony and beauty out of conflict and chaos.

**Contribution:** One of the greatest contributions of the fourth ray soul is the service of harmonizing and beautifying the lives of others —helping them reconcile their conflicts, resolve their crises constructively, and bring peace and/or aesthetic loveliness into their daily experience. (All these actions apply to the gifts which the fourth ray soul is equipped to bestow upon the environment in general, as well as upon people.)

**Soul-inspired aspiration—type (4A) emphasis:** To transform conflict into harmony, ugliness into beauty, discord into concord and war into peace—artfully bringing divine equilibrium and “at-one-ment” into every aspect of life.

**Soul-inspired aspiration—type (4B) emphasis:** To fight and struggle to express the exquisitely beautiful yet agonizingly painful drama of life in all its vibrancy and rich contrast of color. It should be noted that “it is the lower aspect of the ray energy [which produces] conflict.” (*Esoteric Astrology*, p.328). The fourth ray soul may go through cycles in which the conflict aspect seems unduly emphasized, for the violent clashing of

the “pairs of opposites” must be experienced to the full before they can be reconciled, but all the while, the deeper motive of the battle will have been to produce harmony and beauty.

**Selflessness and altruism:** As selflessness pours from the ray four soul, it is much based upon the ego-annihilating effects of beauty. The love of beauty is another of those pure forms of interest which so absorb the consciousness as to render a cramped identification with the little self and its limitations impossible. Pure beauty begets pure love, and under the impress of the beautiful, the intuitive, buddhic faculty (intimately related to the energy pouring from the “Heart of the Sun”) is awakened.

There is reason to argue that the illusion of separation is based upon dissonance; those things that do not blend in harmony are perceived as more separate and distinct than those which do. When beauty and harmony prevail, the apparently distinct boundaries between things seem to dissolve, and things once seen as separate are perceived as “merging into one.” For this reason also, the harmonizing and beautifying energy of the fourth ray soul eventually dispels the illusion of selfhood (a condition of separation and, hence, of dissonance within consciousness). When selfhood is seen as illusion, selfishness disappears.

The kind of altruism flowing from the fourth ray soul is based upon a perception of the inevitability of humanity’s battle with the “pairs of opposites”. All human beings are seen to be subject to the fluctuations of form as it both responds and fails to respond to spiritual energy; compassion and tolerance are thereby awakened. Further, the unusually keen sense of rapport generated by the fourth ray, makes it easy (almost inevitable) for fourth ray souls to identify with others, and with the vicissitudes of their lives. They instinctively feel the pain and pleasure of others (and often *impersonate* that pain and pleasure). Further, the tendency of the fourth ray soul to validate opposing perspectives reinforces the realization that all kinds of qualities are necessary for wholeness. People, regardless of the contrasting qualities they express, are not rejected; life must be lived with the full spectrum of colors.

**Spiritual conscience:** The fourth ray soul speaks through the conscience as the voice promoting completeness by honoring polarity. The modus operandi of the fourth ray soul is not so much the all-absorbing inclusiveness of the second ray soul, but the recognition that, in a world of contending opposites, the exclusion of any aspect of the numberless dualities destroys completeness, unity, synthesis—and *beauty*. The fourth ray conscience continually prods the individual to “see the other side,” and to never *cut off* one side of a polarity in favor of the other; it will not tolerate a “lopsided” point of view. In situations where partiality is a threat, the fourth ray soul speaks for wholeness. The fourth ray conscience instructs the personality in the need for contrast, and nurtures the realization that, in a world of duality, it is ultimately impossible to separate anything from its opposite.

**Most joyous activity:** For the fourth ray soul (in whatever field, and through whatever medium) the activity bringing the greatest joy is that of mixing, blending and harmonizing to create beauty. There is a constant adjustment of one thing to another in the interest of creating that perfect, mathematically-resonant condition in which true harmony reigns and true beauty appears. At times this activity may seem an agony, but those upon the fourth ray are compelled to perform it; as the vision of harmonious completion comes into view, the joy of the harmonizer increases tremendously—the agony is transformed into ecstasy.

**Greatest sense of meaningfulness:** Those whose souls are upon the fourth ray find most meaningful whatever will contribute to the harmonious consummation of any circumstance, relationship or project in which they may be involved.

**Greatest sense of the sacred:** It is clear that for the fourth ray soul, beauty is sacred. The more the beauty reveals divinity, the greater its aura of sacredness.

From another point of view, peace, as a condition of perfect accord, is sensed as sacred by the fourth ray soul. There is a state of such perfect equilibrium between all energies, that consummation is achieved and *nothing more need be done*. This state of harmonious perfection is reflected in the quality of certain great works of art, and in moments of perfected human relationship.

**Heart's desire:** The heart's desire of the fourth ray soul is to live in beauty, forever create beauty, and to *become* beauty itself. The fourth ray is the 'middle ray'—the ray which "stands at the midway point" between the higher three and the lower three. To relate (in beauty) the worlds of abstraction to the worlds of form—and, even more—to *be* that relationship (just as the aspirant must tread the Path by becoming the Path) is the heartfelt desire of those whose souls are upon the fourth ray of Harmony through Conflict.

## The Dynamics of the Fifth Ray Soul

**The Experience:** The energy and influence of the ray five soul are experienced as an unremitting urge to penetrate the veils of matter and form until their secret causes are revealed, and their natures exactly disclosed.

**Contribution:** One of the greatest contributions of the fifth ray soul is the service of focusing the laser-like powers of the mind upon the discovery or inventive application of the new scientific truths.

**Soul-inspired aspiration—type (5A) emphasis:** To become vitally involved in discovering the keys and solutions to Nature's mysteries through advanced scientific research and experimentation.

**Soul-inspired aspiration—type (5B) emphasis:** To invent, develop or skillfully utilize those mechanisms, instruments, or technical improvements which will transform and uplift the quality of human life.

**Selflessness and altruism:** The selflessness of the fifth ray soul is based upon the willingness to forget the demands of the little self for the sake of the discovery of pure knowledge. Scientific research or the process of technical inventiveness and application can become so absorbing, so utterly interesting, that the usual forms of ego-gratification are totally overridden. The mind operates without any limiting personality constraints. The inspired fifth ray soul is willing to sacrifice everything for the possibility of adding a few more gems of scientifically established truth to the great reservoir of verified knowledge.

Fifth ray altruism is related to fostering a lucidity of mind. Human welfare and the improvement of the quality of human life are dependent upon the availability of reliable knowledge. Action and thought based upon errors bring only futility and pain. The fifth ray soul bestows the utmost clarity of understanding pertaining to the material “*facts of life.*” The usual warmth and magnetism so often associated with altruistic action is not so much to be found (unless contributed by subsidiary rays), but the ability to manipulate the material environment with certainty, ameliorates the quality of life for all concerned. Scientific revelations and scientific inventions have changed the lives of everyone for the better; bringing about such changes, through a broad sharing of the light of knowledge, is the fifth ray method of demonstrating the love of the soul.

**Spiritual conscience:** The fifth ray soul speaks through the conscience as the voice which demands the advancement of truth and the rejection of error. This type of conscience cannot tolerate that which is inaccurate or unfounded on fact. It prods its recipient to *prove* assertions or to demand that others do the same.

This is a conscience which will not allow any resting-back upon ignorance. Though an answer or a solution do not yet exist, the voice says they can and must be found. Though there exists no mechanism or instrument to effect certain practical ends, the voice indicates that such can be invented. The fifth ray conscience makes the human entity responsible for increasing the light of knowledge in the world; the method is the dispelling of ignorance through scientific investigation and application.

**Most joyous activity:** From the point of view of the fifth ray soul, *discovery* is the greatest joy. All evolving beings are led through a series of continuous revelations, but for no ray type is revelation produced by so focused and deliberate a mental effort. The fifth ray soul is, perhaps, the most curious of all; scientific investigation, after all, is simply a sophisticated and systematic method of indulging curiosity. Those whose souls are upon the fifth ray experience intense joy when they are “hot on the trail” of a new discovery, or are “closing in” upon the confirmation of a hypothesis. The trail of joy leads from the first flash of a scientific intuition, through all the steps necessary for its

irrefutable verification or rejection. Joy arises in the arduous passage from ignorance to certitude.

**Greatest sense of meaningfulness:** Those whose souls are upon the fifth ray find intensely meaningful any and all clues clarifying the mysterious nature of reality. Fifth ray souls are great problem solvers; for them, life is a vast puzzle and they are ever alert for hints to its solution. Whatever is seen as not contributing to the solution is considered meaningless.

**Greatest sense of the sacred:** Fifth ray souls stand in awe before the mystery of “things as they are.” If reverence is anywhere to be found within the consciousness of the normally irreverent fifth ray individual, it is awakened in contemplation of the wonderfully intelligent design of Nature.

**Heart’s desire:** The heart’s desire of the fifth ray soul is to know, beyond all possibility of doubt, the truth expressed through form. The great “Word of Power” for the fifth ray is: “Three Minds Unite.” By fusing and blending all powers of the mind, those upon the fifth ray can wrest light from darkness. The heart’s desire is to be *mindful* of the Mystery.

### The Dynamics of the Sixth Ray Soul

**The Experience:** The energy and influence of the ray six soul are experienced as an unrelenting urge to find and follow someone to whom (or something to which) total devotion can be given.

**Contribution:** One of the greatest contributions of the sixth ray soul is the service of inspiring in others the courage and consecration to offer their lives upon the altar of the highest ideal they can conceive. This, they themselves do, inspiring others by their example.

**Soul-inspired aspiration—type (6A) emphasis:** To surrender in complete faith, devotion and adoration to the highest possible source of guidance.

**Soul-inspired aspiration—type (6B) emphasis:** To live with ardent aspiration and passionate commitment, unshakably loyal to the highest values and true to the loftiest ideals.

**Selflessness and altruism:** Sixth ray souls know how to forget themselves (and even sacrifice themselves) in the cause of devotion or idealism. Their eyes are so firmly fixed upon the ideal or upon the one they love with passionate exclusivity, that their own ego-satisfactions are totally forgotten. By gazing so earnestly and intently upon the beloved “other,” they take their eyes off themselves. Compared to this other, they seem to themselves, unimportant. While this attitude can provide an excuse for evading self-knowledge, it also guarantees that the little self will not interfere with the realization of greater values.

The sixth ray attitude is one of selective, narrowly focused altruism. As previously stated, “altruism” means “others,” and the life of those upon the sixth ray is entirely “wrapped up” in the “other.” Those whose souls are upon the sixth ray will do anything for the object (or, should we call it, the ‘target’) of their devoted love—even lay down their lives. The problem comes in broadening the altruism—rendering selective altruism universal. This broadening, at first, is not a natural response, but when, at a later stage of evolution, it becomes an *ideal*, then the sixth ray soul becomes passionately devoted to the welfare of all.

The kind of altruism emanating from the sixth ray soul might be called the ‘fire of enthusiastic encouragement.’ The sixth ray stimulates what might be called the ‘urge towards elevation,’ and those whose souls are upon this ray selflessly endow others with the power to *rise* free from the snares of materiality. In love and encouragement, they help others mobilize for ascent.

**Spiritual conscience:** The sixth ray soul speaks through the conscience as the voice which insists that one *live up to* one’s highest possibilities. It rejects compromise with circumstances, and will settle for nothing less than the ideal. This type of conscience cannot tolerate any deviation from an ideal standard, or any falling short of an often unrealistic self-expectation. It leaves no room for human failings, and prods the personality to intense effort “in the cause.”

Those with a type (6A) emphasis are very sensitive to any disloyalty. The conscience becomes the guardian of undeviating commitment, demanding that the personality “hold fast that which is good.”

Those with a type (6B) emphasis are very sensitive to any flagging of zeal. The conscience ever demands an intensification of ardor and effort—as a revivalist would when confronted with a “lukewarm” congregation of ‘lazy faithful.’

**Most joyous activity:** The joy of sixth ray souls is found in lavishing love upon whomever or whatever they idealize; and they rejoice also in the lavish reception of love from the same source. Their joy is connected to the energy of attraction. Sixth ray souls seek an ever closer proximity to the point they have magnetized. As they draw closer, and as their field of vision becomes filled with the image of that which they love (thereby excluding all other things), their joy increases.

Sixth ray souls seek *salvation* from that which is less than perfect. For them, salvation is found by eliminating all distance between themselves and the focus of their vision, but until occult identification is understood and mastered, the gap, however minute, will ever remain.

Those with a type (6A) emphasis find their joy in drawing ever closer and remaining inseparably attached to the object of their devotion. They fasten themselves in a spirit

of loving dependency, worshipping and praising the “beloved,” and ecstatically longing to do whatever the beloved may request.

Those with a type (6B) emphasis find their joy in the fiery pursuit of their ideal, and later, in becoming the passionate embodiment of that ideal. The more intense and fiery the expression of the ideal, the greater the joy.

**Greatest sense of meaningfulness:** Those whose souls are upon the sixth ray find most meaningful whatever will strengthen their connection to the object of their devotion. They are extraordinarily one-pointed, and when they look at the world, they see it only in relation to the beloved person or ideal; everything is interpreted in this light. Whatever most reinforces their idealism is selected as meaningful, regardless of its inherent value in the larger scheme of things.

**Greatest sense of the sacred:** Sixth ray souls are unusually sensitive to the sacred. To them, the object of their devotion, or the form of their ideals are *always* sacred, irrespective of actual worth. Such individuals do not understand the sacredness of *all things*; to their ardently selective vision only some things are sacred, and many other things are very much the reverse. For them, there is always one person, ideal or thing which is more sacred than all the rest. Sixth ray souls zealously guard the supreme and exclusive position of what might be called their ‘most sacred object.’ Generally, that is considered most sacred which enfolds and envelops in a blanket of seemingly permanent security the devoted sixth ray individual.

**Heart’s desire:** To love and be totally loved by the “beloved”; to fully attain and perfectly express one’s very highest ideals—these are the heart’s desires of those whose soul is upon the sixth ray.

### The Dynamics of the Seventh Ray Soul

**The Experience:** The energy and influence of the seventh ray soul are experienced as the urge to manifest divine ideas in perfect form.

**Contribution:** One of the greatest contributions of the seventh ray soul is the service of helping others organize their lives so thoroughly, and manage their affairs so effectively, that their highest dreams are transformed into accomplished realities.

**Soul-inspired aspiration—type (7A) emphasis:** To bring regulated, rhythmic order out of the chaos of human living by providing the practical “grounding” for much-needed ideas—building them into useful forms and integrating them into well-established, excellently organized patterns of activity.

**Soul-inspired aspiration—type (7B) emphasis:** To become instrumental in creating group and organizational transformation by redesigning and restructuring the patterns of human culture and civilization, so that a “New World Order” may more rapidly emerge.



**Soul-inspired aspiration—type (7C) emphasis:** To create or participate in the magical rituals of the New Age, thereby invoking and instituting the divine energies which relate spirit and matter according to the Divine Plan.

**Selflessness and altruism:** The selflessness of the seventh ray soul is based upon an understanding of *organism* and the division of labor upon which any properly functioning organism (or organization) relies. Seventh ray selflessness grows out of true humility, which is, in occultism, “an adjusted sense of right proportion” (*Discipleship in the New Age, Vol. II*, p. 256). Those whose souls are upon the seventh ray can estimate, quite specifically, the *position and function* of any part within a whole. This estimation reveals both the relative importance and unimportance of the part. Relative “standing” and relative “value” (which is always seen in relation to the group) are both revealed.

Seventh ray souls never lose the sense of being part of a coordinated group. Pride of group or class may sometimes arise, but such individuals are rarely guilty of mistaking the part for the whole—of thinking that they, personally, are more important than the group of which they are a part. With the interest of their mind focused upon the group entity, and realizing that the success of their group is more important than their own personal satisfaction, they are able to adopt *an essentially selfless attitude*. Their ability to understand their function and position within the group fosters their impersonality and reduces separative personality demands.

Seventh ray altruism arises through the ability to see others as *functionally related* to the self. To the enlightened seventh ray soul, all souls are members of the same “team,” and are worthy of respect and interest. Seventh ray souls altruistically have the interests of *others* at heart because they have the interests of the *group* at heart. The welfare of the group is correctly understood by them to be dependent upon the welfare of its members.

Altruism further arises from the innate seventh ray respect for law. Laws are designed to guarantee *right relationship*, no matter what the social context. The altruism of the seventh ray soul is expressed through the deep respect they show to others as fellow members of a social structure held together by law. Their celebrated politeness and civility are simply evidence of their respect both for the law and for those that law is designed to protect. Such individuals can be counted upon to value and uphold the laws of right relationship—chief of which is the “Law of Love.”

**Spiritual conscience:** The seventh ray soul speaks through the conscience as the voice promoting lawful relationship. It becomes active whenever there is a breach of spiritual rectitude or probity—more generally, whenever the rules of a valued social context are being violated. It ever urges towards *right action*—action which can implement the spiritual values appropriate to the immediate context. The yoga of the seventh ray soul is “Karma Yoga”—the yoga of right action; these souls demand that all actions be well and properly performed.

For those with a type (7A) emphasis, the presence of chaos will trigger the voice of conscience. Chaos is the antithesis of intelligent manifestation of the Divine Design through form, and inimical to the values of the seventh ray soul. The conscience prompts for the restoration of order.

For those with a type (7B) emphasis, the seventh ray conscience swings into action whenever the spirit is being stifled through imprisonment in inadequate forms. It prompts for the renovation and reconstruction of those forms so that the interior qualities may be perfectly expressed through external vessels.

For those with a type (7C) emphasis, the conscience will speak when confronted with chaotic or unproductive group efforts—especially those aimed towards spiritual goals. The *ritualization* of group processes will lead to a coordination of energies, and the creation of an instrument for the invocation of divine energy. This type of seventh ray conscience prompts towards the institution of what might be called ‘ceremonial relationship’ between those who are trying to cooperate. The conscience urges the individual to become ever more ceremonially related to others.

**Most joyous activity:** The most joyous activity for those whose souls are upon the seventh ray is the act of bringing order out of chaos. The perception and/or creation of disorder brings pain; the perception and/or creation of forms, perfectly adapted to the consummate expression of divine ideas, is a source of the greatest joy.

**Greatest sense of meaningfulness:** The world view of the seventh ray soul is focused on the relationship between “the highest” and “the lowest”—which, at length, must “meet.” (The Word of Power for the seventh ray is: “The Highest and the Lowest Meet.”) The consciousness of the seventh ray soul isolates as meaningful anything that relates to, or contributes to, the union of archetype with form, of content with expression, of spirit with matter. The appearance of orderly design within matter is sure to attract attention as meaningful evidence of the proper expression upon the physical plane of subjective, formative potencies.

**Greatest sense of the sacred:** For seventh ray souls, the aura of sacredness is evoked in contemplation of those forms (divinely created or man-made) which perfectly embody some aspect of the Universal Design. No ray is more ‘object conscious’ than the seventh. Seventh ray souls are particularly drawn to an appreciation of sacred objects as symbolic precipitations of perfectly organized subjective potencies. Within such perfected expressions, the highest and the lowest are seen to be sacredly united.

**Heart’s desire:** To achieve a perfected expression of the divine archetype in form. In one respect, since the seventh ray is the ray of *consummation*, seventh ray souls must be among the most dissatisfied of the ray types, for humanity is very far from even a relative subjective perfection, let alone a final perfection of spiritual expression through form. And yet, partial fulfillments are possible, for there is built into the seventh ray soul a great patience, and a realization that all must proceed sequentially and in order,

according to divine timing. So, although the ultimate heart's desire will demand a perfected physical plane "appearance" of the Logoic Design, many lesser fulfillments are possible along the way. More than for those on any other ray, it is the deep desire of seventh ray souls to see the *tangible results* of their thought and labor. The more perfect these results—the more they are "true to *type*" (i.e., true to the spiritual archetype)—the greater the heartfelt satisfaction of the seventh ray soul.



## The Personality Ray

There has already been considerable discussion regarding the nature of each of the seven rays and the vehicles through which they manifest. The following descriptions of the functioning of the personality vehicle when qualified by each of the seven rays, will, therefore, be suggestive rather than fully elaborated. When the relation between each soul ray and each personality ray are reviewed in Section V, Volume II, the dynamics resulting from their interaction will be fully explained. When considering the positive and negative personality dynamics, it should be realized that the positive dynamics manifest at a somewhat later stage in evolution than the negative ones. As the soul influence increases, the positive qualities of the personality emerge.

Another point of importance should here be mentioned. While the personality ray emerges into prominence as the personality is integrated, *the soul and its ray also play a significant role in the integration of the personality*. It is the soul, in fact, which, from “behind the scenes” impulses the process of personality integration. The success of the process of personality integration depends, to no small extent, on how successfully soul ray tendencies and qualities (which are reflected in and through the personality) are properly controlled and transmuted. It must be remembered that the personality ray is always a subray of the soul ray. At the stage in evolution when personality integration becomes possible, the personality will always display some reflected qualities of the soul ray, no matter what the personality ray may happen to be. The personality ray may change from life to life; and during each of those lives, the individual will naturally display personality characteristics which correlate with the personality ray which is active during that particular life—but, during each of those lives *his personality will also display some of the qualities of the soul ray which has not changed* from life to life, and which is always reflected, to a greater or lesser extent, in and through the personality.

What this means is that personality integration is really a matter of coordinating and transmuting two kinds of ray influences—that of the personality ray and that of the soul ray (since it always influences the personality demonstration). From life to life as the process of integrating the personality proceeds (for, in a sense, the personality must be *integrated anew* during every incarnation—though it should get easier and easier), both the personality ray *and* the reflected soul ray are involved in the integration process. Working with the personality ray (*a subray of the soul*) is the first step. The liabilities of this ray will have to be overcome, and the strengths emphasized, if the individual is to succeed in “getting it all together.” Meanwhile, however, there is the ongoing attempt to overcome the liabilities of the soul ray (as reflected in and through the personality) and to emphasize its strengths. An individual’s success in doing so will not only contribute to a closer link between soul and personality, but will make the *personality itself*, more integrated and effective.

For purposes of simplicity, the following section deals only with the first stage of personality integration in which the personality ray is considered instrumental in the integration process, but the student should have in mind that this is but a partial picture. In Section V, we will have an opportunity to examine the dynamics of soul-personality integration in detail, and a number of possible interactions between the soul ray and personality ray will be proposed. Living processes are never as neat and orderly as the mind conceives them to be. There is always a good deal of mixture and “overlap,” and confusion can easily result. But before tackling mixtures and overlaps, it is well to work at discriminating one influence from another—at least that way, when one tries to understand the actual living process, one will know what has been *mixed together*.

## The Dynamics of the First Ray Personality

### Positive Ray One Personality Dynamics

**Positively, the personality can function as:**

**The primary instrument for expressing the soul:** Those with a ray one personality have the ability to demonstrate fortitude and apply power purposefully and dynamically. In a personality qualified by the first ray, the soul has a strong and enduring instrument for expression.

**The primary means of integrating the mental, sentient and etheric-physical fields:** The integration of the personality fields proceeds by the sheer force of will, discipline and control. The spontaneous activities of the various fields are regulated through imposition, and are made to conform to undeviating personality intent.

**The primary means of coordinating and directing activities upon the physical plane:** First ray personalities coordinate their physical plane activities with assurance and firmness, and give direction with one-pointed assertiveness.

**The primary means of establishing “ego” or unique, personal identity:** Individuals with a first ray personality establish their unique personal identity by becoming what might be called ‘distinct centers of power and authority’ to whom others can come for strengthening and direction.

**The primary means of establishing distinction and self-reliance:** Those with first ray personalities achieve distinction from the mass of humanity by exercising the faculty of uncompromising independence; their style of self-reliance stems from their willingness to trust that they can “go it alone,” even in the most adverse conditions, and still succeed.

**The primary means of establishing the preliminary vocation:** Those with an integrated first ray personality choose and excel at their preliminary vocation through their disciplined ability to control, assert, direct, lead and achieve, regardless of obstacles.

## Negative Ray One Personality Dynamics

As a cautionary note, it should be mentioned that soul qualities can become distorted when expressed through the personality. In such cases *they will function very much like negative personality qualities*. The following lists of personality difficulties will, therefore, serve a dual purpose: they will indicate abuses of the personality ray, but will also indicate possible distortions of *soul ray energy* as well.

**Negatively, the personality can function as:**

**The primary means of standing in the way of the Higher Self:** Those with a first ray personality stand in the way of their Higher Self by being too proud, dominating and self-assured; too convinced of their own value, and too determined to do things entirely on their own, exactly as they choose.

**The primary means of evading or failing to respond to one's higher calling:** For those with a first ray personality, the higher calling (the soul-inspired vocation) often remains unregistered because of a preoccupation with directing others, asserting authority, “getting their own way,” and protecting their power, place and position. It should be recognized that always “going one's own way” can be an evasion, indicating an unwillingness to obey a higher voice.

**The primary means of limiting the expansion of consciousness and of refusing to grow:** Individuals with a first ray personality limit their own growth and the expansion of their consciousness by refusing to accept the value of what others have to offer—even when those ‘others’ happen to be their own soul! Such people feel compelled to do things their own way and alone.

**The primary means of expressing selfishness and separativeness:** The selfishness of those with a first ray personality grows out of their demand to be preeminent, and “first” (or central) in all situations—in short, “number one.” Because it is easier to preserve an attitude of superiority at a distance from others, individuals with first ray personalities easily become aloof and separative.

**The primary means for self-centering, self-referencing and for calling attention to the “little self:”** Negatively speaking, those with a first ray personality can easily become extremely self-centered. They ‘self-center’ by exaggerating their own importance, and ‘self-refer’ by always viewing themselves as standing in the dramatic center of their own existence. They call attention to themselves by “taking charge”—noticeably.

### Summary

The essence of how the first ray personality resists the altruism, selflessness, group consciousness, light and love of the soul: *undue self-centralization*.

When not especially advanced upon the spiritual Path, those with a first ray personality can express the very essence of separative and noncooperative self-will. A dramatic self-centering may make it difficult to think seriously of other people and their rights. Ray one personalities can become so habituated to working alone and acting unilaterally, that they will (in the words of the *Old Commentary*) “brook no companion.” Why should they share power with others, when they can do things so much ‘better’ themselves? If those with this personality type are to cooperate with the soul, and eventually yield to the soul ray, they will have to acknowledge that others do indeed exist as free and independent people, having rights and a will which must be respected. Ray one personalities must learn to stop insisting that others yield to their will; instead, they must learn to yield to their own Higher Will—that of the soul, no matter what may be the ray quality of that soul.

The essence of personality resistance to the soul centers around the issue of whether to give up or share power and authority—with others *and with the soul*. From the point of view of the powerful, integrated first ray personality, why relinquish what can be grasped so easily? Why give up what others do not have the strength to take away? Why become seemingly weak when one is naturally strong? Why force oneself to do what no one else can force one to do? Why submit, even to the soul? These are questions that those with a ray one personality may well ask, but the right answers cannot be sought on the level of personality. Only the soul can answer them, and if the soul is to succeed, the desire for the unconditional exercise of power must be relinquished by the personality.

First ray personalities provoke a battle with the soul because they seek to force their personal will upon all people, things and circumstances. The battle will be resolved when all the resources of the personal will are willingly placed at the disposal of the soul, thus strengthening the execution of soul intention.

## The Dynamics of the Second Ray Personality

### Positive Ray Two Personality Dynamics

**Positively the personality can function as:**

**The primary instrument for expressing the soul:** Those with a ray two personality have the ability to express love wisely and understand people deeply. In a personality qualified by the second ray, the soul has (occultly speaking) an ‘attractive’ and magnetic instrument for expression.

**The primary means of integrating the mental, sentient and etheric-physical fields:** The integration of the personality fields proceeds by means of a gentle fusing and unifying process. The spontaneous activities of the various fields are regulated through



the wise use of calmness and clarity, and are magnetically drawn into cooperation with personality intent.

**The primary means of coordinating and directing activities upon the physical plane:** Second ray personalities coordinate their physical plane activities with patience and tact, offering direction by means of a compassionate, respectful understanding of the true nature of the people or circumstances being directed.

**The primary means of establishing “ego” or unique, personal identity:** Individuals with a second ray personality establish their unique personal identity by becoming what might be called ‘distinct centers of magnetism and caring’ to whom others can come when in need of kindness, instruction, support, sympathy, understanding and a calming, loving touch.

**The primary means of establishing distinction and self-reliance:** Those with second ray personalities achieve distinction from the mass of humanity by cultivating interpersonal skills and the power to teach; their style of self-reliance grows out of their gentle but persistent sense of responsibility for others, and their willingness to trust their intuitive estimation and understanding of people.

**The primary means of establishing life’s preliminary vocation:** Those with an integrated second ray personality choose and excel at their preliminary vocation through the exercise of personal magnetism: by being warm, friendly, kind and likable; by using their well-developed social sensitivity; and by demonstrating, clearly, their care and concern for others.

### Negative Ray Two Personality Dynamics

**Negatively, the personality can function as:**

**The primary means of standing in the way of the Higher Self:** Those with a second ray personality stand in the way of their Higher Self by being too weak, timid and fearful; by being too accepting, too tolerant, too permissive and too inclusive; by not moving fast enough; and by being too attached to their own personal relationships and environmental comforts.

**The primary means of evading or failing to respond to one’s higher calling:** For those with a second ray personality, the higher calling (the soul-inspired vocation) often remains unregistered because of a preoccupation with personal comfort and with the attachments which bring personal pleasure and happiness. Giving-in to inertia and quietly refusing to bestir themselves on behalf of the soul are evasions indicating a personal “point of tension” which is not sufficiently strong to enable them to respond to their higher “note.”

**The primary means of limiting the expansion of consciousness and of refusing to grow:** Those with a second ray personality limit their growth and the expansion of their consciousness through weakness and over-sensitivity, immobility and a lack of dynamism, and by being too fearful to “seize the moment.” Such people are hesitant to venture forth and take risks, as the soul would have them do.

**The primary means of expressing selfishness and separativeness:** The selfishness of those who have a second ray personality grows out of their demand to be universally popular, loved and appreciated. They may do much which compromises their integrity, simply in order to be well-liked. It is difficult to think of second ray people as selfish, because, *apparently*, they are very concerned with others. This concern, however, is often *not* the genuine article, and is motivated by a craving to experience warm feelings in the company of those who are ‘nice,’ kind and pleasant.

Second ray people are guilty of separativeness when they fail to relate to others in earnest. This occurs because they become preoccupied with maintaining themselves as (what might be called) ‘points of popularity,’ insatiable in the absorption of loving feeling.

**The primary means for self-centering, self-referencing and for calling attention to the “little self:”** In their self-pitying preoccupation with their own vulnerability, and their inability to deal with what they perceive as the “hardness” of life, those with a second ray personality demonstrate their particular mode of self-centeredness. Such people ‘self-refer’ by constantly seeing themselves as long-suffering bearers of great responsibility, or as repositories of great personal wisdom sought by the many. They call attention to themselves through ‘conspicuous lovability.’

### Summary

The essence of how the second ray personality resists the altruism, selflessness, group consciousness, light and love of the soul: *unduly sensitive attraction and attachment to forms.*

When not especially advanced upon the spiritual Path, those with a second ray personality, regardless of their relative mildness, can, nevertheless, very much occupy the center of their own stage (as do those with a ray one personality). The central position, however, is not acquired by force, but rather, by attractiveness, by being ‘nice.’ Superficially, such a person may indeed be sweet, kind, considerate, good-humored and agreeable, but this kind of behavior might often be based upon a desire to retain popularity—to be well-regarded, well-liked, or better yet, well-loved. Unlike the ray one personality type, second ray people have all too many companions, acquaintances and friends, to whom they have a great deal of difficulty saying “No!”, and from whom they have a similar difficulty separating themselves. To be truly altruistic and selfless, the second ray personality must care about others in a more detached manner—caring

about what is *really best* for those others, and not so much caring for others so they will return the care in kind. This pleasant, though often false and superficial caring, is best exemplified by the statement: “I’ll love you if you’ll love me.”

To some people, love is a form of assurance, a protection from intruding and disrupting dangers, and from isolation. Basically, those with a second ray personality are extremely sensitive and, in their sensed vulnerability, they feel the need for protective reassurance and the comfort of closely attached personal love. There is a basic fear of standing alone—just the opposite of those with a first ray personality who glory in their independence and detachment. The second ray desire to do things with others is, often, not real group consciousness, but arises from the fear of unilateral action and the fear of being alone, and hence, *unprotected*. Such a person is in danger of becoming what might be called a ‘prisoner of a buffering group.’

The essence of personality resistance to the soul centers around the issue of *fear*—basically, the *fear of impact*. Second ray personalities surround themselves with what is pleasant and comfortable; they try to avoid the harsh shocks which they feel so acutely (even though those shocks may emanate from the soul). Aloneness (so they imagine) is a condition of vulnerability, in which harshness or danger will intrude, for there would be no others present to protect and assuage—no company to help absorb and share the shock. This is all a form of selfishness and self-centeredness, because their acute sensitivity keeps the eyes focused upon their *own* vulnerability, rather than upon the vulnerability and need of others.

Second ray personalities provoke a battle with the soul because they seek to “hold-on” to the many attachments which frustrate the free expression of the soul. The battle will be resolved when they learn to “let-go,” and allow the soul to move forward unencumbered by the “baggage” of personal attachments.

## The Dynamics of the Third Ray Personality

### Positive Ray Three Personality Dynamics

**Positively, the personality can function as:**

**The primary instrument for expressing the soul:** Those with a ray three personality have the ability to act with a high degree of creative intelligence, resourcefulness and adaptability. In a personality qualified by the third ray, the soul has a versatile and mentally astute instrument for its expression.

**The primary means of integrating the mental, sentient and etheric-physical fields:** The integration of the personality fields proceeds by means of a skillful “weaving” process. What might be called the ‘energy-threads’ of the fields are adroitly woven into an ‘energy-fabric’ of unique design (i.e. an *integrated* personality). The spontaneous

activities of the various fields are regulated through the intelligent coordination of their potencies, which are skillfully manipulated into a condition responsive to the energy of the personality ray.

**The primary means for coordinating and directing activities upon the physical plane:** Third ray personalities coordinate their physical plane activities by means of intelligent strategy, and direct those activities according to a creative, flexible plan. The third ray personality likes to “have a handle” on circumstances. The idea of moving and arranging through the use of the hand (suggested by the words “manus” [Latin for “hand”] and “manipule” [Latin for “handful”]) appears constantly when the third ray is studied.

**The primary means of establishing “ego” or unique, personal identity:** Individuals with a third ray personality establish their unique, personal identity by becoming what might be called ‘distinct centers of resourceful, adaptable intelligence’ to whom others can come when they need new angles of vision, and new options for action. The third ray personality becomes recognized as one whose ability to manipulate circumstances ensures accomplishment—one way, or another.

**The primary means of establishing distinction and self-reliance:** Those with third ray personalities achieve distinction from the mass of humanity by capitalizing upon the mobility of their mental processes; their style of self-reliance grows out of their resourceful ability to arrange and rearrange circumstantial variables until the right combination occurs and the desired end is achieved. A motto for their type of self-reliance might well be: “I can handle it.”

**The primary means of establishing life’s preliminary vocation:** Those with an integrated third ray personality choose and excel at their preliminary vocation through the ability to successfully adapt themselves to any and all challenges (whether intellectual or circumstantial), and the creative ability to “make all the necessary arrangements” for successful outcomes.

### Negative Ray Three Personality Dynamics

**Negatively, the personality can function as:**

**The primary means of standing in the way of the Higher Self:** Those with a third ray personality stand in the way of their Higher Self by trying to do too much; by being too busy, active and critical, too vague, indefinite and impractical, as well as too devious, untruthful, manipulative and entangled to faithfully express the energy of that Higher Self.

**The primary means of evading or failing to respond to the higher calling:** For those with a third ray personality the higher calling (the soul-inspired vocation) is not registered because of a preoccupation with a multitude of plans, scattered projects and

extraneous activities, which are frequently a diversion or digression from the direction intended by the Higher Self. A constant state of busy preoccupation is an evasion, indicating a need for the readjustment of priorities, so that there is time and ‘space’ to register and respond to the higher note.

**The primary means of limiting the expansion of consciousness and of refusing to grow:** Those with a third ray personality limit their growth and the expansion of their consciousness through excessive changeability, disjointedness and lack of continuity. They often refuse to work using the correct methods, and so waste energy, dooming their efforts to futility. They will not approach tasks simply and with humility of mind, as the soul would have them do.

**The primary means of expressing selfishness and separativeness:** The selfishness of those who have a third ray personality often grows out of their demand to be the most intelligent, most clever, and the most astute in the handling of anything that may arise. Through the selfish use of intelligence, third ray persons are able to evade or “bend” the law of the land and, often, the *law of their own soul*. In life experience, selfish urges are often negated because people cannot “get away with” them. Unfortunately, the clever intelligence of those whose personality is upon the third ray makes it relatively easy for them to get whatever they want, without being detected or held accountable. This is the kind of selfishness which sees life as a game to be won through the use of one’s wits, and by any means, fair or foul—but, certainly, by *intelligent* means.

Separativeness arises as the third ray personality indulges in manipulation. Literal manipulation can only occur “at arm’s length,” for one cannot be too close to that which one intends to manipulate. In psychological terms, this means that those with a third ray personality must “hold themselves apart” from whomever or whatever they try to manipulate. By doing so they frustrate the possibility of real identification and intimate, heart-understanding, choosing instead to keep their psychological distance, “press buttons” and thus, rather deviously, control others. Separativeness is only overcome when one can *feelingly* understand and identify with the reality (the inner nature) of another person. One cannot do this and, simultaneously, manipulate that other person.

**The primary means for self-centering, self-referencing and for calling attention to the “little self:”** In their pride over their ingenious ability to “make the impossible possible”; in their subtle or blatant opportunism; and in their predisposition to cleverly turn any situation to their own advantage, those with a third ray personality demonstrate their particular mode of self-centeredness. The third ray person sees himself as a center of intelligent coordination, or, using a more graphic image—“the spider at the center.” They refer to themselves in terms of their adaptive efficiency. Third ray personalities often call attention to themselves through a certain “know-it-all” attitude, and by a tendency to be ceaselessly (and conspicuously) active upon the physical plane.

## Summary

The essence of how a third ray personality resists the altruism, selflessness, group consciousness, light and love of the soul: *an exaggerated sense of their personal intelligence*.

In a certain respect, those with a ray three personality (when not especially advanced upon the spiritual Path), are “too smart” to follow wholeheartedly the requirements of the soul. In their delusion, they may fancy they “know better” than the (apparently) illogical and *self*-defeating behests of the soul. To the soul, the personality is expendable, but it is easy for the ray three personality to figure out how not to be expended.

Those with a ray three personality may be so full of plans, schemes, designs and methods *of their own*, that they do not really wish to bother with (or take the time to understand) the pattern which the soul seeks to impose. They, after all, *already know* how to do things, and have considerable confidence in their knowing. Because of their sense of great skill, resourcefulness and cleverness, ray three personalities might not wish to bother with group cooperation and group consensus—as the group-conscious soul would require. After all, have they not already calculated the ‘best’ method of approach? Such people may think themselves too intelligent to be confined to the uncertainties and ‘stupidities’ of group work or action by committee. As for altruism, is it not the invention of those who do not know how to live by their wits, and who, therefore, have to be protected from those who do?!

The essence of the resistance of personality to soul centers around the issue of mental pride; ray three people tend to have an exaggerated confidence in their *own* intelligence and thought, and in the efficacy of their incessant plans and arrangements. If the soul is to have its way with third ray personalities, they must develop a willingness to learn from others (*and* from the soul), instead of constantly indulging their tendency to “think things up” entirely on their own. This excessive love of their own thought results in original and creative action, but action which is often inappropriate or “off track” as well.

Additionally, it is impossible to be altruistic if others are seen as pawns to be moved, at will, according to one’s superior intelligence. It is impossible to work with others in cooperative group formation, either objectively or subjectively, if one thinks one has “all the answers.” Those with a third ray personality must realize that there is *already* a Plan; they need not devise *all* plans and attempt to coordinate their execution. They need the humility to realize that there are far greater Planners than themselves—and that with these Planners they can, if they will, cooperate.

Third ray personalities provoke a battle with the soul because they seek to “outsmart” it—cleverly evading its demands and living by intellect instead of by love. The battle will

be resolved when they place their intelligence in the service of the soul, and start planning with the Plan.

## The Dynamics of the Fourth Ray Personality

### Positive Ray Four Personality Dynamics

**Positively, the personality can function as:**

**The primary instrument for expressing the soul:** Those with a ray four personality have the ability to create peace and beauty of relationship (within the field of art, or outside it) by harmonizing conflicts and resolving dissonances. In a personality qualified by the fourth ray, the soul has a pliable and imaginative instrument, adept at promoting rapport and unity.

**The primary means of integrating the mental, sentient and etheric-physical fields:** The integration of the personality fields proceeds by means of a sensitivity to what might be called ‘energy-field discordance,’ and by means of the personality skill to resolve that discord into concord. Every energy field within the personality has its tendencies and its demands. Unlike many of those with personalities on other rays, fourth ray persons honor such tendencies and demands. They try to find the harmonizing skill to preserve the integrity of each field, and yet promote frictionless inter-field cooperation. The spontaneous activities of the various fields are regulated through a careful balancing of energies, in which the energies of the three major personality fields, (and, also, the many subsidiary energies found *within* each field) are harmoniously adjusted to each other (and eventually to the soul). This leads, at length, to synthesis.

**The primary means of coordinating and directing activities upon the physical plane:** Fourth ray personalities coordinate their physical plane activities by sensitively adjusting one energy quality to another; they direct those activities by trying to preserve balance and right relationship whether 1) within the personality fields themselves, 2) within the relationship existing between the personality fields and the outer environmental contexts, or 3) within various environmental contexts themselves. Antagonisms, conflicts and clashes prevent coordination, and waste precious energy; in a divided state there is no progress or forward movement. Those with a fourth ray personality can do their part in preparing any whole, any group or system, etc., for coordination by “ironing out” the conflicts which prevent smooth organic relations. Fourth ray persons coordinate and direct all activities with the objective of harmonious synthesis.

**The primary means of establishing “ego” or unique, personal identity:** Individuals with a fourth ray personality establish their unique, personal identity by becoming what might be called ‘distinct centers of bridging relationship and sensitive expressivity’ to

whom others can come to be delighted, entertained, soothed, placated, exposed to beauty, reconciled to life circumstances, and harmoniously related to other people. These individuals also emerge as *fighters*, ready and willing to do combat in order to fulfill their objectives.

**The primary means of establishing distinction and self-reliance:** Those with fourth ray personalities achieve distinction from the mass of humanity by utilizing their sensitive response to beauty, their expressivity and creativity, and their faculty for establishing a fluid, harmonious rapport with many different kinds of people. Their self-reliance comes from their willingness to trust spontaneity, improvisation and imagination—all of which militate against imitation. Those with a *truly* integrated and positive personality (no matter what their ray), are self-directing and think for themselves; they have become “their own person,” and are, essentially, nonimitative.

**The primary means of establishing life’s preliminary vocation:** Those with an integrated fourth ray personality choose and excel at their preliminary vocation through spontaneity and expressivity, and by creating some form of beauty, harmony, vibrancy, color, or dramatic living in their own life, or in the lives of others.

### Negative Ray Four Personality Dynamics

**Negatively, the personality can function as:**

**The primary means of standing in the way of the Higher Self:** Those with a fourth ray personality stand in the way of their Higher Self chiefly, through lack of self-control; by being too temperamental, unreliable and unstable, too vacillating, inconsistent and self-contradictory, too compromising and accommodating, too combative, too full of conflict and turmoil, and too lacking in steadfastness and steadiness.

**The primary means of evading or failing to respond to one’s higher calling:** For those with a fourth ray personality, their higher calling (soul-inspired vocation) often remains unregistered because they are so frequently embroiled in the perpetual ‘troubles’ of their own personal drama,—consumed by their personal crises, battles, temperamentalism, worries, emotional suffering, mood swings and, by all manner of personal instabilities.

**The primary means of limiting the expansion of consciousness and of refusing to grow:** Those with a fourth ray personality limit the growth and expansion of their consciousness by repeatedly fighting and struggling with themselves (and others). Their life is often a battlefield in which the natural processes of growth are frustrated by needless conflict. Promising psychospiritual unfoldments are devastated by harsh and unexpected reversals. There is so much preoccupation with crisis that the eyes cannot see beyond the arena of conflict, out into the field of expansion. Fourth ray persons often refuse to moderate stress, strain and the extreme responses which render them torn, divided and too battle-fatigued to grow.



**The primary means of expressing selfishness and separativeness:** The selfishness of those who have a fourth ray personality grows out of their demand to express themselves at all costs, without regard for discipline and the usual social restraints. They often think of themselves as unique, fascinating, colorful characters—to whom the usual inhibitions against unrestrained, spontaneous, self-expression do not apply. They become preoccupied with releasing their emotions, indiscriminately expressing *all* their impulses, and when this is not done in an artistic context (or in other socially acceptable settings, such as psychotherapy or psycho-dramatic opportunities), they can do much harm to themselves and others.

Fourth ray personalities are guilty of separativeness when they “act-out,” giving vent to unbridled self-expression, oblivious to the needs and sensitivities of others. Some fourth ray persons become so wrapped up in their own moods, and their own hypersensitive and fluctuating reactions, that they build a separating wall of self-concern between themselves and others. This is the opposite of the *bridging* attitude of which they are so capable when acting under more constructive impulses.

**The primary means for self-centering, self-referencing and for calling attention to the “little self:”** In the preoccupation with their own struggle, stress, crisis, conflict and occasional triumph and victory (as well as with the unhappiness or exhilaration arising from these conditions), those with a fourth ray personality demonstrate their particular mode of self-centeredness. They see themselves as arbiters of aesthetic taste, and of the aesthetic value of experience. They refer to themselves in terms of the rapport they manage to establish (or fail to establish) between themselves and others, as well as between themselves and both objects and circumstances. They often call attention to themselves through dramatic expression, through their love of fascinating and entertaining others, and through their urge to take a conspicuous position right in the stress-torn *middle* of interactions, exchanges and relationships.

### Summary

The essence of how the fourth ray personality resists the altruism, selflessness, group consciousness, light and love of the soul: *unduly reactive acrimoniousness and agreeability*.

When not especially advanced upon the spiritual Path, those with a fourth ray personality are too frequently focused upon how they are “getting along” with others and with themselves. Rather than focus upon the essence or soul of another person, attention is given to whether they are like or unlike that person, and whether or not it is possible to establish personal rapport. Such personalities become preoccupied with the degree of harmony or inharmony they experience in relation to others and the environment, and they will often find themselves self-centeredly involved in the process

of reducing (or exacerbating) interpersonal or environmental tensions—depending upon their mood. Whether through compromise or conflict, fourth ray personalities are intent upon “resolving things.”

Frequent domination by mood creates a kind of personal instability which is resistant to the imposition of soul pattern. In addition, no matter what positive impulse may emanate from the soul, a counterpoint or contrary impulse will almost always be evoked in the fourth ray personality, since this type of personality (in all but the higher stages of personal/soul integration) will offer an antithesis to every thesis, a negative to every positive, or a contradiction to every assertion—the proverbial “opposite point of view.” This can manifest as contrariness (“you say black, I’ll say white”) with all that implies for inharmonious human relations. “Mary, Mary, quite contrary...” was probably a ray four personality.

While it is easy to see how a tendency to inharmony and acrimony can be the result of a selfish personality attitude, and a deterrent to right group cooperation and group consciousness, the same can be said for the excessive desire for harmony. Rather than the promotion of right group relations and human welfare, the motive for seeking harmony becomes the inability to tolerate the discomfort of dissonance in the personal sphere. It is, essentially, this *personal* sensitivity to harmony and dissonance which causes fourth ray people to react, either combatively or with harmonious pliability, to various impacts (subjective or external), no matter what may be the spiritual value of these impacts.

Fourth ray personalities will respond to spiritual impulses according to their mood. When in a positive mood, such people may comply with these positive impulses; when they are in a negative mood, they will reject or fight the impulses. In both cases their reaction depends upon the state of their *personal* consciousness, and *not* upon the inherent value of the descending spiritual pattern. The personality simply perceives itself to be in harmony or dissonance with the impulses, and accepts or rejects accordingly.

If they are to develop true group consciousness and a selfless concern for others, fourth ray personalities must cease thinking so constantly about how every impact appeals to them or “strikes them;” they must lose their constant concern over whether they are en rapport with a given “person, place or thing.” They must cease being what might be called ‘points of exquisitely sensitive self-concern and self-absorption,’ so involved in ongoing internal and external conflicts and reconciliations that they fail to pay attention to the genuine needs of others.

For those with a fourth ray personality, the essence of personality resistance to the soul centers around the issue of whether to relinquish undue concern about the harmony or inharmony of their intra-personal and interpersonal relations. There cannot possibly exist perfect agreeability, attunement and harmony in all internal and external circum-

stances. Sometimes, rather than *fight* or *compromise* (in the quixotic effort to achieve this impossibly perpetual attunement), dissonance and unresolved situations must be steadfastly borne for the sake of greater values—soul values.

Fourth ray personalities provoke a battle with the soul simply because they refuse to stop battling! The battle will be resolved when they reduce their turbulence and learn how to express divine love through beauty and balance.

## The Dynamics of the Fifth Ray Personality

### Positive Fifth Ray Personality Dynamics

**Positively, the personality can function as:**

**The primary instrument for expressing the soul:** Those with a ray five personality have the ability to arrive at exact knowledge through focused, concentrated thinking and scientific experimentation. In a personality qualified by the fifth ray, the soul has a ‘precision instrument’ through which to express itself.

**The primary means of integrating the mental, sentient, and etheric-physical fields:** The integration of the personality fields proceeds by means of a careful analysis of the energy conditions within the three fields to be integrated, followed by a measured and focused application of precisely those energies which are needed to make integration an accomplished fact. The spontaneous activities of the various fields are regulated through the detailed understanding of how each field functions, and through the application of exactly the right quality and quantity of energy to ensure that the three lower fields begin to blend and fuse as one. For the fifth ray personality, integration is a definite scientific procedure, each step of which must be understood and executed with precision.

**The primary means of coordinating and directing activities upon the physical plane:** Fifth ray personalities coordinate their physical plane activities by relying heavily upon factual knowledge and abundant common sense; such activities are directed with an attitude of mental certainty as regards the exact results to be expected from the measures employed. In short, those with a fifth ray personality direct their physical plane activities (especially the more practical ones) by knowing exactly what is called for and exactly what to do.

**The primary means of establishing “ego” or unique, personal identity:** Individuals with a fifth ray personality establish their unique, personal identity by becoming experts—scholar/specialists, technicians, or highly skilled people with narrowly focused abilities. Others can come to them when in need of definite, concrete, reliable knowledge about the specifics which lie within their area of expertise.

**The primary means of establishing distinction and self-reliance:** Those with a fifth ray personality achieve distinction from the mass of humanity by exercising the faculties of discrimination and observation: they simply “see for themselves.” Their approach to self-reliance grows out of their willingness to trust the empirical method—which means trusting the evidence before their own eyes. Empiricists are trained observers, and ever rely upon their *own* experiments to determine truth and falsity. Loathe to imitate another’s errors, fifth ray people put everything to the test.

**The primary means of establishing life’s preliminary vocation:** Those with an integrated fifth ray personality choose, and excel at, their preliminary vocation because of their recognized command of the facts in some area of specialized study or application. They master a technical field or technique (no matter how humble or mundane) and become known for their expertise. They learn everything there is to know (or try to) about a particular discipline, and establish themselves by making their knowledge available.

### Negative Ray Five Personality Dynamics

**Negatively, the personality can function as:**

**The primary means of standing in the way of the Higher Self:** Those with a fifth ray personality stand in the way of their Higher Self by focusing too narrowly and exclusively upon their own strictly mental, specialized and technical interests, at the expense of seeing, accepting and taking part in the larger, soul-inspired picture.

**The primary means of evading or failing to respond to one’s higher calling:** For those with a fifth ray personality, the higher calling (the soul-inspired vocation) often remains unregistered because of a preoccupation with ‘foreground’ considerations. Many fifth ray persons become bound to the testimony of the senses (in which they *do* believe), and skeptically reject the less tangible testimony of the soul (in which they *do not* believe). Thus, not only do they fail to “see the forest for the trees,” but the concreteness of their approach prevents them from accepting the validity of the “voice of the soul” which summons them to a broader perspective (no matter what the soul ray).

**The primary means of limiting the expansion of consciousness and of refusing to grow:** Individuals with a fifth ray personality limit their own growth and the expansion of their consciousness by an overly mental, rationalistic approach to life. They shut the door on many growth-promoting, consciousness-expanding ideas, because such ideas are not susceptible to the conventionally acceptable standards of scientific proof. They refuse to see sensory experience as a limited (however necessary) form of consciousness; instead, they embrace sensory limitation, and reject the reality of higher states of contact.

**The primary means of expressing selfishness and separativeness:** The selfishness of those with a fifth ray personality grows out of their demand to examine all life experiences with almost clinical objectivity. To preserve the clarity of their minds, they eliminate the usual human emotions which link one human being to another, and can, therefore, seem almost inhumanely devoid of compassion and “human-interest.” Above all, they seek knowledge. To care only, or even primarily, for the increase of one’s knowledge is an act of selfishness. The grotesque exaggeration of this type is found in the sadistic scientist or medical researcher who treats people merely as specimens. Sadly, history has proven that the existence of such people is more than a figment of the imagination.

Fifth ray people are guilty of separativeness when overemphasizing the faculty of discrimination. Analysis and separation are two things the fifth ray does best and most frequently. Fifth ray personalities can easily transform this ordinarily useful faculty into an instrument of separativeness by placing lines of mental discrimination between all the contents of their consciousness—accepting only differences and rejecting similarities.

**The primary means for self-centering, self-referencing and for calling attention to the “little self:”** In their mental satisfaction with their own point of view; in their intellectual certainty concerning truth and error; and in their belief that the rational mind is capable of knowing everything worth knowing; those with a fifth ray personality demonstrate their particular mode of self-centeredness. Such people ‘self-refer’ by constantly seeing themselves as experts, or the “last word” in their particular field of specialization (whether that field is specifically scientific and technical or not). They often call attention to themselves by acting conspicuously certain about the factual knowledge they have mastered, and conspicuously competent in the application of that knowledge.

### Summary

The essence of how the fifth ray personality resists the altruism, selflessness, group consciousness, light and love of the soul: *intellectual mistrust*.

When not especially advanced upon the spiritual Path, those with a fifth ray personality might well consider the soul (and all that emanates from the spiritual realms) as unverifiable. Those impulses, feelings, intuitions and subtle perceptions which provide the ‘cement’ for group cohesion, are liable to be rejected as unprovable or because they cannot be fully understood—with *the concrete mind*. While the soul of such people will incline them to accept what their concrete mind considers nebulous nonsense, the personality will make them think themselves fools if they do.

Even if fifth ray personalities allow the possibility of invisible, intangible, difficult-to-verify spiritual processes, they may find themselves so caught-up in the attempt to

understand the technicalities of the processes, that they may miss the sense of vital, *experiential* participation in those same processes. What often takes place is a 'refusal to feel' that which cannot be concretely, and completely known. Without trusting the feelings (and their higher correspondence—the intuition), the possible development of a sense of synthesis is thwarted, and the world is perceived as fragmented and disunified. That which is subtle, and which, since it transcends the physical senses (and their microscopic/telescopic extensions), can only be received by the subtle senses, is frequently denied. This type of fifth ray resistance reduces everything to *form*, and consequently, a naive, sense-bound self-concern (based upon the presumed reality of only that which can be seen, heard, touched, tasted or smelled) is thought to make *good sense*.

While focus upon the personality tends to reinforce selfishness, to the lower fifth ray way of thinking, the personality in its physical expression can, at least, be understood, whereas the soul cannot. Thus, when lower fifth ray attitudes are in control, *selfishness* (or, at least, a focus upon a very limited part of one's total being) *seems* to make sense, and altruism (and so-called subjective group functioning based upon invisible and unverifiable laws) is nothing but nonsense—absurd.

The essence of personality resistance to the soul centers around the issue of whether to place confidence solely in the concrete mind and the senses. Those who have a fifth ray personality, will wish to evaluate everything in concrete terms. Their analytical, separative mental approach will constantly be searching for distinctions and separations, whereas soul functioning depends upon the realizations of similarities and unities.

Fifth ray personalities provoke a battle with the soul because they have no faith in it, and no faith in the subjective reality of other people. The battle between soul and personality will be resolved as they learn to accept the probable reality of that which they cannot immediately prove.

## The Dynamics of the Sixth Ray Personality

### Positive Ray Six Personality Dynamics

**Positively, the personality can function as:**

**The primary instrument for expressing the soul:** Those with a ray six personality have the ability to devote themselves one-pointedly to a person or a cause, and live true to their highest ideals. In a personality qualified by the sixth ray, the soul has a steadfast, ardently focused instrument.

**The primary means of integrating the mental, sentient and etheric-physical fields:** The integration of the personality fields proceeds by means of a militant [6B] (or more gentle, but unrelentingly insistent [6A]) enforcement of one-pointed orientation. The

three lower fields are made to align for the more effective pursuit of intensely focused personality desire. The orientation is so earnestly focused that none of the three fields have any latitude for deviation.

**The primary means of coordinating and directing activities upon the physical plane:** Sixth ray personalities coordinate their physical plane activities by aligning them so that they lead straight to the achievement of a particular, keenly desired objective. They direct their affairs with uncompromising one-pointedness—single-mindedly and without deviation or deflection. They never “let-up” and they drive every part of themselves to follow the motivating vision.

**The primary means of establishing “ego” or unique, personal identity:** Individuals with a sixth ray personality establish their unique personal identity by becoming what might be called ‘distinct centers of loyal adherence and dependable orientation to a self-chosen objective.’ They become *known* for being thoroughly dedicated, and utterly committed to their goal. In colloquial terms, they are “completely sold” upon their point of view, and see themselves as people who can convince and persuade others. Other people come to them when in need of enthusiasm, faith, inspiration, orientation—in short, of a “revival,” revitalization and uplifting of all personal energies.

**The primary means of establishing distinction and self-reliance:** Those with sixth ray personalities achieve distinction from the mass of humanity by being uncommonly willing to throw their entire self into following a beloved person with unswerving devotion, or pursuing a beloved ideal with unwavering dedication. They are remarkable as “champions of a cause.” Their style of self-reliance arises from their willingness to follow their vision, without being retarded or deflected by so-called “practical considerations.”

**The primary means of establishing life’s preliminary vocation:** Those with an integrated sixth ray personality choose, and excel at, their preliminary vocation by virtue of their enthusiasm and idealistic commitment. They are eager to devote themselves totally, passionately and without reservation to the pursuit they value most highly. They find themselves in vocations where they can exercise their enthusiasm, faith and utter commitment.

### Negative Ray Six Personality Dynamics

**Negatively, the personality can function as:**

**The primary way of standing in the way of the Higher Self:** Those with a sixth ray personality stand in the way of their Higher Self by being too fanatical, unreasonable and one-pointed, too emphatic and extreme, too emotional, too rigid and narrow, too resistant to alternatives, and too convinced of the unquestionable rightness of their point of view.

**The primary means of evading or failing to respond to one's higher calling:** For those with a sixth ray personality, the higher calling often remains unregistered or unexpressed because of an unremitting preoccupation with the “enthusiasm of the moment.” They may be pursuing the wrong goal (the wrong “calling”); their emphasis may be incorrect from the soul's point of view. Nevertheless, they are so intensely “caught-up” in passionate pursuit, that the soul is unable to effect a mid-course correction, and often has to wait until the fury of the chase has spent itself before it can reorient the personality to its own spiritual purposes. Sixth ray personalities must moderate their tendency to follow immediately and indiscriminately—for much time is wasted thereby.

**The primary means of limiting the expansion of consciousness and of refusing to grow:** Those with a sixth ray personality limit their growth and expansion of consciousness through narrowness of vision, rigidly held. Of all ray types, they must broaden their horizons. They seem to prefer mental and emotional certainty, to the adventure of new contacts. Such people are hesitant to recognize the validity of the many paths, as the soul would have them do.

**The primary means of expressing selfishness and separativeness:** The selfishness of those who have a sixth ray personality grows out of their demand to find and follow the “one true path” (whether religious, political, economic, etc.). Once they have found the “right way,” they insist that others find and follow the *same*. They become so preoccupied with the passion and pleasure of their pursuit, that they ignore the pattern of energies and qualities which distinguishes others. “The same way for all,” is their cry. *They* find in that ‘way’ all they need—therefore, according to the reasoning of selfishness and self-centeredness, so must all. Theirs is the selfishness which expresses itself in the phrase: “What’s right for me, is right for you.” By inflating the value of the cause to which they are devoted, they inflate their own self-importance as devotees as well.

Sixth ray personalities can be among the most separative of all. Their far-from-inclusive motto is: “Those who are not with me, are against me,” (though, of course, they do not understand this statement as the Christ did). Only one orientation is correct; all others are in error. This attitude is hardly conducive to unity. Their unwillingness to compromise or to admit the value of other orientations, drives a wedge between them and all those who do not adhere to their path.

**The primary means for self-centering, self-referencing and for calling attention to the “little self:”** In their preoccupation with pursuing and achieving their goal at all costs; their intolerant certainty as to the correctness of their point of view; and their vision of themselves as somehow “special” or “chosen” because they espouse a particular ideology; those with a sixth ray personality demonstrate their particular mode of self-centeredness. They see themselves as elevated or, putting it crudely, “better than others” because they believe or think in a certain way. They refer to themselves in terms of their ideology or ‘ism,’ and desire that people think of them in that light. They call



attention to themselves by conspicuous acts and protestations of loyalty, faithfulness and adherence to the person or cause that embodies their ideal. They seek ego gratification through partisanship.

### Summary

The essence of how the sixth ray personality resists the altruism, selflessness, group consciousness, light and love of the soul: *obsessive preoccupation with the focus of desire*.

When not especially advanced upon the spiritual Path, those with a sixth ray personality may often be too intent and intense to embody and express the qualities of the soul. Altruism, as one of the key soul qualities, is based upon a true sensitivity to the reality of others and, additionally, upon the attempt to foster that reality. But those strongly influenced by the sixth ray are very likely to wish that others were very much like themselves, and will consequently spend an inordinate amount of time persuading and converting others, rather than finding out who these others really are and what they really need. There can be no altruism when others are forcefully made to conform to an ideal which is, perhaps, quite foreign to their own nature, their integrity.

As for group consciousness—the quality of the soul—it, again, requires a broad, inclusive sensitivity to the many members of the group, and not a narrow, intense and exclusive focus upon the object of devotion or desire. Since the personality ray focuses mainly within the worlds of form, those who have sixth ray personalities will adhere intensely to some form or forms on some level of the three worlds of human evolution. This intense focusing will act as a “sticking point,” when the soul seeks to detach the personality from external forms. There is, therefore, an adherence to the part instead of recognition of the whole. This adherence can become a consuming preoccupation upon which all resources of the personal self are focused. Real care about people, the real love of people, a real awareness of the needs of people, often cannot succeed in penetrating this preoccupation.

The essence of personality resistance to the soul centers around the issue of whether to *give up the lesser loves for the greater loves*. Sixth ray personalities are often *certain* of the superior value of their object of devotion. They feel that the call to inclusiveness—the call of wider love—is a call to dilute or dissipate the focused love on which they pride themselves, and through which they establish their sense of identity. They fear that if they give up the intensity of their devotion, they will lose the object of their devotion. This, of course, is selfish and self-centered, for such people are entirely motivated by their own *need to be devoted*, their need to pursue, and their need to cling. The needs of others pale beside their need to fulfill their own desire.

Sixth ray personalities provoke a battle with the soul because they fight against *breadth* and against the rightness of recognizing many paths to the one Goal. The battle will be resolved when they can pursue their goals with devotion (recognizing such goals to be,

essentially, transitory), and gladly allow others to pursue their own goals with equal devotion.

## The Dynamics of the Seventh Ray Personality

### Positive Ray Seven Personality Dynamics

**Positively, the personality can function as:**

**The primary instrument for expressing the soul:** Those with a ray seven personality have the ability to demonstrate a high degree of organizational, administrative or managerial prowess, as well as a courteous team-spirit, by means of which they can skillfully coordinate any task, using a blend of practical efficiency and social finesse. In such a personality, the soul has a highly *polished* and *skillful* instrument.

**The primary means of integrating the mental, sentient and etheric-physical fields:** The integration of the personality fields proceeds in a rhythmic, orderly fashion, assisted by the regular, systematic *practice* of definite disciplines and exercises designed to fuse the fields. The spontaneous activities of the various fields are regulated by rule and law, and are allowed expression only at certain times and in appropriate contexts.

**The primary means of coordinating and directing activities upon the physical plane:** Seventh ray personalities coordinate their physical plane activities with great attention to detailed planning and scheduling; their style of directing activity is courteous, and proper. Their timing is excellent, and they have an instinctive understanding of priorities, and of the most efficient way to structure and implement those priorities.

**The primary means of establishing “ego” or unique, personal identity:** Individuals with a seventh ray personality establish their unique personal identity by becoming ‘distinct centers of organizational potency and administrative competency’ to whom others can come when in need of “grounding,” and of learning the most effective methods of manifestation. Seventh ray persons become *known* for their ability to organize anything they touch, including the lives of those around them.

**The primary means of establishing distinction and self-reliance:** Those with seventh ray personalities achieve distinction from the mass of humanity by their ability to manage daily life exceptionally well. They become noteworthy for their capacity to set the environment in order. They have unusual abilities of actualization. Their style of self-reliance arises from their willingness to persist in shaping or structuring any form until it is true to its archetype or pattern; they trust themselves to wield the *process of perfection* through which an ever-closer approximation is achieved between idea and expression.

**The primary means of establishing the preliminary vocation:** Those with an integrated seventh ray personality choose (and excel at) their preliminary vocation by virtue of their ability to express themselves skillfully through group or organizational endeavors.

The concept of organization suggests a number of elements to be organized; seventh ray personalities do their best work when dealing with a number of people or things which have to be set into right relationship with each other.

### Negative Ray Seven Personality Dynamics

**Negatively, the personality can function as:**

**The primary means of standing in the way of the Higher Self:** Those with a seventh ray personality stand in the way of their Higher Self by being too rigid and resistant to change; too caught up in externals, methods and procedures; too locked into their personal routines, customs and conventions; too ensnared in the forms they have created.

**The primary means of evading or failing to respond to one's higher calling:** For those with a seventh ray personality, the higher calling (the soul-inspired vocation) often remains unregistered or unexpressed because of a preoccupation with appearances or with the creation and preservation of external patterns of arrangement. The soul calls, but the seventh ray personality is often too busy with mundane chores to hear. An excessive concern for preserving physical plane order can become a preferred way of evading the responsibility of manifesting the pattern which the soul seeks to see established in the life.

**The primary means of limiting the expansion of consciousness and of refusing to grow:** Individuals with a seventh ray personality limit their own growth and the expansion of their consciousness by their superficiality, formalism, and their tendency to judge by appearances. The soul is deep, and though it intends to express in fullness on the physical plane, it rarely is able to do so. Those who judge according to appearances (either appearances within their own life, or within the lives of others) may overlook the soul altogether, and with it the source of all that is essential.

The greater part of every individual is hidden. Consciousness expands from within, and if (as is often the case when the sensorially oriented seventh ray attitude holds sway) the “world within” is judged as nebulous or inconsequential, consciousness will not be cultivated, and the opportunity to grow spiritually will be deferred.

Habit prevents the adopting of new ways. There is no way to grow without relinquishing old patterns of thought and behavior. Growth is expansion into new, soul-evoked patterns. Seventh ray personalities, however—at least those with a type (7A) emphasis—are often subservient to habit and resistant to changing their patterns of response. They limit themselves through a lack of flexibility.

**The primary means of expressing selfishness and separativeness:** The selfishness of those with a seventh ray personality grows out of their self-satisfaction with their own methods of work. They are tempted to see all other methods as sloppy, inept and

inappropriate. Such personalities are tempted to see themselves as “one cut above” all the rest. In short, they adopt an attitude of snobbishness, which is a selfish distortion of the hierarchical principle. They become preoccupied with *status*.

“All men are equal” in essence, but not in expression; this is true. But when the compassionate person realizes this, the need for *service* is also realized. Those overly fascinated by the many ‘tiers of ability’ in the social (and spiritual) “pecking order,” may, at times, look down upon those of lesser rank. The seventh ray personality may begin to identify with his rank and position, instead of with his true nature. This frequently found abuse is a convenient method of inflating the value of the little self.

Seventh ray personalities are guilty of separateness when they emphasize their outer similarities with those of their own “class,” instead of inner solidarity with all. This is the sectarian attitude. With an attitude which is as superficial as it is judgmental, they look for outer signs of a person’s acceptability, tokens of respectability. Those who do not possess these signs and tokens are seen as “beyond the pale,” and are kept at a distance. Such personalities are separative because they discriminate according to the nonessential.

**The primary means for self-centering, self-referencing and for calling attention to the “little self”:** In their assurance that they are doing things properly, in their tendency to increase standardization and reduce opportunities for individualistic expression, and in their quick judgments (measuring the value of people against some arbitrary standard), those with a seventh ray personality demonstrate their particular mode of self-centeredness. They are too assured of their position and too certain of their judgments. This attitude is what might be called ‘the arrogance of *being in.*’

Sociology has acquainted us with the concept of the “in-group.” Members of such groups easily become self-satisfied and pleased with themselves. In loving the ways of their own group, they are expressing self-centered self-love as well as the rejection of those who do things in other ways with other groups—“out-groups.” This attitude is self-centeredness in group formation; it lies at the root of separative class consciousness. By “picking their associates” carefully, seventh ray personalities think they are sending “signals” about who they are; it is a subtle and socially aware method of calling attention to the little self, and might be called ‘egotism through group affiliation.’ No type of personality values the “respect of society” more.

On a more individual level, seventh ray personalities call attention to themselves through the conspicuous exercise of managerial efficiency. They demonstrate to others their ease in handling every detail of difficult, practical tasks, and thus gain for themselves a favorable *reputation*—something the seventh ray personality (ever socially conscious) considers a necessity.

### Summary

The essence of how the seventh ray personality resists the altruism, selflessness, group consciousness, light, love and power of the soul: *intolerance of 'foreign' patterns*.

When not especially advanced upon the spiritual Path, those with a seventh ray personality are frequently so focused upon form and detail that the very essence of soul life may be overlooked—so great is their insistence upon “the letter” rather than “the spirit.” There may be an urge to capture the intangible and confine it to forms which cannot really contain it. Systems of thought and method are created, and if other people do not “fit” within the preferred arrangement, they are often considered “odd” or “misfits.” Inevitably, the organized structure of thought and action fails to be sufficiently inclusive and, consequently, much of great value is excluded.

Altruism is based upon a true appreciation of others, upon a tolerance of (and even a love of) their idiosyncrasies. Those with a seventh ray personality, in their more form-bound moments, leave little room for idiosyncratic behavior or thought (even when their systems are, apparently, based upon revolutionary principles—type [7B]).

Standardization becomes the objective, because standardization promotes security; much of the quest for order and organization is the quest for the secure predictability which order brings. “Law and order” do, indeed, protect society from the chaos of unregenerate human forces, but they can also, when misapplied, stifle creativity, spontaneity, surprise, all of which are based upon the sudden reordering of elements within any whole. It is certainly an act of personality separateness to reject people on the basis of their ‘irregular’ or unstandardized personality features. The weight of tradition, precedent, habit and social custom is strongly felt and wielded by the more crystallized seventh ray personalities.

True group consciousness is based upon an appreciation of a subjective unity; but if those with seventh ray personalities cannot see beyond externals, appearances and formal arrangements, group unity based upon true tolerance will not be achieved.

The essence of personality resistance to the soul centers around the issue of becoming caught in the form, and in formal, procedural crystallizations. For such personalities there is a good piece of advice (using a phrase borrowed from slang): “Don’t sweat the small stuff.” They must learn to relax their rigidities so that the vitalizing energy of the soul can renew all aspects of a life locked into unchanging protocols. There *may* be such a thing as perfect order; but, no doubt, it occurs more on the level of the Planetary Logos (if there) than on the level of the overly-officious, system-loving seventh ray personality. The tolerance of alternative systems of organization, and even of apparently ‘un-systematized systems,’ is required if personality separateness and bureaucratic rebuff are to end.

## THE PERSONALITY RAY

Seventh ray personalities provoke a battle with the soul because they seek to control or standardize people and circumstances by forcing conformity to rigidly ordered patterns which violate the essential nature of those people or circumstances. The battle will be resolved when such personalities are no longer bound by rigid patterns and rhythms, and are willing to recognize and adapt to higher forms of order than the ones they have sought to devise, administer and impose.

## The Qualities of the Mental Ray

In his many books (and especially in *Esoteric Psychology, Vols. I and II*, and *Discipleship in the New Age, Vols. I and II*) the Tibetan has described the qualities of the various types of minds. From these descriptions, it is possible to get a good idea as to how these types function. Nevertheless, it seems a useful exercise to undertake a close and extensive analysis of each type of mind, so that its particular *mode of thinking* can be understood as clearly as possible.

When attempting to analyze the qualities of the personality fields of actual individuals, problems may arise because there are no absolute and impenetrable boundaries between the personality fields. Every personality field affects every other and, therefore, the energy quality of each personality field affects, to a greater or lesser extent, the energy quality of every other such field.

The ray quality of the lower mind, for instance, will be expressed predominantly in the lower mental field, but the influence of that ray may also be detected when other fields within the energy system are examined. There is always a kind of interaction or interdependence between fields which complicates the detection or identification of the ray of a particular field. This condition might well be called the *overlay effect*—especially when the ray of a superior field ‘colors’ the ray quality of an inferior field.

“Superior” and “inferior” are relative terms and refer, essentially, to the vibratory frequency of a particular personality field. For instance, the lower mental field is “superior” to the astral field (and the astral field “inferior” to the lower mental), because the vibratory frequency of the matter of the lower mental field is greater than that of the astral field. For the same reason, the “causal,” “soul” or transpersonal field is superior to the lower mental field, and the astral field is superior to the etheric-physical field.

When the ray of an inferior field affects the ray expression of a superior field, the condition could be called the *subcoloration effect*—not to be confused with the phenomenon of *subrays* which are subinfluences *within* a particular field itself. For instance, the quality of emotional devotion characteristic of an astral body upon the sixth ray may affect or ‘subcolor’ the quality of thinking within the lower mind; similarly, a stable seventh ray vibration in the etheric-physical nature may contribute to greater poise within the emotional nature.

As evolution proceeds, however, the overlay effect should increase and the subcoloration effect subside, because each superior field should regulate and control (without stifling) the fields inferior to it, while each inferior field should become less and less capable of conditioning the functioning of the fields superior to it. In other words, the emotions must not direct the mind, nor the mind the personality as a whole; and certainly, as esotericists well know, the personality must not direct the soul. Colloquially, it is not a sign of high evolutionary accomplishment when the “tail wags the dog.”

In the majority of cases, the soul or transpersonal field can be considered the highest field, and the physical-vital field the lowest field—although the fields of the Spiritual Triad and the field of the Monad will also eventually have to be understood by the practicing esoteric psychologist.

Despite these complications, it is valuable to examine closely the various functions of each personality field, in an attempt to understand exactly how a particular ray quality might color those functions. For instance, although it would be *generally* valid to state that a ray one mind would contribute to a person's sense of isolation, it would also be important to understand more precisely *how* this ray one quality affects the thinking or mental process in such a way that isolation eventuates.

In the following pages there will be presented lists of qualities which are often found (or which, hypothetically, might be found) when the lower mind is conditioned by any one of the seven rays. We will be discussing the ray of the *lower mind*—not the ray of the soul (which, it must be remembered, is also found upon the mental plane), nor the ray of the higher mind. When the word “mind” or “mental ray” is used, it is the lower mind to which these terms are meant to refer. It is hoped that a study of these lists of qualities and the commentary upon each quality, will help students sharpen their ability to discriminate one type of mental ray from another.

Some of the phrases which describe a particular type of mental ray are taken directly from the Tibetan, others are derived from experience and observation, and still others are rationally inferred by combining the generic qualities of a particular ray with generic mental functions. It should be realized that no one individual with a particular mental ray can be expected to display *all* the qualities which could, conceivably, pertain to that mental ray. There are too many modifying and qualifying influences throughout the individual energy system to expect such uniformity.

It must also be stated that certain mental rays are far more likely to occur than others. The following passage from *Esoteric Psychology, Vol. II*, pp. 290–291, makes this clear:

**...the mental body of every human being is composed of substance which is governed by the rays, one, four and five. Exceptions to this rule appear, sometimes, upon the Path of Discipleship, and are the result of the direct and intelligent action of the Soul, prior to incarnation. The soul builds a body of mental substance or attracts to it that particular type of mental energy which will enable it to possess (whilst in incarnation) the type of vehicle which will make a *chosen* experience possible. This freedom of choice never occurs except in the case of the awakening disciple.**

Because, today, there are so many “awakening disciples”—those who are beyond even the *early* stages of discipleship and aspiration, it seemed best to examine all the rays in relation to the mental body. Rays one, four and five probably condition even the



majority of fairly advanced disciples, but exceptions will exist, and must be thought through carefully so that those whose mental ray does vary from the norm can be assisted in recognizing the quality of that ray.

### **List of Qualities for the Ray One Mind**

- Firmness in thought and opinion
- A dominating and ‘impressive’ mind
- Decisive mind
- One-pointed mind
- Affirmative mind
- A mind for principles—not details
- Map-making, outlining mind
- Concentrated, one-pointed mind
- Synthesizing mind
- Critical mind
- Mental endurance
- Independence of mind
- Intensely active mind
- Power to “leap to conclusions”
- Detached, impersonal thinking
- Outspokenness
- Unembellished thought and speech
- Brief and trenchant thought and speech
- Realistic mind
- Organized thought process: prioritizing
- Occult mind
- Isolating thought process

### Commentary on the Dynamics of the Ray One Mind

**Firmness in thought and opinion:** Ray one brings a quality of fixity to the mental process. When the ray one tendency to remain fixed and immovable at the center is applied to mental activities, there is a tendency to hold firmly to that which has been mentally determined or concluded. A conviction or opinion may be formed suddenly or over a greater period of time; but once formulated, it has strength and integrity, and resists change. Thus, people with a ray one mental field are not given to frequent “changes” of mind—unless they *will* to change. In fact, there might even develop a kind of mental obstinacy—a refusal to budge mentally, a refusal to deviate from a formulated opinion. There might also be found a degree of mental pride. This would not be the same as the intellectual pride of the third ray mind, based as it is upon mental virtuosity and adeptness; rather, it would relate to the *certainty of being “right.”*

The first ray, in general, has the quality of self-assurance, and when this quality is transferred to the mental level, there develops what might be called ‘a conviction of mental rectitude.’ The death-dealing quality of crystallization is also associated with the first ray (probably in its Capricornian modality), and this is yet another cause for the tendency toward mental fixity found in the ray one mind.

**A dominating, ‘impressive’ mind:** Ray one is endowed with the quality of imposition, for good or ill. The thought forms created via a ray one mental vehicle would be powerful and ‘impressive’ (in the occult sense)—i.e., they would override contrary thoughts and impress themselves upon other minds. Perhaps this type of mind, in the practice of telepathy, would be an excellent “sending” instrument, but not as easily adapted to “receiving”—in short, the ray one mind is a *projective* mind.

A natural mental certainty, assurance and conviction would contribute to the dominating and impressing qualities of the ray one mind. It can also be seen that this tendency could lead to a conviction of “mental superiority.” The certainty that one’s opinion is the correct one would make mental listening (or “taking in”) more difficult, and mental projection (or “giving out”) the line of least resistance. The tendency of this type of mind is to *override* the thought of other minds. When mental activity is translated into speech, this dominating tendency will persist with predictable consequences in conversation. In general, it can be said that the ray one mind is predominantly an *influencing* rather than *influenced* mind.

**Decisive mind:** The type of mental uncertainty which plagues some of the other types of minds would not be a problem for individuals possessing a ray one mind. This does not mean that the conclusions reached and held would always be successfully enacted, but at least the tendency towards mental vacillation and indecisiveness would be comparatively rare. Less frequently than most would such individuals “be of two minds;” the monolithic quality of the first ray energy, as applied to the mental field, would militate against this.

**Affirmative mind:** Affirmation is a process of making thought *firm*. The ray one mind excels in the recognition, clarification and formulation of principles, which principles it tends to *repeat*. Repetition brings a strengthening of thought—a “firming-up” of thought; a strengthened thought can more easily become a powerful influence upon the various planes and fields it touches. Those with a first ray mind frequently seek to make a forceful, impressive mental impact upon everyone and everything within their field of influence; affirmation strengthens the impact of thought. This impact has its effect, not only on the environment, but extends to the various fields within the energy system of the one who affirms.

**One-pointed mind:** One-pointedness is one of the preeminent qualities bestowed by the first ray. Applied to the mind, it suggests a thought process which is undeviating in the pursuit of the purpose for which the process was activated. Not to be deflected or distracted, the ray one mind marshals all its thoughts and directs them one-pointedly towards the fulfillment of an objective which is consistently “held in mind.”

**Synthesizing mind:** The ray one mind grasps the “big picture.” It includes all factors of moment, and sees them as an interrelated whole. Nothing of importance is excluded, priorities are appreciated, and detail is seen as secondary to the overall “gestalt.”

**A mind for principles—not details:** The ray one quality of synthesis, which tends to perceive and create unified wholes, rather than “parts and pieces,” inclines the ray one mind to think in terms of principles and “first things,” rather than in terms of a multiplicity of details. During the ray one thinking process, the *essentials* of any consideration are easily discerned. This does not mean that there is no ability to note detail, nor does it mean that other types of minds cannot discern general principles, but the ray one mind’s tendency is to think *broadly* about the *wholes*. Such a mind can with facility grasp the *laws* controlling any system of relationships under consideration.

**Map-making, outlining mind:** With its tendency to appreciate the essentials, the ray one mind can easily diagram or outline any set of fundamental relationships. It can “cut to the bone,” which is another way of saying that this type of mind *sees through* any whole to the structural framework supporting that whole—its “skeleton” so to speak. The “map” of essential, fundamental relationships within any whole is seen all at once; the details are not considered as important as the set of related principles upon which the integrity of the whole depends.

**Concentrated, one-pointed thinking:** The capacity for centralization characteristic of the ray one energy, when applied to the mental field, leads to the ability to *centralize in thought*; this is another way of describing concentration. The ability to focus intensely upon one point would be expected, as would the ability to think straight towards the goal of thought, without circuitous meandering, and without being deflected by intruding thoughts. All this would result in a capacity to focus the mind firmly upon any

object of attention, and to hold it there without deviation. Such a mind helps its possessor “get right to the point,” and stay there.

**Critical mind:** The often destructive quality of ray one energy, when manifesting through the mental field, will naturally create a potential for critical, destructive thinking. The weak points in another’s thought, attitude or way of life can easily be detected, disrupted or destroyed. This mental assault can be either good or bad, depending upon the motivation for the assault and the nature of that which is assaulted. Students of esotericism learn how easy it is to build or destroy with thought, and for individuals with a ray one mind, this lesson is very important.

The power to criticize, of course, has its place. One can see that this type of mind would be very valuable during debate, or during any forum in which the value or soundness of thought or behavior had to be determined. Such a mind could easily assist one to destroy an argument—and there are many fallacious arguments which need destroying.

It is not that the ray one mind is necessarily nitpicking or hypercritical; it is more likely to be galvanized into criticism when *essential values* are being compromised; it criticizes the violation of fundamental principles rather than the many little mistakes which do not affect the integrity of the whole. Since speech and thought are so closely connected, destructive or critical speech (again, for good or for ill) is frequently a characteristic of those whose mental ray is the first.

**Mental endurance:** This quality seems obvious. Since the first ray bestows strength and endurance wherever it is found, it naturally imparts strength and endurance to the mental faculties. The ray one mind will be able to “keep on keeping-on”—in other words, to keep thinking, and not relent until the goal of the thought process has been achieved. Rarely would such an individual complain, “My mind is too tired to think.” For any demanding mental task, this endurance would be a decided asset. It should be mentioned, however, that the first ray mind often works so quickly and gets to the point so rapidly, that prolonged, laborious mental effort on a single task is often unnecessary.

**Independence of mind:** Those with a ray one mind like to “think for themselves.” Generically, the ray one energy inclines people to take action without waiting for others to act—i.e., to be nonimitative in the deepest sense, and a source unto themselves. This, of course, does not mean that those with ray one in their equipment cannot follow orders, or conform to the will of their superiors (though occasionally insolence is a problem),—but rather, that the first ray gives people the capacity to draw the power to initiate action from within themselves. There is a profound sense of self-reliance which, translated to the mental field, appears as independent thinking.

**Intensely active mind:** This quality is not the same as a “busy mind” (as frequently found upon the third ray), because, when the mind is upon the first ray, the quality of *purposeful activity* is almost always preserved, and purposeless ‘busy-ness’ is eliminated.

While, in general, the third ray is most frequently associated with activity, it must be remembered that for stimulating sheer vigor and vitality, the energy of the first ray is supreme. DK tells one disciple who was having difficulty with lethargy, that “though you may have this liability in a physical or emotional form, you have *not* got it mentally.” This disciple had a ray one mind, and was further told that he could, as a result, be “...among those who take the kingdom of heaven by violence and enter therein” (*Discipleship in the New Age, Vol. I, p. 151*).

When the first ray conditions the mental field, we can expect vigorous and energetic thinking. This does not mean that there is no potential for calm and deliberate thinking, for there is; but when influenced by ray one, the thinking process will usually be highly energized, moving rapidly and one-pointedly from one ‘thought frame’ to the next—whenever doing so is considered desirable by the thinker. It will therefore not be difficult for the possessor of the ray one mind to rouse himself to thought. In sum, there is the capacity for rapidity of thought through what might be called ‘mental streamlining.’

**Power to “leap to conclusions:”** We are often told that those who are blind must advance by holding on, while those who have sight can advance freely and unattached. “Holding on” is basically caused by fear, and ray one is a fear-destroying potency. Chains of thought or reasoning are, from one point of view, a sign of caution. The thinker whose mental body is upon the third or fifth ray wants to “make sure” that one thought follows from another and that, because such thoughts are ‘tied together’ logically, they will not lead astray or into the dangers of fallacy. Thinkers with a ray one mind have a *bold* mental process and do not put such a premium on caution. They may *leap over* many ‘steps-in-thought’ without compunction. Such is the confidence of this type of mind that the process of what might be called ‘assurance by concatenation’ is hardly needed (if at all) and therefore, the possessors of the ray one mind may seem to “leap” suddenly and precipitously to their conclusions.

**Detached, impersonal thinking:** Ray one is the ray of detachment and impersonality. Applied to the mental field, these qualities give the capacity to consider a subject from a broad, impersonal perspective in which the “little self” may assume but little significance. The ray one influence lifts above pettiness, and those whose mind is qualified by the first ray are lifted above pettiness in thinking. In general, minds along the 1–3–5–7 line are well adapted to impersonal or nonemotional thinking. They can more easily detach themselves from the importunities of the astral-emotional field. Even in the face of personal circumstances which other ray types would find emotionally upsetting, those with a ray one mind are capable of achieving mental detachment, and of viewing the whole problem from a distance (“en large,” as it were). Such a mind serves as an excellent instrument for the mastery of the uncontrolled emotions and the disciplining of the physical instincts.

**Outspokenness:** Because thought is so intimately connected with speech, the powerful and relatively fearless thinking of the ray one mind translates into direct, fearless speech. Such individuals will be inclined to say exactly what they think. This quality of outspokenness is related to the qualities of mental dominance and mental impressiveness. Just as upon the mental plane the thoughts of the ray one mind tend to deflect opposing or interfering thoughts, so the words impelled by the ray one mind will deflect contrary or opposing words, will “cut through” to find their mark, and will make their point.

**Unembellished thought and speech:** The ray one mind inclines its possessor to stick to essential issues. There is little time or inclination to ornament or elaborate what is thought and said. Unembellished thought and speech are related to the quality of outspokenness; together they result in what might be called “plain-spokenness.” There is often a certain rough-hewn, unvarnished character to this kind of thought and speech process, with little inclination for polishing or censoring. The ray one mind is given to clear, straight thinking without all the “extras.”

**Brief and trenchant thought and speech:** While there are many modifying factors which contribute to an individual’s penchant for brevity or verbosity, the ray one mind can think and say a great deal with relatively few thoughts and words. There may be a tendency towards aphorism, or towards the selective use of quotation in order to capture the essence of an idea. Pithy, generalized statements (characterized by the Tibetan as “brief but full”) can be expected.

**Realistic mind:** There is a certain “no nonsense” quality about the first ray (which is not to say that first ray individuals lack a sense of humor!). The first ray is closely related to the seventh ray, and to the seventh plane (the physical) upon which *manifestation* (as usually understood) occurs. The first ray gives one the executive ability to compel manifestation. This ability demands *realism*—a clear assessment of what is necessary to “make things happen.” Only if one is realistic can one successfully “see things *through*” into manifestation. In fact, the *manifest* and the *real* are commonly considered synonymous. When it comes to dealing with what must be accomplished, the ray one mind is rarely given to silly or foolish thought—i.e., unrealistic thought. The first ray mind enables one to “know what it takes”—whatever the task.

**Organized thought process:** While the first ray mind may not indulge in the detailed considerations of the second, fifth or seventh ray mind, the organizing tendency associated with the first ray is clearly depicted in the following statement from *Discipleship in the New Age, Vol. I*, p. 625: “The first ray person is conscious of ordered life, the majesty of ordered forces; the glory of the intelligent ‘arrangement’ of the powers which lie behind the manifested world is his rightful field of service.” Although this statement applies primarily to the first ray soul, and somewhat to the first ray personality, the qualities of order and organization can logically be inferred to apply to the first ray mind as well. In addition, one of the major qualities of the Shamballa energy

(Shamballa being the planetary Center from which the first ray emanates) is *organization*. The first ray mind would bring order to the field of thought (or to any field in which it worked) through the power of the will.

Those upon the first ray have the ability to know where a thing “belongs”—its place or station (which is often determined by its degree of power or influence). It is also a first ray quality which is used to “put [people] in their place”—i.e., make sure they do not get “out of line,” or assume prerogatives which are not theirs by right of responsibility. Those with this type of mind can (almost instinctively) *position* people and things according to their proper function; this positioning is but another way of describing organization. The seventh ray mind (which, apparently, is far rarer than the first) can perform this task even more successfully (though, probably, less rapidly), and with more attention to fine adjustment.

One of the key skills in the process of organization is the ability to prioritize. Organizations are built upon the principle of hierarchy, and understanding hierarchy depends upon the ability to discern *first things*—which things should be *prior* to other things. The first ray mind, we have seen, “homes-in” on the essential. It understands what is primary and what is secondary; it instinctively seems to know the hierarchical value of anything it considers. Thus, its solid sense of prioritization augments its power as an instrument of organization.

**Occult mind:** The ray one mind has the capacity to understand all things in terms of their *essence*, which is pure energy. It is a mind well-suited both to detecting and directing this essential energy. By its power of penetration, the first ray mind can pierce through the veils surrounding any subject, and force the revelation of that which is hidden. Occultism deals with the hidden reality—a reality which the ray one mind forces into the light.

**Isolating thought process:** This quality can be considered allied to independence of thought. It is that quality which inclines those with a ray one mind to think things through by themselves, and to arrive at their own conclusions, free from the interplay with (and impression from) other minds. Such people may be very inclusive mentally, and understand issues in the broadest contexts, but, for them, the process of *arriving* at conclusions will not so readily be pursued in group formation. People with ray one minds may eagerly bring their conclusions *to* the group, and may frequently insist upon the acceptance of these ideas *by* the group, but the ideas will most frequently *not* be arrived at as part of a group process.

### List of Qualities for the Ray Two Mind

Among the more than forty disciples trained by the Tibetan Master, the ray two mind was found only in three instances—that of S.C.P., W.D.S. and D.E.I. Not much is given about the mental quality when the second ray conditions the mental field. The few qualities given by the Tibetan will be included in the following list; other qualities listed must be considered speculative, and are derived from the reasoned application of ray two qualities to some of the key functions of the mental vehicle. In any case, the ray two mind is rare, and should not be considered as a possibility unless the commonly found mental rays (rays one, four and five) fail to account for the nature of one's mental functioning, and unless one *knows* himself to be an “awakening disciple” (cf., *Esoteric Psychology, Vol. II*, p. 290–291).

- Astral-buddhic mind—abstracting mind
- All-absorbent, accumulative mind
- Receptive, passive mind
- Comprehensive and inclusive mind
- Synthesizing and fusing mind
- Indefinite thought process; nondelineation, nondiscrimination, imprecision
- Nondecisive mind
- Noncritical mind
- Intuitive thought process—noncognitive
- Illuminated, light-filled mind
- Stillness and clarity of mind
- Inactive, slow and pondering mind
- Detailed mind
- Over-kindness, over-softness in expression

### Commentary on the Dynamics of the Ray Two Mind

**Astral-buddhic mind—abstracting mind:** The ray two mind is found upon the ‘soft’ (2–4–6) line of energy. Upon this line, love and intuition are easily cultivated and intellectuality is not. From the point of view of the personality, the intuition is “formless;” in fact its ‘location,’ or originating source, is upon the first of the truly formless planes—the buddhic plane. Intuition is truly abstract; via intuition pure ideas are communicated, but not the thoughtforms into which such ideas are built. An idea is an essence; a thoughtform is an accretion of lower mental substance gathered to



express that essence. The second ray mind is responsive to ideas (which are, in fact, formless abstractions); it is not, however, skillful in handling the thoughtforms in which the ideas have been clothed. It is mind sensitive to impression—whether the formless impression of the intuition, or the type of impression arising from the sentiency of the astral field. In either case, there is a tendency for the second ray mind to delay or have difficulty translating such impression into definite thoughtforms. The mental contents arising from impression tend to remain abstract and undelineated.

**All-absorbent, accumulative mind:** The second ray is allied with the Law of Attraction; it is magnetic and has ‘drawing power.’ The inclusive second ray bestows upon the mind the faculty of absorption—frequently *indiscriminate* absorption. The second ray refusal to eliminate through discrimination, which, when applied to human relations, can be effective in promoting the quality of love, inclines those with a second ray mind towards a broad and inclusive mental receptiveness. It is not an assertive or grasping mind, but it does, somewhat passively, tend to “take everything in.” Because this type of mind is not active, contents which are “taken in” can also “pile up” if they are not mobilized for definite use or distributed in service. In natal astrology, Jupiter, one of the important second ray planets, may (when afflicted) incline an individual towards obesity because of the absorbent, accumulative tendencies it promotes; the influence of the second ray within the mental field could, analogously, lead to a condition of mental obesity, superfluity or ‘fat’—a mental field bloated and congested by the accumulation of undigested mental content. The antidote to mental obesity is proper mental exercise; it seems, however, that the second ray mind is little inclined to such exercise.

**Receptive, passive mind:** Some minds are assertive; they probe and inquire; they “go out” towards the objects of their interest. Presumably, this would tend not to be the case with the second ray mind which (due to the nature of the second ray) is nonassertive, nonintrusive, nonquestioning, nondemanding. Receptivity is one of the predominant second ray qualities and, when applied to the mind, creates a mentality which is open and accepting, but which tends to ‘swallow thoughts whole.’ It functions somewhat according to the ‘sponge’ or ‘blotter’ effect, passively waiting, receiving and absorbing the mental content which comes its way.

**Comprehensive and inclusive mind:** The second ray ever seeks comprehensiveness and completeness. It rejects nothing and includes everything. Its ideal symbol is the sphere—the most perfect or complete of all geometrical shapes. For the sake of completeness, the second ray mind is inclined to absorb, incorporate or ‘devour’ many kinds of knowledge. Although its mental precision and powers of intelligent reasoning are not usually great, this type of mind tends to become encyclopedic—all-inclusive. Everything is considered “food for thought;” everything is ingested and stored.

**Synthesizing and fusing mind:** Analytical minds “take apart;” synthetic minds “put together.” Analysis and synthesis are primary mental functions and all minds do both to some degree, but minds on specific rays usually are more inclined towards one or the

other ability. The second ray mind is, perhaps, the least analytical of minds; it is totally constructive and has a distaste for any kind of division or ‘mental dismembering.’ The second ray persistently demonstrates the “Will to Unify.” Within the second ray mind, all mental contents are consciously or unconsciously unified, fused and amalgamated. The rather ‘lazy’ second ray mind would not tend to *work* at this fusing and blending as the fourth ray mind would; the synthesizing process would occur naturally and effortlessly. Boundaries between the contents of the mind would tend to lose their definition. Such mental dynamics would tend to produce a mind, the content of which could be said to be “of one piece.”

**Indefinite thought process; nondelineation, nondiscrimination, imprecision:** Certain of the rays, when qualifying the mental vehicle, give the power to define; the second ray does not. The same mental tendency which promotes fusing and blending militates against distinctness of thought. The fusing and blending process weakens the ‘boundaries’ or ‘shells’ which cause a given item of mental content to remain distinct. One can think of this mental dynamic as somewhat “Neptunian.” The second ray mind (unless other ray influences or energy factors offset the tendency) has a somewhat diffused focus; the outlines of thought are not rendered distinctly. This indistinctness and imprecision might well be transferred into speech.

One of D.K.’s disciples (S.C.P.) with a second ray mind was told the following:

People who work as you could work upon the distinctly abstract levels of existence frequently have a difficulty in expressing the precision of truth. They lack, if I may so express it, the capacity to bring through into form and to build the concrete shell which can precisely express the idea. This you also quite markedly lack; you have often said, have you not, how difficult you find it is to clothe in words the ideas you contact and the field of knowledge in which—at high moments—you find yourself. *Discipleship in the New Age, Vol. I, p. 326*

It must be remembered that the second ray mind, in contrast to the fifth (and the seventh), is not a mind which emphasizes *form*. The distinct *forms* of its thought contents are not considered as important as the abstract core of the contents or the *relationships* between contents. It is a mind more inclined to emphasize the ways in which mental contents are alike than distinct. It can detect the lighted essence within all thoughts and it fuses thoughts by fusing the light within the thoughts. The second ray mind, when highly developed, approaches the condition of a “sea of light.”

These attributions to the second ray mind may seem rather esoteric and, therefore, inapplicable to a large number of people, but it must be remembered that, according to various statements by the Tibetan, the only people who have a second ray mind are those who are, at the very least, upon the initial stages of the Path.

**Nondecisive mind:** Decision is based upon the process of separation or division. The second ray mind is the least separative and least divisive of minds—its every instinct is towards coherence. Whereas the fourth ray mind may find itself caught in the agonizing struggle of attempting to decide, the second ray mind may simply *refuse* to decide. It tends to be attached to both alternatives, and will not release one in favor of the other. It wants them *both, just as they are*. It is little inclined to draw the hard line. Whereas the fourth ray mind may be an *indecisive* mind, the second ray is *nondecisive*. Whereas the fourth ray mind is dynamic, the second ray mind does not mobilize itself to struggle between alternatives.

**Noncritical mind:** The mind itself is a critical faculty, because criticism is based upon the sense of distinction or difference, and the mind is (among its many faculties) a great divider. Those with a second ray mind are well-equipped to look in all directions and, in a subtle way, to see no differences or distinctions. This is either a great spiritual asset or a mental liability. The critical mind constantly separates—the good from the bad, the desirable from the undesirable, the right from the wrong. The second ray mind, again, does not draw a hard line. The indissoluble relationship between these pairs of opposites is readily understood; a continuum is seen to connect them, neutralizing the sense of contrast.

Obviously this noncritical, nondiscriminating approach can lead to an overly-tolerant, overly-accepting attitude, wherein the relative value of people, places and things is not truly understood or appreciated. The capacity for accurate assessment is often found wanting.

**Intuitive thought process—noncognitive:** One of the greatest gifts of the second ray mind is its intuitive capacity. Of course, sensitivity to intuition is a faculty possessed (potentially) by every kind of mind. Really, the concrete mind is not the seat of the intuition. Intuition emanates particularly from the buddhic plane, the plane of pure reason, and is *received* by the lower concrete mind to the degree that it is sensitive. Many of the influences of the soul or higher Ego (which is not located upon the buddhic plane) also manifest as what are commonly called intuitions. In light of this, the sensitivity of the second ray mind to intuition is indicated by the fact that the number “2” resonates to buddhi which is the second aspect of the trinity—atma, buddhi, manas—and also because the number “2” resonates to the soul, which is the *second* of the three periodical vehicles—Monad, soul and personality. The light and wisdom of buddhic and soul influences make a ready impression upon the second ray mind, which, to a great extent, is polarized ‘upwards’—towards the abstract levels of consciousness.

Intuition is a ‘noncognitive’ thought process. Cogitation involves a number of *movements* of the chitta (mind stuff). Analysis, comparison, contrast, deduction, induction, mental creation, etc., and all the mathematical operations, call for considerable *movement* within the thought substance. Intuition, on the other hand, calls for stillness

and receptivity. The habitually still and reflective posture of the second ray mind is conducive to the reception of intuitive impulses.

**Illumined, light-filled mind:** The second ray is the “ray of light bearing influence,” the “Light Bringer” or “light carrier,” and the “ray of the illuminator.” The quality of the second ray is intimately associated with light and vision. When the second ray mind is being used as it should, it is filled with light; it is the light carried by thoughts rather than the form of the thoughts themselves which is of moment. Facts as facts will be of little interest to the individual with a ray two mind; facts as they shed light upon the divine pattern, however, will be of special interest. It must be remembered that the second ray is called the “Ray of the Divine Pattern.” The light of the intuition will frequently illuminate the ray two mind, but this light may remain relatively abstract and formless. The ray two mind *carries light*, but may have difficulty *formulating* thought and words to convey that which it carries.

**Stillness and clarity of mind:** Tranquillity, stillness and quiet are all pronounced second ray qualities, which would naturally be transferred to the mental field when the mind is qualified by the second ray. The inactivity of the second ray mind may be a liability when it comes to its practical and adaptive use, but the resultant stillness can lead to complete lucidity and clarity of understanding. A still mind is a perfect, reflecting surface—reflecting the intuition and the essence of that which is perceived. It is said that “still waters run deep,” and the second ray mind is a deep mind. It is not concerned with superficial or material issues. It seeks that lighted significance which cannot easily be expressed by the modifications of the mental nature (words, thoughts, etc.). In its stillness, it can perceive with utter clarity, and is not misled by the phenomenal level of existence.

The clarity of the second ray mind does not pertain to the form; it is clarity concerning that which lies behind the form—the lighted essence which subtends each form. It must be remembered that all forms are actually ‘densifications’ of light. Light is substance, the matrix from which form is precipitated. The second ray mind focuses upon the *origin* rather than the *precipitation*. A complete comprehension of the precipitation requires much mental movement; comprehension of the lighted origin requires complete stillness.

**Inactive, slow and pondering mind:** The usual level of activity of the second ray is low. The second ray inclines towards the “wise use of slow action,” and towards revelation through brooding and pondering. One of the key features of the second ray mind is its lack of what is usually recognized as mental activity. The second ray mind *dwells upon* thoughts and ideas. Illumination arises through brooding and pondering rather than cogitation; by analogy, new ideas ‘hatch’ under the warmth of this brooding process. Revelation comes not so much through frictional processes of mental cogitation (“fire by friction”), but through the evocative warmth of solar fire. Pondering *evokes* intuitive revelation; it draws forth the light from within any content of the mind.

**Detailed mind:** The second ray is the “Ray of Detailed Knowledge,” and also the “Ray of Detailed Unity.” The second ray confers upon one the “patience to cover a mass of detail.” When speaking of the scholarly individual with a second ray soul, the Old Commentary informs us that “Detail on detail enter into the content of his world of thought. He stores the nuggets of the knowledge of the world, as a squirrel stores its nuts...” There is a definite meticulousness associated with the second ray—the exact phrase is “meticulous entirety.”

Given this second ray facility for detail, it seems clear that the mind qualified by the second ray would be adept in the handling of detail. This may seem something of a contradiction, since we have reason to believe that the second ray mind is often somewhat vague and imprecise. It is definitely not a “high-resolution” mind (to borrow a phrase from photography), but in its need for completeness and comprehensiveness, it gathers and stores many mental perceptions.

Within the second ray thought process, the many details are “covered,” “handled,” “stored,” fused and synthesized, but they are not usually “worked-up” to a high degree of refinement, or polished through mental friction. The emphasis within the second ray mind is not upon principles, utilitarianism, harmonization, cause-and-effect relationships, or upon order and classification. The mind simply becomes an *encyclopedic treasury of detail* to be utilized for the purposes of sharing illumination. It is clear that the mode of second ray thinking here discussed would only occur if the mind were resonant to the wisdom aspect of the second ray—type (2B).

**Over-kindness, over-softness in expression:** This is an interesting characteristic, and is suggested by the Tibetan. The second ray mind is a ‘soft’ mind. It touches the objects of thought gently. This gentleness would naturally extend to the sphere of speech, which is a direct reflection of thought. The mind, however, is meant to be an agent of the will. Its discriminating function cannot be denied, and it cannot accept *all* things and still remain true to this function; it cannot treat all manner of thoughts gently and still remain a servant of truth. Some thoughts (and some forms of human behavior) need to be set aside, repelled—even rejected. The second ray mind can easily *include*, but is ill-equipped to *reject*. It needs to “separate the wheat from the chaff;” bread cannot be made from both.

### List of Qualities for the Ray Three Mind

- Incessantly active mind
- Reasoning mind
- Concatenating mind
- Highly analytical mind
- Deductive, nonempirical mind
- Manipulative mind
- Qualifying mind
- Complex, involved thought process
- ‘Intellectual’ mind
- Critical mind
- Highly verbal, communicative mind
- Creative, ‘fabricating’ mind
- Weaving mind
- Abstract, generalizing, “absent” mind
- Planning, strategic, calculating mind
- Fluid, flexible, versatile mind
- Wide, eclectic mind
- Resourceful, option-generating mind
- Circuitous, tangential, ramifying mind
- Divergent thought process (“brainstorming”)

The ray three mind was relatively rare among the Tibetan’s group of more than forty disciples-in-training. There were two instances: L.F.U and O-L.R.D. Both were first ray souls. The Tibetan, however, demonstrated that the third ray mind need not, necessarily, occur only with a first ray soul when He suggested, in instructions to P.G.C. (whose soul ray was the second), that if P.G.C. continued his present emphasis, the mental ray of his next life would be the third (cf., *Discipleship in the New Age, Vol. II*, p. 577).

### Commentary on the Dynamics of the Ray Three Mind

**Incessantly active mind:** One of the principle names of the third ray is the “Ray of Activity.” When the generic ray three quality of activity is applied to the functioning of the mind, the result is a highly activated “chitta” or mental substance. Thoughts can change with great frequency, and the many “contents” of the mind can be rapidly arranged and rearranged.

While it is impossible to think constantly, those with a ray three mind tend to be far more mentally active than those whose minds are qualified by other rays. The mental activity of the ray three mind, however, often seems like “activity for its own sake,” and is not always purposeful. Such a highly activated thought process can certainly be the source of much originality and resourcefulness; such people are often seen as clever, and are said, colloquially, to be “always thinking.” But excessive mental activity can also deflect illumination emanating from the soul.

Such individuals are rarely at a loss for a thought or a word, but an overly busy mind can obscure the truth, robbing it of simplicity and clarity, and smothering it in a blanket of excessive thoughtforms. Spiritual disciplines leading to the discovery and utilization of soul light require the *stilling* of the mind, however, the mental elemental qualified by the third ray does not ‘like’ to be still (though, of course, there are no conscious likes and dislikes where an unconscious, involuntarily entity like a mental elemental is concerned). On the physical plane, activity for its own sake rarely leads to significant achievement; similarly, unregulated mental activity is no sign of intellectual advancement.

At least, this is a mind which will never be stagnant. It will be capable of great variety and diversity of thought through the constant circulation and rearrangement of its thought content. The ray three mind is a fertile mind, ever generating new combinations of thought, and its great activity complements its prodigious “power of combination.”

**Reasoning mind:** While the conscious reasoning process is one of the key distinctions between man and animal, third and fifth ray minds function most easily in this mode. Simply understood, reasoning is a process of problem solving; it is a method of moving purposefully and lawfully from one thought to another in search of an “answer” to a problem—i.e., in search of greater clarity or “light.” The mental body of the average individual contains many thoughtforms. Theoretically, any one of these thoughts can be related to any other of them, and the possible combinations are virtually infinite. But only when certain thoughts are related to certain others, and *in a certain sequence*, will the process lead to greater light. Thus if a mental activity or process is to be rightfully called the “reasoning process,” the sequential arrangement of certain thoughts is crucial. If this sequential arrangement of thoughts is broken, the process will not lead to light: conclusions will not necessarily *follow* and the answers or results will be called erroneous or irrational.

Advanced individuals with a third ray mind are particularly cautious about choosing their thoughts and arranging them in the proper (i.e., *logical* sequence) so that the conclusions they reach will be *necessary conclusions*. Thus, using the concrete mind, they reason their way to greater light. Other types of mind arrive at the same answer in less rigorous, less sequential fashion, but, upon arriving, may not know how they got there. The highly developed third ray mind, however, will not violate the sequence of thought with *leaps*. Of course, the fifth ray mind shares the same fastidiousness, the difference being the degree of “abstractness” of the thoughts usually entertained.

Reasoning, however, is not always “correct,” and the reasoning process is rife with potential pitfalls. Reasoning can become sophistry, and mislead rather than enlighten. But even unenlightened individuals with a third ray mind will reach their conclusions through creating sequences of thought—flawed though such sequences be. They will always have a *reason* for their conclusions.

All this is not to say that those with a third ray mind cannot be intuitive; intuition is a psychospiritual function possessed (in potential) by all, and even those with the concrete fifth ray conditioning the mental vehicle can train the intuition. But even when the individual with the third ray mind receives a correct intuition, he will still wish to confirm its logic; he will still try to reason his way towards the idea presented by that intuition, seeking to discover that chain or sequence of thoughts which leads to the same conclusion—but the method of progression will be step by step.

**Concatenating mind:** To “concatenate” is “to link together in a series or a chain.” The third ray mind links thoughts in ‘chains’ or series. For the third ray mind, particularly, thoughts come on ‘strings’—they are ‘threaded.’ When asked for their opinion, such individuals will answer with a chain or series of thoughts, often asking the inquirer whether he “followed the argument.” The power to concatenate leads to the creation of ‘webs of thought.’ These webs can be either things of great beauty (well-designed and full of revelatory power), or they can be messy tangles—confusing, and even trapping, both the thinker and those who try to follow his “line of thought.” In time, and when the light of the soul guides the process, the power to concatenate leads to synthesis within the world of thought—the creation of the perfect “matrix” in which every thought is intelligently related to every other. It is interesting that the word “matrix” is related not only to mathematics, but to the “Mother principle”—the *third* aspect of divinity.

**Highly analytical mind:** The great Third Ray Lord is the “Divine Separator,” and the “Discriminating Essential Life.” Analysis is the power to discriminate or intelligently separate one thing from another. Individuals with a third ray mind have the capacity to manipulate and combine thoughtforms in order to fulfill their purposes with the highest degree of intelligence. The manipulations can be intelligent, and the combinations successful, only if that which is manipulated and combined is properly *selected*. Proper selection requires the ability to discriminate the nature and quality of one



potential selection from another. There must be a keen sense of how each item within the array of items to be selected differs from all the other items. This highly developed sense of differentness which is required in the process of selection is achieved through the power of analysis. The third ray mind (like the fifth) is ever on the watch for distinctions. Interestingly, for those with the third ray mind, the power to *blend* is often every bit as strong as the power to analyze, and thus, that which is separated through analysis is creatively recombined into new blends and configurations.

**Deductive, nonempirical mind:** The third ray mind is more useful for reasoning from a premise than for gathering and ascertaining the evidence upon which a premise can be inferred (though it certainly is *capable* of inferring and offering theories and interpretations based upon evidence). In general, however, this is a mind which is often too active to be a really good instrument of observation. It wants to “do something” with the data at its disposal, and thus it is far better at manipulating the data presented to it than at patiently determining for itself the factuality or nonfactuality of the data. The third ray mind is astute when reasoning deductively from premises; however, validating the factual nature of such premises is a task more easily accomplished by the fifth ray mind.

**Manipulative mind:** Manipulation, simply understood, is the *power to move one thing relative to another*. Unless there is a definite frame of reference or point of view, there can be no manipulation. Manipulation is one of the foremost qualities of the third ray, and when applied to the mind, it results in the power to ‘move’ thoughts relative to other thoughts. Figuratively, it is the ability to turn thoughts in the ‘mind’s hand’—to arrange and rearrange a thought (with all of its ‘parts’) relative to another thought (with all of *its* ‘parts’). Through mental manipulation, it is possible to generate all possible combinations between any two compound items of thought.

Since thoughts are most frequently expressed in words and visual images, the third ray mind has the capacity to constantly and fluidly arrange and rearrange such words and images. This leads, frequently, to the “coining” of words and to the generation of unusual, or ‘creative’ images.

This is a mind actively and ceaselessly in search of what might be called the ‘desired arrangement,’ and it will not stop moving the contents of the mind all about until that arrangement is achieved. When the “desired arrangement” is motivated by love and goodwill, and in line with the Plan, the individual with a third ray mind is frequently called resourceful, creative or ingenious; when the “desired arrangement” is motivated by selfishness and self-seeking, the individual is often called “manipulative!”

At its best, the third ray mind reminds its possessor of the *many ways* of accomplishment. A solution is nothing but a “winning combination”—which the third ray mind is adept at discovering through creative manipulation (or, negatively, through “machination”).

**Qualifying mind:** A qualification is a reservation placed upon a statement. The reservation is based upon the awareness of an instance or instances in which the statement might not apply or be true. Qualifications are used by those who are aware of a wide variety of conditions which can influence or alter the general validity of an assertion. Generically, the third ray contributes the quality of caution, and, because of their awareness of implications and ramifications, those with a third ray mind will often function cautiously and tentatively. Such individuals, being loathe to make definite statements which they consider true under all conditions, frequently qualify what they say (and think) with exceptions, and are thus seen as indefinite—often maddeningly so!

The third ray, for all its difficulty with “truth,” is the ray energy which most inspires the search for truth—especially through pure intellection. Those with a third ray mind do not wish to be “pinned down” to statements which might prove erroneous (untruthful) in other situations or contingencies, and thus, by *qualifying*, they provide themselves with the flexibility they need to honor truth in a world of flux. The third ray mind is an instrument well-suited to determining the constant variation of conditions. The tentativeness or “hedging” which is so frequently experienced in those whose mental body is qualified by the third ray, arises from their awareness of constantly changing conditions. There may, indeed, be certain great verities which are eternally true under all conditions, but those with a third ray mind are particularly sensitive to “the relativity of truth,” and express this sensitivity through qualification.

**Complex, involved thought process:** Just as the first ray is associated with divine simplicity, the third ray is associated with divine multiplicity. Generically, the third ray bestows an awareness of ‘manyness.’ The possible combinations and permutations of all the units within the “many” are virtually infinite. The human mind can (at this point in human evolution) handle only so much data. Complexity is related to number and to variety, and if the amount of data and differentiations within the data become too great, the mind becomes overwhelmed by complexity and cannot function.

The third ray mind, of all mental types, is most at home with complexity—especially with what might be called ‘complexity in motion.’ The word “complex” is derived from the Latin “com” (meaning “with,” or “together”) and “plectere” (“to braid”). We thus have the idea of “braiding together”—the creation of an intricate pattern through a process of braiding or weaving, in which various strands seem constantly to appear and disappear. The process of braiding or weaving is a good symbol for the frequently convoluted third ray thought process, in which many strands of thought are combined and recombined in a changing texture that is anything but simple. It is often difficult to disentangle the thought, speech or writing generated by the third ray mind. Many thoughts are combined, blended or woven into one, and it becomes difficult to trace the origin of the various ‘thought-strands.’ There is a certain sinuosity archetype associated with the third ray, and this sinuosity extends to the realm of thought construction. Sinuosity can lead to entanglement. The third ray tendency to deviate, or go around

obstacles is an example of sinuosity. Philosophically, the sinuous “serpent power” is related to the third or “matter aspect” of divinity.

The thoughts generated by individuals with a third ray mind have many aspects, and the complexity of their sentence structure reflects this as well. These people have to avoid taking too much into consideration. It is the simultaneous entertaining of too many variables which confuses their thought process, entangling them in the web of their own sinuous thinking.

**‘Intellectual’ mind:** Those whose mind is upon the third ray enjoy pure intellection for its own sake and divorced from the world of the senses. There are many intelligent people who are not intellectuals, and many intellectuals who cannot really be considered intelligent, so completely incapable are they of handling their physical or emotional life with any degree of skill. According to this definition, the intellectual focuses his attention primarily upon the plane of mind; even his desires are focused upon intellectual gratification and his physical activities are subservient to intellectual ones. The pure intellectual is not concerned with manifestation upon the physical plane. His creativity is expressed through thoughtform building and his goal is the mastery of the world of thought. It is clear that if these ideas about the nature of intellectuality are valid, only those third ray minds which are more abstract [correlating with type (3A)] can truly be considered ‘intellectual’ minds. There are also third ray minds which correlate more closely with type (3B); such individuals are capable of using the mind for far more utilitarian purposes.

The truly intellectual mind may seem to function as a self-contained unit, in isolation from the rest of the personality. Such a mind would not be easy to integrate into the purposes of the personality, and still more difficult to subjugate to the will of the soul. Two specific dangers appear when mind becomes even partially divorced from both its psychophysical anchorage and its spiritual source: the first is the danger of futility, for the “ungrounded” mind becomes ineffective; the second danger (afflicting the ‘soul-severed’ mind) is mental pride and a tendency towards the “left hand path”—a path upon which the will aspect of the mind is exalted above all its other functions.

**Critical mind:** The third ray is the Ray of Active Intelligence, and those with third ray minds may pride themselves upon their mental prowess. They can see fine distinctions where others see none, and recognize the mental limitations of others far too easily. Really, all minds upon the 1–3–5–7 line of energy can readily fall into criticism. The destructive criticism of the third ray mind focuses upon the perceived stupidities and inadequacies in the reasoning of others.

Criticism, of course, can be constructive, and the third ray mind of the highly evolved individual, with its sensitivity to unintelligent functioning, can provide a valuable corrective service. Just as during the earlier stages of evolution, unenlightened third ray functioning can embroil one in many tangles and inextricable situations, during the

later stages, the means of disentanglement and extrication have been learned and can be communicated to others. In such cases, constructive criticism is the means of pointing out the mental, emotional and physical ‘knots’ which bind the individual. The third ray mind is also well equipped to devise strategies to unravel those knots.

**Highly verbal, communicative mind:** Not only is the third ray related to the throat center, but the mental field, itself, expresses to a great extent through that center. The third ray mind, therefore, gives considerable verbal and linguistic facility, and the urge to use that facility in active communication. Just as this type of mind is a mind of many thoughts, those many thoughts will be expressed through the throat center as many words. Ease in verbal expression can be facilitated by a number of other ray and astrological combinations, but it is rare to find a third ray mind without a considerable ability to write and/or speak. Again, the sheer quantity of words is no indication of their value, and those with a third ray mind are well advised to monitor their prodigious verbal output.

Individuals with a third ray mind, though highly verbal and intent upon communicating, may find that others have difficulty understanding them. This may relate to the abstract intellectuality of their speech, as well as to the quantity of words they release and the speed with which they release them. It is sometimes difficult for those with this type of mind to realize that there is a difference between conversational and written syntax. The unbridled third ray mind may both weary and confuse its listener.

**Creative, ‘fabricating’ mind:** The third ray is the ‘Ray of Active, Creative Intelligence.’” (*The Rays and the Initiations*, p. 558) Generically, the third ray bestows productivity—the ability to create form. The third ray mind is, therefore, a highly productive and creative mind; it readily fabricates thought from thought substance. Perhaps no other type of mind can generate thought so abundantly. There is a key question, however: ‘Is the fabrication in line with the will of the soul, and hence with the Divine Plan?’ Otherwise, the result will be “fabrication” as it is usually understood—the creation of forms which distort, veil or misrepresent the truth. Maya relates to the misuse of the creative function; from one point of view, maya is the creation of energy forms which do not embody the divine pattern. The creative potential of the third ray mind can thus be abused to create a barrier of obstructive thoughtforms between the soul and the man upon the physical plane.

**Weaving mind:** Generically, the third ray is the “Weaver,” the one who selects many differing strands of energy and combines them into a desired design. A ‘weaving mind’ is one that can mentally grasp a considerable number of diverse ‘threads’ or “lines of thought,” and bring them together to form a new pattern. The “blending power of the Third Logos” bestows upon the third ray mind the capacity to blend and fuse. Here is a mind flexible and subtle enough to find threads of potential connection between two or more thoughtforms which, to those with less mental resourcefulness, would seem to have nothing in common. Such a mind is perfectly capable of assessing a given context

and then working out a strategy for “weaving in” or “working in” any particular theme or energy quality which may be desired. This capacity is based upon the ability to maneuver deftly (or deviously) within that context and thus avoid a disruptive ‘collision.’

**Abstract, generalizing (and sometimes “absent”) mind:** Not only is the third ray the Ray of Active Intelligence, but it can justifiably be called the Ray of *Abstract* Intelligence. The third ray mind handles abstractions with ease. It is able to examine a context of many particulars and then abstract *and articulate* the general law or principle which explains those particulars. While the third ray mind has the capacity to deal with concrete specifics (if it must), it prefers to view contexts as if “from afar,” and thus see broad and general relationships. It becomes bored if forced to deal only with concrete details from which no general meaning can be extracted.

It can be appreciated that *abstraction* can easily become *absence*; the abstracted mind can become the “absent mind.” Individuals with ray three minds easily become lost in their own thought processes and lose touch with what is “going on.” They seem to be “somewhere else,” “out of touch,” vague and unfocused, though, of course, they are intensely focused on the more abstract levels of mind. When the third ray conditions the lower, concrete mind, a bridge of access is rather easily created to the levels of “manas” or higher mind. Upon the levels of higher mind are found the abstract designs or “blueprints” which subtend creation in the worlds of form; the ray three mind can be useful when attempting to fathom these abstract designs.

**Planning, strategic, calculating mind:** The third ray is the ray of the strategist. Just as a certain reasoned sequence of thoughts leads the third ray mind to revelation, so a certain series of planned *moves* leads to the desired result. Individuals with a third ray mind focus first upon conditions as they are; then upon conditions as desired; and then upon the many ways (the many mental options) of moving from what *is* to what *is desirable*. This type of mind is “farseeing” and leaves nothing to chance. All possible contingencies are prefigured and calculated. As the progress from the initial to the concluding point is envisioned, all manner of adaptive responses are thought through and mentally rehearsed. The ray three mind, however, is flexible enough to play situations “by ear” (interesting—considering the relation of ray three to sound), and although the option actually taken may not be chosen until the very moment of decision, the possibility of that option (along with many others) has been pre-*visioned*.

**Fluid, flexible, versatile mind:** The third ray confers fluidity, flexibility and versatility upon the mind. The third ray mind is a mind in motion. The outlines of thoughtforms are supple and changeable; the ‘shape’ of thought is easily modified—the field of thought is *protean*. This type of mind adapts itself easily to all kinds of mental pursuits. The Tibetan has said that such a mind “...means capacity for intellectual achievement of a very varied kind.” (*Esoteric Psychology, Vol. II, p. 443*)

**Wide, eclectic mind:** The third ray always confers breadth and scope; there is what might be called an ‘extensive lateral reach.’ The web of relationships is vast, and to the third ray mind nothing is too remote to be brought to center. It is a mind which selectively scans the world of which it is aware, searching for exactly that which is needed. The third ray confers the power to “move through space” and is associated with the concept of “transportation.” That which is needed, be it a thought or a thing, is *transported* to the place of need. The process is one which the Tibetan has called “...the utilization of the many for the use of the one.” The many ‘arms of thought’ reach far and wide selecting from the “many.”

Under this mode of functioning, unusual combinations of thoughts and things may be assembled. The third ray mind tends to choose “a little from here, and a little from there,” and is thus eclectic. It considers the possibilities endless, and does not observe conventional boundaries of thought. The results can be novel and ingenious, or ugly and inappropriate. Either way, it is mind which *assembles diversity*.

**Resourceful, option-generating mind:** To the third ray mind, there is always “more than one way.” Perhaps it is because this type of mind can see such a diversity of relationships. Its fluidity prevents it from being “locked in” to any one approach to thinking or acting; it “covers all the angles.” It sees all around a subject and is capable of adroitly “repositioning” anything relative to anything else.

**Circuitous, tangential, ramifying mind:** The type of motion most associated with the third ray is the curved line, not the straight line, as is the case with the first ray. The third ray confers the tendency to “rotary motion,” which works out as the inclination to “move around” an object rather than go straight towards it. When applied to the mind, this tendency confers the ability to examine an object of consciousness from all possible perspectives—i.e., from each one of the 360 degrees of the circle surrounding the object. If one substitutes a sphere for a circle, the number of possible perspectives becomes virtually infinite. The ideal is the formulation of a “completed point of view” which is a synthesis of all possible points of view.

In actual practice, the third ray mind may find “straight thinking” difficult. There is problem “getting to the point,” and many a circuitous path in thought may be taken rather than the “royal road” to the center. In fact, the third ray mind (especially, when not fully developed) has a real difficulty coming to grips with that which is central and essential. Referring again to the image of the circle, there is always the temptation to “go off at a tangent” in pursuit of collateral interests and diversions. One has the sense, when speaking to such people, that they are not really “on target” or “on the beam”—that they are “off somewhere,” having lost their sense of center.

The tendency to ramify is another characteristic of third ray thinking. The roots of a plant constantly “branch off” as they dig into the earth. This is the pursuit of nourishment through diversification. It is an attempt to “cover the entire field” rather than

concentrate upon just one section of the field, and, in the plant, is an adaptive survival technique. Thought, too, can ramify. The third ray mind, rather than pursue one main stream of thought, allows lines of thought to begin proliferating. If carried to its ultimate conclusion, this tendency would lead the mind to “think about everything,” and yet be incapable of thinking continuously about any *one thing*. It is clear that a ramifying tendency to thought will add diversity but may sap strength. Certain kinds of trees must be regularly trimmed, or the vitality of the tree will be expended on a proliferation of secondary growth rather than on the trunk and main branches. The ramifying thought process of the third ray mind, too, must be somewhat curtailed if thought is not to spread into too many areas, losing both its cohesiveness and vitality.

**Divergent thought process—“brainstorming:”** Brainstorming is an exercise in resourcefulness. It is a creative act of invocation. It is what might be called a “reshuffling of the mental deck” in search of new ideas and creative combinations of thought. It is impossible to brainstorm without releasing customary and rigid patterns of thinking. The third ray mind, with its tendencies towards ramification and recombination, is ideally suited for creative brainstorming. Brainstorming is one instance in which tangential thinking *is* desirable, and the mind must be allowed to wander far afield in search of new connections. While the third ray mind is perfectly capable of selecting from the many and bringing the selection “to center” (convergent thinking), it is also capable of reaching out over the entire field of thought, temporarily suspending all reference to a centralized focus (divergent thinking).

### List of Qualities for the Ray Four Mind

- Form-creating mind
- Bridging, linking mind
- Mediating mind
- Harmonizing, peacemaking mind
- Reconciling, resolving mind
- Conflicted, struggle-filled, crisis-stressed mind
- Unifying, integrating, synthesizing, “nonseparative” mind
- Weighing and balancing mind
- Vacillating, ambivalent, indecisive mind
- Antagonistic, contradicting mind: presenting the opposing point of view
- Rajasic/tamasic mind—hyperactivity and lassitude
- Receptive mind
- Rapid mental attunement and rapport
- Intuitive, nonrationalistic mind
- Feeling-toned, “kama-manasic” mind
- Imagining mind
- Fictive mind
- Aesthetic, beauty-sensitive mind—artistic, musical, poetic and literary
- Expressive, colorful, picturesque mind
- Anagogic, metaphoric mind
- ‘Mixing’ mind
- Poetic mind
- Dramatic, exaggerative mind
- Quick, spontaneous, improvisatory, playful mind
- Free associative, nonlinear, ‘nonsequestered’ mind
- Paradoxical mind
- Refining mind



### Commentary on the Dynamics of the Ray Four Mind

**Form-creating mind:** One of the primary functions of the lower mind, no matter what its ray ‘coloration,’ is to create thoughtforms. This, it seems, is especially the case when the mind is qualified by the fourth ray. On p. 292 of *Esoteric Psychology, Vol. II*, the Tibetan lists some of the qualities of the ray four mind in unevolved man and advanced man:

**In Unevolved Man...**The power to create. In the lower types, this is connected with the impulse, or the instinct, to reproduce, leading consequently to the sex relation; or it may lead to construction of thoughtforms or creative forms of some kind, even if it is only the hut of a savage.

**In the Advanced Man...**The power to create forms, or the artistic impulse.

It is interesting that the fourth “Rule for Inducing Soul Control” (correlating naturally with the fourth ray) is “the urge to creative life, through the divine faculty of imagination.” While all minds create thoughtforms, the fourth ray mind emphasizes what can be thought of as the artistically creative side of thoughtform construction.

Forms are of several kinds, and can be created upon all three planes of human evolution—physical, astral and mental. Forms can be apprehended by all five senses—visual, auditory, tactile, gustatory and olfactory. The visual and auditory senses are preeminent in the artistic life—though the other three senses cannot be excluded.

When the fourth ray qualifies the mind, forms are created under the aesthetic impulse, and very frequently for their visual or auditory appeal. The *beauty* of what is created (and not so much the utility or functionality) is considered of importance. While the individual with a fourth ray mind is not necessarily the artist, there will frequently be a strong appreciation for the aesthetic dimensions of forms as they appear on all levels—levels of thought, emotion and physical actuality. The creativity of this type of mind is especially stimulated when the emotions are engaged, for the fourth ray mind (more than most other mental types) is sensitive to emotions and feeling states. Further, emotions stimulate the imagination, which is the source of many forms utilized during the creative process.

**Bridging, linking mind:** The fourth ray is one of the primary rays of relationship. It inspires the quest for harmony, which is based upon finding similarities, resemblances, or compatibilities between people or things which must be related. When the fourth ray qualifies the mental field, it creates a mind focused upon finding “points in common.” The entire aesthetic process is dependent upon the ability to relate the elements within any whole in a harmonious fashion. When identities, similarities, resemblances, compatibilities, complementarities, supplementarities, resonances, etc., are discovered between two such elements, and such avenues of potential harmonization are cultivated, then a *bridge* or *link* between the elements is created. Rather than attempt to *separate*

elements on the basis of differentiation, the fourth ray mind is attuned to discovering *lines of harmonious relationship* between elements. Bridges and links are thus created between thoughts, feelings, activities, people, situations, sensations, etc.

**Mediating mind:** The fourth ray mind instinctively assumes (or works its way towards) the middle position. From there, it can see the value of positions on either side. This is a mind which can act as a ‘shuttle’ between polarized points of view, pointing out commonalities and promoting communication.

**Harmonizing, peace—making mind:** No one of the seven rays is more influential in the creation of harmony and peace. Friction is reduced, and harmony arises when every part within a whole is fulfilling its proper function. The fourth ray mind is particularly intuitive. Intuition, according to the Tibetan, is “synthetic understanding...[and] a comprehensive grip of the principle of universality.” Intuition, then, is really a means of grasping *wholeness*, and thus, of seeing the part in the context of the whole. This means that through intuition, the role to be played by any part within a whole can be understood.

The fourth ray mind (especially when developed) is almost constitutionally incapable of rejecting any part within a whole; it realizes the necessity for each and all. In this, it resembles the ray two mind. One easy—to—understand aspect of this attitude is the well—known ability of the fourth ray mind to “see both sides.” This type of mind is, essentially, inclusive and “holistic,” and is, therefore, well—equipped to bring about those adjustments which lead to harmony and peace within any whole.

**Conflicted, struggle-filled, crisis-stressed mind:** Those with a fourth ray mind often experience mental crisis—a conflict-filled psychological state characterized by the interaction of antagonistic and apparently irreconcilable thought patterns. Mental crisis is a state of extreme cognitive dissonance, and within the fourth ray mental field (before the processes of reconciliation and resolution have been established and a dynamic equilibrium instituted) a battle rages between contending thoughts, attitudes, opinions, perspectives, etc. Such a mind is characterized by constant stress and strain; there is no lasting poise or balance. No sooner is a particular mental set or attitude established, than it is assaulted by thoughts which are inimical to it.

Those with fourth ray minds (at least during the stage of battle) have great difficulty maintaining a stable mental perspective. They do not know what they think. At one moment a given perspective may be ascendant, and at the next, a contrary perspective may gain the “high ground.” Whereas the fourth ray personality will be inclined to externalize this type of struggle, manifesting it through all the personality vehicles (including the mind), the fourth ray mind will often localize the struggle within the mental field. The struggle will seem more internalized, though there will be evidence of it through the spoken and written word.

**Reconciling, resolving mind:** The fourth ray mind, while peculiarly prone to mental crisis, is also the mind most suited to resolving it. This type of mind will always work to find those *points in common* through which the reconciliation of sharply dissonant thoughts can be achieved. For some types of minds (including the fourth ray mind at an earlier stage) the “pairs of opposites” remain “poles apart.” Those with a developed fourth ray mind seem to understand how to stand at a point of reconciliation from which the “resolution of the opposites” can be achieved.

**Unifying, integrating, synthesizing, “nonseparative” mind:** In the dynamics of the fourth ray mind, there is a constant process of linking, fusing and blending (somewhat like the second ray mind, but far more active and dramatic). When qualified by the fourth ray, the mind becomes “mercurial.” A mercurial mind is not simply rapid and changeable; it also promotes the process of fusion through linkage. Droplets of liquid mercury will coalesce upon contact; within the fourth ray mind, thoughts will do likewise.

The fourth ray mind is said to be quick or rapid. While under the fourth ray, decision-making may not be a particularly rapid process, there is an easy ‘flow’ from one thought to another, especially once dissonances between thoughts have been adjusted, and “ironed out,” and bridges built. Within the fourth ray mental field, sharp boundaries between thoughts do not long remain, because the fourth ray mind is, essentially, nonseparative; some lines of connection can always be found. The mercurial process (a fourth ray process allied by resonance to the second ray) leads to the phenomenon of ‘whole-making.’

**Weighing and balancing mind:** A balanced mind does not run to extremes. No thought is entertained at the complete expense of its opposite. Such a mind realizes that “the opposite may also be true.” At the very least, some truth is seen in the opposing point of view.

In the fourth ray mental field, any thought considered is subtly (or not so subtly) tied to an opposing thought (even if the tie promotes a raging mental conflict). The fourth ray mind, eventually, moves towards a “balanced point of view.” There is what might be called a ‘sensitivity to the tension of extremity.’ If a thought becomes too extreme, a state of discomforting mental tension is perceived, and there supervenes a subtle corrective process which draws the thought back towards the center. The “opposites” pull upon each other until mental equilibrium is achieved.

The fourth ray mind “weighs” contrasting points of view. First one then the other is entertained, and if each has some value, a compromise position, which includes elements of both, is established. The weighing of the fourth ray mind is not strictly rational. There may at times be a listing of pros and cons, but this is even more likely to occur with the fifth ray mind. Instead the weighing may be somewhat non—verbal

and “kama—manasic.” The mind attempts to *feel* the alternatives rather than verbalize their differences, and a decision is made more intuitively than logically.

**Vacillating, ambivalent, indecisive mind:** This is one of the most frequently mentioned characteristics of the fourth ray mind. Everybody knows it as the mind which “cannot make up its mind!” This does not mean that every individual with a fourth ray mind is indecisive; well-developed fourth ray minds can, indeed, be quick, intuitive and decisive. But there is a tendency for this type of mind to identify the polarities of a situation, and to oscillate (gently or violently) between the poles in the attempt to draw them together or find the right position between them. At first the oscillations are more extreme, especially if the individual is laboring under the assumption that one alternative must be chosen, and the other relinquished (as is frequently the case when the first or sixth ray is exerting pressure on the situation).

The true fourth ray solution, however, is to “choose both,” or at least elements of both. To do so, is as difficult a task as to eliminate an alternative, and the mind will struggle as it attempts to “bring the two together.” If the individual with a fourth ray mind is observed at any point during this process, vacillation, ambivalence and indecision may well be noticed. This state of division, however, is not permanent, and, if the process is allowed to run its course, resolution is achieved.

**Antagonistic, contradicting mind-presenting the opposite point of view:** Those upon the fourth ray can, like “Mary” be “quite contrary.” When the fourth ray qualifies the mind, the mental field will always respond by “posing the opposite.” This is almost a mental reflex. The essential purpose for this reflex is the promotion of balance, but it can degenerate into a familiar syndrome: “You say black?; I say white!” Those with fourth ray minds can hardly escape what might be called ‘the evocation of the opposite;’ it will be up to them to decide whether to use the opposite to create balance intrapersonally and interpersonally, or simply to create contention.

**Rajasic/tamasic mind-hyperactivity and lassitude:** It is worth re-quoting the Tibetan’s well-known description of rajas and tamas in relation to the fourth ray:

...on this ray the qualities of rajas (activity) and tamas (inertia) are so strangely equal in proportion that the nature of the fourth ray man is torn with their struggle...*Esoteric Psychology, Vol. I, p. 206.*

The fourth ray mind is both active and passive, excitable and inert. When an individual possessing this type of mind is “in a good mood,” the thought process will proceed with fluidity and facility; when the mood is dark and somber, and personal energy low, there may be considerable difficulty even trying to think.

No doubt each of the “lunar vehicles” (not just the astral) has its “tides”—its ebbs and flows of animating energy. The mental elemental qualified by the fourth ray is more subject to these tides than elementals conditioned by other ray qualities. Perhaps it is

the variation in the quality of matter to be found within the mental field. Matter of higher vibratory potential is very responsive to higher thought currents and is easily animated; matter of lower vibratory potential is more inert and relatively unresponsive, and is bound to exert, at times, an inhibitory influence upon the higher matter within the same field.

The practical effect of this condition is what might be called a ‘mind of inconsistent motion.’ At times it will race, at times plod; at times it will be sharp and perceptive, at others dull and obtuse. This alternation between “hyper” and “hypo” states will continue until the “guna” (or mode) of “sattva” begins to qualify the mental field, and a dynamic equilibrium is attained.

**Receptive mind:** All minds must, at length, become open to impression, but the fourth ray mind is peculiarly dependent upon activation from ‘extra—mental’ energy currents. These can be streams of higher inspiration, or simply currents emanating from one or other dimensions of the three lower worlds. Artists often are unable to create until they are *inspired* by the “muse.” A current of higher energy flows into their energy system, and they respond creatively. The fourth ray mind functions according to a similar dynamic; it will await impulsion and then respond. This offers another perspective upon the rajasic/tamasic condition of the fourth ray mind. During moments of inspiration, it is rajasic; when no inspiration animates it, it becomes tamasic and does not stir.

There is, therefore, associated with the fourth ray mind a kind of passivity, or dependency upon sources of animation external to the mental field, and also external to the individual’s energy system. It will be recognized that this passivity or reactivity (rather than ‘pro-activity’) is a general characteristic of the 2–4–6 line of energy. The fourth ray mind is the only frequently found type of mind on the “soft” energy line. The ray two mind is quite rare, and the ray six mind, virtually nonexistent. Minds along the 1–3–5–7 line are less passive and more “self-starting” or ‘self-stirring.’

**Rapid mental attunement and rapport:** The fourth ray confers the ability to “get on the same wavelength” as another. Mentally, this means the ability rapidly to come “en rapport” with others’ thinking—to both “think and speak their language.” It is clear that first and fifth ray minds will not normally have this capacity to the same extent.

When there is identity of vibration, there is “unison;” where there is complementarity of vibration there is harmony. In either case there is noninterference, and communication flows. The fourth ray mind instinctively reduces dissonance. Efforts may be crude and slow (especially if the mind is not yet highly developed), but the fourth ray mind is intent upon “tuning up” its relationship with other minds, so that there may be a “common understanding.” The highly developed fourth ray mind does this rapidly and, apparently, effortlessly. The quality of another mind is received, adjustments are made, rapport established and facile interchange follows. Such a mind can easily begin to *feel* what another is thinking.

**Intuitive, nonrationalistic mind:** All minds can be and must become intuitive. As soul-infusion proceeds, the lower mind gains increasing access to the intuition. The fourth ray mind functions normally and naturally in the intuitive mode. By numerical resonance, the fourth ray mind is attuned to the fourth or buddhic plane—the plane of the intuition. The intuition is a ‘whole-making’ faculty, and the fourth ray mind is “holistic,” functioning predominantly in what is currently called a “right-brained” modality (though, of course, this is a misnomer). The fourth ray mind functions in a nonlinear, nonrationalistic manner, and (with its insistence on wholeness and inclusiveness) is able to complete the “gestalt.”

From the personality’s point of view, intuition begins as a process by which a fragment of realization is “held up” to the unitive (buddhic) faculties as a *focus of invocation*. Before intuition ‘strikes,’ (as a result of successful invocation) the fragment of realization is incompletely understood—it is not seen in a higher context. When the lower mind becomes sufficiently invoked, the intuition figuratively ‘descends,’ is registered, and completes the gestalt—the gestalt being the wholeness to which the fragment of realization belongs. Because the fourth ray mind is open and noncoercive, it is an excellent receptor for intuition. Were it linear (as is the fifth ray mind) or coercive and affirmative (as is the first ray mind), the shape of things *as they are* could not so easily impress itself. In many ways the fourth ray mind is an ‘allowing’ mind; it allows the entry of that which it does not yet fathom; it holds loosely to concrete mental configurations, trusting that higher and truer designs will make themselves known.

The fourth ray mind, while not irrational, is frequently ‘nonrational.’ The linearizing so much associated with the reasoning process holds no appeal. Because this type of mind is “holistic” and inclusive, there is an innate realization of how inadequate and exclusive strict logic and rationality can be. The fourth ray mind is sensitive to subtle dimensions and nuances of thought which “rigorous thinking” can never touch. In the *Penseés* (i.e., *Thoughts*) of Blaise Pascal we read that “the heart has its reasons which reason knows nothing of.” The fourth ray mind (much influenced by the heart and the feeling dimension of life) can never be satisfied with what usually passes for reason. Ironically, however, the fourth or buddhic plane is the plane of “pure reason.” With this type of *reason* (directly related to intuition and unrelated to academic logic) the fourth ray mind is very resonant.

**Feeling-toned, “kama-manasic” mind:** Because the fourth ray mind is upon the 2–4–6 line of energy, it is more sensitive to or stirred by emotion. It rejects what it considers the aridity of purely intellectual mind—the mind qualified by the third or fifth ray. It also rejects the “hard-lined” quality bestowed upon the mind by the first ray, and, presumably, by the seventh. So the mental constructs of the fourth ray mind are not purely manasic, but are colored somewhat by the kamic (desire) nature.

Humanity, the fourth kingdom of nature, has through its own functioning (or mis-functioning) created that peculiar blend of mind and emotion called

“kama-manas”—desire-tinged mind. Those whose mental field is conditioned by the fourth ray are especially prone to kama-manasic thinking, though much depends upon the level of evolution—for the higher the level, the more manas is able to separate itself from kama. However, there is also a higher type of “feeling”—that which comes from the soul and dimensions beyond. To this type of feeling, the fourth ray mind also responds. Some types of thinking are colorless—more like line-drawings than vibrant paintings. Fourth ray thinking is always “colored” with (and influenced by) feeling—whether of the higher or lower kind.

**Imagining mind:** Again, imagination (in various degrees of unfoldment) is universally found throughout humanity, but the fourth ray mind is peculiarly prone to think in visual imagery. Some minds, we know, think almost exclusively in words, and seem almost incapable of generating colorful mental images. The fourth ray mind, however, easily “thinks in pictures.” It can also think in pure sound, and this might be called “musical thinking.” Words, too, are sound forms, but not pure tones—“word music” may easily be created under a fourth ray impulse.

An image, we know, may be worth many words. An image can contain a *whole* set of relationships. It is via imagery that the fourth ray mind comes to *think in wholes*. Imagery becomes the mechanism of synthetic, intuitional thinking. The fourth ray mind is distinguished not only by its frequent resort to imagery, but by the beauty of the mental imagery created.

**Fictive mind:** Those whose minds are upon the fourth ray usually love “fiction”—stories, novels, dramas, etc. In one sense, fiction is *unreal*; it is purely the result of the creative imagination—a faculty much employed by the fourth ray mind. In another sense, fiction contains many ingredients of reality, but is liberated from the limitations of “things as they are.” From still another point of view, some have called great fiction “more real than life itself,” for art enhances the living-ness of experience. The fourth ray mind seeks, through the inventive power of the creative imagination, to create *new realities*. It is the mind which understands the magical “What if?” This may make a person “unrealistic,” mendacious or artistic; always there is a power (growing out of a discontent with the limitations of actuality) to create new forms.

**Aesthetic, beauty-sensitive mind-artistic, musical, poetic, and literary:** This is the mind which certainly appreciates beauty, and under most circumstances, will try to create and express it in some manner. For the fourth ray mind, simply *knowing* is not enough. There is an urge to *feel the beauty* of that which is known. This is the truly *appreciative mind*: the mind which understands with intuitive depth, and which is often sensitive to “a sense sublime of something far more deeply interfused.” The sense of beauty and the sense of the mystical are closely related, and the fourth ray mind (especially when highly developed) imparts an appreciation for the subtle and intangible.

**Expressive, colorful, picturesque mind:** The terms with which the fourth ray mind clothes thought are rarely dry, colorless or unadorned. It is a “story-telling” mind which entertains as it informs. Fourth ray thoughts, when expressed in words, evoke and stimulate the imagination of the listener.

**Anagogic, metaphoric mind:** The fourth ray mind has a facility for “likening one thing to another through the use of simile. In addition, the capacity of the fourth ray mind to create “mental fusion” is seen in its frequent use of metaphor. A metaphor is defined in *Webster’s New Collegiate Dictionary* as “a figure of speech in which a word or phrase literally denoting one kind of object or idea is used in place of another to suggest a likeness or analogy between them.” The metaphoric phrase, “the ship ploughed the sea,” is built upon the recognition of the similarity between a ship on the sea and a plough in a field. The *likeness* between the two images has been noted, and they have been *fused*. This is a demonstration of the unifying, amalgamating, blending power of the fourth ray mind—a mind which creates *mixtures*.

Analogy is a faculty possessed by all minds, but by the fourth ray mind particularly. Its analogies are not exact, technical or mechanistic; it does not build analogical “models” as does the fifth ray mind, nor seek to portray exact correspondences. Instead, fourth ray analogies are broad and imagining, and may offer an unexpected or entertaining twist. In one such fourth ray analogy several centuries old, two noted theologians were taken to task; it was said that listening to them arguing about religious piety was like listening to two prostitutes arguing about virtue. The analogizing capacity of the fourth ray mind will naturally be modified by the soul and personality rays. Accordingly, it can be used for serious purposes or for pure fun.

**‘Mixing’ mind:** Just as the individual whose soul is upon the fourth ray is called the “Mixer,” so is the fourth ray mind a ‘mixing mind.’ In mixtures, the boundaries of the elements or ingredients mixed are violated, and all things are blended together until they can no longer be distinguished. This tendency to overcome differentiation is found upon the 2–4–6 line of force which is “attractive” (in the esoteric sense).

The capacity to “mix” a variety of thoughts and feelings together furthers the poetic expressiveness of the fourth ray mind. So often in poetic expression, there is a fluidity in which one image seems to blend and fuse with another. Picturesque and fascinating images are thus created.

**Dramatic, exaggerative mind:** The fourth ray mind is capable of producing sharply contrasting thoughtforms which compel attention because of their vibrancy. It is a mind which relies upon exaggeration in order to create the sense of contrast it so much enjoys. In the process, however, mental accuracy is sacrificed for dramatic effect.

Those with a fourth ray mind like to “color” what they say. A straight, undramatic depiction of the observable facts seems dull. In most mundane circumstances “coloration” contaminates accuracy (however interesting or delightful it may be), however,



when “colorful characters” or picturesque places and situations are to be described, the ability to speak dramatically and colorfully actually *enhances* accuracy. It captures even more of the essence of that which is being described than a dry and objective description ever could.

**Quick, spontaneous mind:** While to a certain extent the quickness of a mind is a function of evolutionary development, the fourth ray mind is not held in check either by rationalistic rigor or by one-pointed purposefulness. Because it is an intuitive, nonlinear mind, it can jump from point to point, and is not constrained to follow logical processes which (since they are ruled by Saturn) take “time.” This is not a plodding or pedestrian mind, and is free to think “informally.” It might be said that this fourth type of mind has access to a “fourth dimension” (the buddhic plane) and can thus, intuitively, arrive at understanding very quickly—in “no time.” Its quickness, however, is greatly reduced when it is embroiled in struggle and vacillation. At such times, the quick, intuitive response is short-circuited.

**Improvisatory, playful mind:** The fourth ray mind often loves mental playfulness. This is not so much a delight in mental gymnastics, as a love of spontaneous, improvisatory mental recreation. Mental playfulness is sometimes called “wittiness,” and, interestingly, is related to Mercury—a planet “ruling” the mind and distributing the fourth ray. This type of mind celebrates its creative freedom in a festival of mental amusement.

**Free-associative, nonlinear, ‘nonsequestered,’ paradoxical mind:** Within the fourth ray mental field thoughts occur in a free-associative manner. One-track thinking, lines of reasoning, disciplined deduction—none of these describe the functioning of the fourth ray mind. It is a mind which relates (and eventually fuses) the contents of consciousness (e.g., thoughts, emotions and sensations) on the basis of similarity and contrast, likeness and unlikeness. One thought “reminds” the thinker of another, and that thought of another and so forth, until an associative chain is created. It is a mind, therefore, which is full of surprises and interesting symbolic connections, but it may have difficulty sticking to the point. Its ‘antennae’ are always out to pick up associations—thoughts which are *like* or similar to those being discussed.

**Paradoxical mind:** A paradox is a statement that is seemingly contradictory or opposed to common sense and yet is perhaps true. The fourth ray mind can easily appreciate the idea that apparently irreconcilable opposites can *both* be true. Logical contradictions can never be resolved at their own level. That which is a paradox to the mind can be resolved from a higher perspective—for instance, from the vantage point of the intuition. The fourth ray mind, with its continuous access to the intuitional, buddhic plane (the plane directly ‘above’ the mental plane), is ideally “poised” to resolve paradox. Resolution simply “comes in from another dimension.” Because of the “great illusion,” and the inversion of reality which takes place upon the astral plane, life on earth is inherently paradoxical. Values and goals become inverted, and logic falters.

The statement, “The worse, the better,” is both a serious statement about how humanity accelerates its spiritual evolution and a typical fourth ray paradox. The same is true for Dylan Thomas’ famous line, “Isn’t life terrible? thank God!” Behind the contradiction, there is a deeper level of understanding. Thomas’s life and poetry were amazingly colored by the fourth ray. The fourth ray mind is an excellent instrument for understanding the wisdom of paradox, and the need for it. Sometimes, the truth can only be stated in paradox. In all fairness, it must be said that this is a mind which loves to *create* paradoxes as well—not necessarily profound. It creates contradictory statements to amuse, entertain, charm and surprise.

**Refining mind:** The fourth ray, with its love of beauty, endows the mind with a capacity to refine its contents until they reveal beauty. There is a constant working and reworking of the mental contents—not for the sake of accuracy, but so that they will faithfully embody the subjective subtleties which the individual seeks to express. The very finest works of art stand as testimony to this refining process.

### List of Qualities for the Ray Five Mind

- Scientific mind
- Precise, accurate, exact, correct mind
- Highly focused, concentrated mind; convergent thought process
- Concrete-mindedness; form-focused mind
- Acutely analytical, discriminative, separating mind
- Keen, sharp, defining mind
- Detailed thought process-focus on minutiae
- Literal mind
- Lucid (light-bestowing), truthful mind
- Fact-ascertaining mind
- Empirical, inductive mind
- Objective, clinical, descriptive mind
- Mental detachment
- Impartial, unbiased mind
- Questioning, curious, inquiring, investigative, probing mind
- Mind sensitive to cause and effect relationships
- Technical mind
- Mathematical, quantifying, enumerating, measuring mind
- Rational, 'patient' mind
- Critical mind
- Nonmagnetic mind
- Nonimaginative, nonintuitive mind

### Commentary on the Dynamics of the Ray Five Mind

**Scientific mind:** Science is a process of systematic inquiry leading to the ascertainment of knowledge. The precise and ever-questioning fifth ray mind is an ideal instrument for establishing certainty within the field of knowledge. Science is the pursuit of truth, and the fifth ray mind values *verity* above all. Science seeks to understand the “how” of spirit in matter, and the fifth ray mind is endowed with the lucidity to reveal that “how.”

**Precise, accurate, exact, correct mind:** When the fifth ray mind is functioning at its best, there are no “fuzzy edges” to the thought it creates. No latitude for error is allowed; no vagueness is tolerated. It seeks an ever more exact approximation between thought, and that which thought describes—the ideal being a *precise* description of reality. Through the continual effort to achieve accuracy, all obscurity is gradually eliminated, and the face of reality stands revealed.

**Highly focused, concentrated mind; convergent thought process:** The laser beam is an apt symbol for the thought process of the advanced fifth ray mind. It demands truth and this demand is expressed through an unrelentingly penetrating attention. Like a magnifying glass which concentrates solar rays into a focused, intense beam of light, the fifth ray mind “burns through” to revelation. This type of mind forces all faculties of thought to converge upon the object of attention until that object and its relations stand revealed. Interestingly the magnifying glass or “burning glass” bears a similarity to the symbol for the planet Venus, which is an important distributor of the fifth ray.

**Concrete-mindedness; form-focused mind:** The fifth ray mind focuses upon precipitations or that which causes precipitations. Throughout the planet and solar system there are numerous vibratory states of matter, each of which is a precipitation or condensation from a more rarefied state of matter. Though all but the grossest of these states is invisible to presently developed human senses, to the subtle senses even the most rarefied states of matter are objective and tangible—*concrete*, and an aspect of form.

Today the fifth ray mind is largely employed in the study of dense physical plane matter, but, increasingly, there are a number of such minds which study more subtle states. That to which the fifth ray mind applies itself must be, figuratively “before the eyes,” or, more accurately, perceptible by the senses (whether gross or subtle). This type of mind is not inclined to focus upon abstractions (unless the soul ray so inclines). It is a mind which seeks to preserve the distinction between subject and object; once that distinction begins to dissolve, as it does in unitive states of consciousness, an understanding of reality must be approached more intuitively, and the characteristic concrete orientation of the fifth ray mind outlives its usefulness. This type of mind, however, is probably capable of functioning on a higher, less concrete, turn of the spiral as is suggested by the fifth ray Word of Power: “Three minds unite.” Certainly the fifth ray soul (since soul can be considered a *mental entity*) is capable of demonstrating these higher and unitive functions of mind.

**Acutely analytical, discriminative, separating mind:** The fifth ray mind wants to “know the *difference*.” In the effort to eliminate confusion (or the inappropriate “mixing” of things), it separates one thing from another until everything is seen as distinct. At some point (as modern physics has shown us) this process breaks down, but in the world of normal three-dimensional (“Newtonian”) consciousness, it leads to clarification. The first impulse of the fifth ray mind, when presented with any object

(whether concrete or subtle) is to “take it apart” and find out “what makes it tick.” To those with this type of mind, exacting analysis is a necessary prelude to meaningful synthesis.

**Keen, sharp, defining mind:** The thoughts created by the fifth ray mind have “hard edges.” A mind bent upon distinguishing one thing from another must be sharp, the ‘mental blade’ keen. The fifth ray mind seeks *definiteness*, and thus labors to define its terms. When a thought is well-defined, it is protected against merging into another thought; it becomes a distinct mental construct with clear-cut boundaries. This is the mind which is best used to determine what a thing *is* and what it *is not*. It cuts through equivocation.

**Detailed thought process—focus on minutiae:** The fifth ray mind notices or creates many distinctions. The sheer *quantity* of data with which it deals is greater than that of most other minds. It sees all things as composed of many little pieces, which it seeks to identify and understand. It may be quite difficult for the fifth ray mind to understand a thing as a whole, for it seems to see (as the insect sees) with a “compound eye.” When one converses with an individual who “cannot see the forest for the trees,” the presence of the fifth ray can be suspected—often at the mental level. This is a mind which delights in what others consider trivia; however, what is trivia to one individual is exhaustive knowledge to another. To the fifth ray mind, no detail is too small to be considered relevant.

**Literal mind:** The fifth ray mind has little talent for the figurative, for seeing one thing in terms of another. A thing is seen for what it is. Attention is focused upon *the thing itself*, and not upon what a thing may mean or what it may be like.

One sees an example of the fifth ray mind at work in the practice of interpreting the Bible (or other scriptures) literally—concretely. To the strict literalist, a word means “exactly what it says;” it denotes one specific, concrete thing, and nothing else. The fifth ray mind (especially in the earlier stages of individual evolution) does not deal in multiple levels of interpretation, and symbolism and allegory are seen as an invitation to confusion. If the Christ is to appear at the “end of the age” riding upon a “white horse,” it will be an actual “flesh-and-blood” white horse. This type of literalism is, of course, a sign of ignorance, but even at more advanced evolutionary stages, literalism exists. The fifth ray mind seeks to describe a thing exactly as it *is*—as accurately, concretely and literally as possible, stripped of all analogy, philosophical implication, connotation, symbolism, etc. It seeks pure, unadorned reality.

**Lucid (light-bestowing), truthful mind:** The fifth ray mind confers “the power to achieve light on many matters” (*Discipleship in the New Age, Vol. II*, p. 437). The purpose of all fifth ray probing and investigation is to “bring truth to light.” This is a mind which is innately clear and truthful. It struggles with the ignorance veiling particular areas of inquiry, and through patient and persistent observation and questioning, transforms obscurity into revelation.

**Fact-ascertaining mind:** A fact, according to Webster, is “a piece of information presented as having objective reality.” The fifth ray mind discriminates the real from the unreal, truth from error, and fact from fiction. In humanity’s attempt to build the edifice of truth, the *fact* is the basic building block. That which has not been verified as factual is an “unsound stone,” and its inclusion in the edifice brings the danger of instability to the entire structure. The fifth ray mind puts each assertion of truth to the test through experimentation. It possesses a “healthy skepticism” which reserves judgment until an ostensible fact has been convincingly related to the body of previously established fact.

**Empirical, inductive mind:** The fifth ray mind examines the evidence. It wants to “see for itself,” and judges personal observation and experience of greater value than the uncritical acceptance of any preconceived system of interpretation—no matter how well-revered.

Empiricists start from experience. They collect observations, and, at length, “putting all the pieces together,” arrive inductively at a theory which seems to explain those observations. Then that theory is put to the test by evaluating its predictive potential. Similarly, those with fifth ray minds trust knowledge based upon observation and experimentation, rather than conclusions based upon reasoning from a priori (i.e., self-evident) assumptions.

**Objective, clinical, descriptive mind:** Those with a fifth ray mind like to examine all things objectively, “at arm’s length,” and then describe exactly what they see. The myth of absolute, scientific objectivity has been exploded by the Heisenberg Uncertainty Principle, and, ultimately, the observer can never be entirely separated from that which is observed, but in the realm of normal experience, the clinical, objective approach still has considerable validity.

If a mind is purely objective it seeks the pure knowledge of an object—apart from any distortion which might arise due to the influence of the mechanism of observation—especially the individuality of the observer. The fifth ray mind often has the ability to function as if in isolation from the other aspects of the individuality (the various other fields within the energy system). In the search for truth, it can set individual preferences, tendencies and distortions aside, and “see things as they are.”

**Mental detachment:** The ability of the fifth ray mind to isolate itself from the other aspects of the soul/personality mechanism is a two-edged sword. Positively, it can lead to an appreciation of truth, even though the implications of that truth seem personally disadvantageous. This can bring about self-knowledge and an end to selfishness and glamor. But it can also lead to the separation of the mental from the moral faculties. The mind may continue to pursue its interests even when those interests are individually and socially destructive.

The fifth ray mind, so intent upon truth and clarity, realizes that many sources of obstruction stand in its way. Its goal is to see clearly, free from distortion and disturbance. Physical and emotional reactions, and personal likes and dislikes, however, can disturb its vision; so, too, can the higher currents of inspiration, which because they are so interesting and attractive, lure the observer away from his mental task. The fifth ray mind, therefore, develops a facility for focusing *strictly upon its own level* (the level of concrete mind), *detaching itself* from all other levels of the individuality—effectively ignoring them so that its mental clarity will remain undisturbed by any nonmental influences, whether positive or negative. Later, these other influences can be included in order to give meaning, substance and immediate relevance to that which has been discovered.

**Impartial, unbiased mind:** The researcher who earnestly desires certain results is liable to get them. Partiality and bias arise when one “cares too much.” The fifth ray mind is capable of a certain “don’t care” attitude; it’s all the same whether the results of inquiry turn out one way or the other, so long as they are *true*.

A “bias” is actually a “slant” or an “inclination.” Because of the law of gravity, when a bias exists, whatever rests upon the bias will, literally, *gravitate* towards the point where the bias touches the level or the horizontal. Psychologically, bias is a predisposition which makes one thing more *attractive* than another. Gravitation, itself, can esoterically be considered an aspect of the great Law of Attraction. A powerful fifth ray in the energy system seems to instill the realization that the energy of attraction can bias investigation.

Ideally, the fifth ray mind is capable of functioning unhampered by bias; ideally, it has no “leanings” prior to investigation. For purposes of investigation, it overcomes the truth-obscuring effects of the Law of Attraction. Nothing is pulling it towards one point of view in favor of another; from this balanced position (based upon a supreme respect for truth) it can be “disinterested” and impartial. It can think uninfluenced by what might be called the ‘gravitational inclinations of desire.’ (Desire, too, is an aspect of the Law of Attraction.)

Traditionally, those upon the sixth ray (responsive as they are to desire) have been filled with bias, while those upon the fifth have been far more successful avoiding it. The motto of the Theosophical Society demonstrates the ascendancy of the fifth ray over the sixth: “There is no Religion higher than Truth.”

**Questioning, curious, inquiring, investigative, researching, probing mind:** A question is a demand for light—an invocation to the unknown for revelation. The fifth ray mind is filled with questions, and it (patiently) expects answers. It is the mind which persistently “looks into matters” until the next undiscovered cause (in an ever-receding series of causes) is brought to light. Through unrelenting inquiry, layer after layer of mystery is “peeled back;” veil after veil is lifted. Always there is something behind the obvious; every thing has its secret. The secrets may be relatively mundane or deeply

arcane; in either case, it is the fifth ray mind which is best equipped to “get to the bottom” of them. (These thoughts will, of course, apply even more directly to the fifth ray soul. Let it never be forgotten, that the soul functions upon the higher three subplanes of the mental plane, and that, therefore, the quality of the soul is also a *mental quality*. The soul is the true “Thinker,” and the ray of the lower mind can only be considered a subray of the soul ray.)

**Mind sensitive to cause-and-effect relationships:** The paradigm of cause-and-effect (as usually understood) is only a special, limited aspect of a vast and intricate universal dynamic which might be called ‘simultaneous, multidimensional causality’ (a dynamic in which an infinitely ‘subdivided’ God-in-creation is the *simultaneous cause* of all things). Simultaneous, universal causality is a completely nonlinear process. However, in the extremely limited (but useful) special case of cause-and-effect as usually understood, what might be called a ‘line of causation’ is identified, and both cause and effect are traced in a *linear* fashion—like so many falling dominoes. The fall of each domino is both a cause and an effect.

The fifth ray mind is sensitive to the mechanism of causation. When it focuses upon an event within a line of causation, it can detect the nature of the preceding and succeeding event, and the relationship between the three. This is extremely useful, whether in science or in everyday situations demanding a commonsense understanding of cause-and-effect. The fifth ray mind is, also, an excellent instrument for those (on any ray) who seek to follow (by way of analysis rather than intuition) a ‘line of regression’ to the Ultimate Cause, or, a ‘line of succession’ to the Ultimate Effect. Although it is rarely used for such ultimate inquiries, it can be of value in assisting the philosophical investigator to proceed linearly towards both Alpha and Omega.

**Technical mind:** The fifth ray mind can handle “technicalities.” Everyday thought and language do not deal with technicalities. They are, colloquially, “too much” for the mass mind, and would impose too great a mental burden. Technicalities are the province of specialists who have the time and inclination to go into “all the technical details.” And of course, *speciality* is the province of those richly endowed with the fifth ray.

Popular understanding is not complete understanding. In today’s society we *use* many things we do not completely *understand*—cars, microwaves, airplanes, vitamins, computers, etc., ad infinitum. Our incomplete understanding of exactly how they work does not prevent us from using them to great advantage. But somewhere, someone *does* have to understand—*everything* about them. Chances are, those who understand all the technicalities, all the specifics, have a fifth ray mind, or the fifth ray energy pronounced on soul or personality levels.

As we have seen, the fifth ray mind cannot help but learn about the details and intricacies. A knowledge of technicalities is simply *thorough* knowledge. The fifth ray mind is “thorough going” in its examination of all pertinent details. Without a mastery of these details, one cannot be sure of knowing “how to.” The word “technique” is based



upon the Greek word, “*techne*,” which suggests art, craft and skill—in short, the *power to do*. Those with a fifth ray mind seek to acquire the kind of knowledge which will permit them to take action; in this process, they find it necessary to master the technicalities of the field in which they wish to act.

**Mathematical, quantifying, enumerating, measuring mind:** Mathematics is both a language and an analytical tool. It is a more exact language than one’s native tongue, and can thus facilitate a more complete analysis. It is impossible to imagine how any of the exact sciences could have been developed without the aid of mathematics; conventional language would have proved inadequate.

The fifth ray mind seeks to create in thought and language an ever more exact “model” of reality. It closely examines a particular object or field of study, and attempts to identify, classify and correlate all its “parts and pieces.” To do so requires mathematics—enumeration, quantification, and measurement. Precision requires the use of *number*. The fifth ray mind, demanding precision, uses number to achieve it.

At length, and once refined, the model created to correspond to and explain the tiny section of reality under examination, will necessarily be a mathematical model. Within the three worlds (and perhaps beyond), reality is best expressed through an understanding of natural law, and such law can only be adequately expressed through mathematical equations. The fifth ray mind seeks to create the most *exact* possible description or model of what it sees. Mathematics is the only adequate instrument for achieving this exactitude.

**Rational, patient mind:** The fifth ray mind is eminently reasonable and patient. The word “rational” relates to “ratio” which suggests “computation,” and also to the Gothic word “*ga-rathjan*,” which means “to count.” We thus see the relation of rationality to the mathematical, computational skills usually possessed by the fifth ray mind. Rational thinking is, in one respect, *measured* thinking. In strictly rational thinking, there is an attempt to determine the “ratio” or mathematical value of one thought to another. Normal language is not suited to strict rationality; that is why much fifth ray thinking takes place in the language of mathematics. Ideally, rational thinking has an exact, mathematical correspondence to reality. Ideally, fifth ray thinking is mathematically accurate, nonexaggerative thinking; it attempts to “take the exact measure” of things. It proceeds with deliberation, proportionately adjusting descriptive symbols (words, letters, diagrams, numbers, formulae, etc.) to the raw data of experience.

There is a decidedly controlled and *measured* quality to fifth ray thinking. In terms of behavior, this often emerges in the tendency of those with a fifth ray mind to *space their words*, as they search for those particular words which exactly embody the meaning they wish to convey.

Rationality (true measurement and right proportion) cannot be preserved when thinking becomes distorted by emotional currents arising from impatience. The fifth

ray mind subdues such emotional promptings and urges; it does not allow itself to become rushed and rattled by insistent emotional demands. Desire wants to be satisfied *now*, but clear, rational thinking takes time. Thus, the fifth ray mind proceeds *patiently* (and, hence, more rationally) towards its conclusions. One key behavioral clue to the patience of this type of mind is its tendency to “think before speaking.” A close observation of human nature will reveal the relative rarity of this trait.

**Critical mind:** The lower mind, being an instrument of separation, is given to criticism. Depending upon the ray of the mind, the quality and extent of the criticism varies. Fifth ray criticism arises from the ability to detect error. The fifth ray mind notices flaws in factuality which other types of mind might overlook. When properly motivated, it criticizes in the service of truth. It simply points out mistakes for correction. There is no malice in this—just the desire to help others “keep their facts straight,” and see things exactly as they are. If, however, crystallization or an *idée fixe* has set in, the criticism of the fifth ray mind will turn harsh and destructive. Any deviation from the structure of accepted thought will be seen as erroneous, and the mind will marshal all its forces to “prove” the error.

**Nonmagnetic mind:** The fifth ray mind does not “color” its thoughts. It simply describes, with as much neutrality as possible. Neutrality is not *attractive*; it lacks emotional appeal (and emotional rebuff). This type of mind does not entertain, nor seek to arrest the attention through dramatic assertion; it simply informs. Such magnetism as there is will have to emanate from another aspect of the individual’s energy system.

**Nonimaginative, nonintuitive mind:** While imagination and intuition are faculties possessed by all human beings, some types of mind are “friendly” to the cultivation of these faculties, and others less so. The fifth ray mind (initially, at least) is in the latter category.

Imagination and intuition demand a temporary release of mental rigor. People who “think too hard” can’t imagine. Imaginative images (as vehicles for intuitive thoughts) often insert themselves in the ‘spaces’ between thoughts. (The way most people think, there are plenty of spaces!) The fifth ray mind, however, marshals its thoughts rigorously, and holds them as if with a ‘mental clamp’ leaving very little ‘space’ for the intrusion of something new, something imaginative or intuitive. The motive for this ‘clamp’ is to preserve the integrity of thought by deflecting intruding and disruptive emotional currents. The fifth ray mind is often successful in this, but in the attempt to deflect irrationality (i.e., emotionality), it pays the price of deflecting a supra-rational point of view as well.

Intuition, however, is insistent. Once the fifth ray mind reaches a very high point of illumination, and once intellect is carried about as far as it can go, the boundary between intellect and intuition is gradually worn thin. What might be called ‘the cramp of

concrete consciousness' is released; intuitive light then blends with the light of intellect, and even the 'dangerous' imagination may be allowed entry.

### List of Speculative Qualities for the Ray Six Mind

Of all possible types of mind, this is probably the rarest. The mind and emotions are two personality fields with diametrically opposite qualities. Archetypically, the mental field is qualified by the fifth ray and the emotional field by the sixth—these numbers corresponding to the planes on which the fields are found. The Tibetan, in his examples of ray charts, has shown that it is indeed possible to have an astral body qualified by the fifth ray; it is also, remotely possible to have a mental body qualified by the sixth—but the word “remotely” should be emphasized.

In the writings of the Tibetan, the ray six mind is mentioned only in connection with the Buddha and the Catholic Church! It is, in the opinion of the author, *extremely* doubtful that anyone reading this book has a ray six mind, though, perhaps, the mental subray might be ray six, or, perhaps, a ray six soul or personality might ‘overlay’ the mind with a ray six coloration. In any case, the following speculations are included more for the sake of completeness than for the value of their frequent utilization in the process of ray analysis.

- Unremittingly one—pointed mental focus
- Powerfully adhesive thought process
- A closed mental circuit
- Extremely repetitive thought content
- Mental ardor and devotion
- Steely, inflexible mentality
- Mental passivity
- Ideologically limited thought

### Speculative Commentary on the Dynamics of the Ray Six Mind

**Unremittingly one-pointed mental focus:** Rays one and six are the most one-pointed. The ray one mind sustains one-pointedness through the force of will, and can then quickly detach once the mental task is accomplished. The ray six mind would sustain one-pointedness through ‘mental ardor,’ a quality very sensitive to the driving force of desire. Only with the greatest difficulty would this type of mind detach itself from the object of its constant thought.

It can be imagined, that once a mental elemental (i.e., mind) qualified by the sixth ray “homed in” on a particular mental ‘target,’ nothing would deflect it or distract it. This is a mind which could be utterly oblivious to any task other than the one upon which it was fixated.

On the very highest turn of the spiral, one can see that the Buddha's sixth ray mind made possible an utterly uncompromising, one-pointed pursuit of enlightenment. Every thought and experience were made to serve this lofty ideal.

**Powerfully adhesive thought process:** The sixth ray mind would be the mind that never “let go.” It is fascinating to realize that the Buddha's entire philosophy could be summarized as ‘let go, and thus conquer desire.’ His mind never let go of the quest for complete liberation—Nirvana (though, as D.K. has pointed out, Nirvana is but the beginning of the “Endless Way.”)

The sixth ray is upon the attractive or magnetic line of force: 2–4–6. For the sixth ray mind, mental *attachment*, therefore, would be the line of least resistance. For good or ill, it would be virtually impossible to pry this mind loose from the thoughts it had committed itself to think. In the case of the Catholic Church, this *adhesion* to a particular, narrow band of thought has been very evident. Until very recently, it has been extremely difficult to convince the Church that a “change of mind” was desirable. Outer forms have changed somewhat, but there is ever a reflexive return to ancient patterns of outmoded thinking. Those with a sixth ray mind would always face the challenge of learning to relax their ‘mental grip’ so that fresh thought could enter.

**A closed mental circuit:** There are open minds and closed minds. Nothing is more closed than the mind which is assured that it has found exactly what it is seeking. It seems, this would almost always be the case with the sixth ray mind. Certain thoughts would be held fast within the mental aura, and emphasized again and again. Such would be the pattern of this emphasis, that all other thoughts which sought entry would be deflected as if by an impenetrable wall. There would, therefore, be little or no exchange of mental substances, and morbid, nonvital mental conditions could arise.

**Extremely repetitive thought content:** There would be little hope of finding a variety of thought within the confines of a sixth ray mental field. Instead, one would probably find utter simplicity of mind—not the broad and comprehensive simplicity of the first ray mind, but a narrow, monochromatic simplicity arising from a paucity of thought.

What one loves to do, one does repeatedly. This is nowhere more true than with those strongly colored by the sixth ray. The sixth ray mind would repeat the thoughts it loved to think. Beloved ideals, favorite themes, cherished formulas of thought—all these would comprise the sole content of such a mind.

Of course, in the case of an individual of outstanding evolutionary accomplishment such as the Buddha, these limitations would not apply. There would still be repetition, simplicity, and emphasis of the beloved idea, but because of the profound wisdom of the soul, such qualities would serve the cause of enlightenment and not act as a barrier to the light.

**Mental ardor and devotion:** Ardor and devotion are usually qualities associated with the astral nature, but one can imagine an excitable, enthusiastic, fiery mind—a sixth ray mental elemental which is always eager to pursue its task. When aligned with the Martian (6B) energy, this would be what might be called a ‘vigilant mind,’ resting seldom, ever urging itself on (with or without the direction and supervision of the “inner man”). The third ray mind and the sixth ray mind would, theoretically, share the trait of incessancy of effort. They would, presumably, be equally difficult to control. Both would be minds which would not “know when to quit.”

**Steely, inflexible mentality:** A number of rays induce crystallization and rigidity: the sixth ray is one of them, and it does so rapidly. Sixth ray thoughts would be supercharged with fiery energy (especially if Mars were the controlling sixth ray planet). In whatever field of the energy system the sixth ray is dominant, intensity is found. Mental intensity would be a keynote of the sixth ray mind. When a form is subject to constant intensification it becomes rigid and inflexible; the intense surcharge of energy limits mobility. Sixth ray thoughts would carry considerable voltage, but have no suppleness. The ‘shape’ of thought would resist change. Thus the sixth ray mind would be a mind extraordinarily difficult to change.

**Mental passivity:** One aspect of sixth ray energy is, we know, unusually passive and receptive. Theoretically, the planet conveying this aspect of sixth ray energy is Neptune. Sixth ray influence also inclines towards gullibility. It can be seen that this type of sixth ray mind (6A) would be *indiscriminately receptive* to currents of thought emanating from any source which it considered ideal or special (*not* indiscriminately receptive to everything—which is presumed to be more the case with the second ray mind). The sixth ray mind would “repeat exactly what it was told” by such a cherished source, “swallowing everything.” The extreme devotion of such a mind would heighten its ultra-selective impressionability.

### List of Speculative Qualities for the Ray Seven Mind

The qualities listed below are also highly speculative, but we have the Tibetan's assurance that the ray seven mind does indeed occur with some frequency around the time of the first initiation (cf., *The Rays and the Initiations*, p. 570, pp. 574–575). Since there are many thousands who have taken this initiation, and since humanity as a whole is preparing for this great expansion of consciousness, it seems justifiable to theorize as to the nature of the seventh ray mind.

Further, since the seventh ray is beginning to manifest with such strength, it will probably begin to color all personality fields, including the mind, to a greater or lesser extent. In addition, during the coming Aquarian Age, there will be many seventh ray souls. In the case of aspirants and disciples, the ray of the soul certainly has an 'overlay' effect upon the dynamics of the lower mind, since both soul and lower mind are found upon the plane of mind. For these various reasons, the influence of the seventh ray is likely to be felt within the lower mental field of numerous people.

- Constructive mind-building an edifice of thought
- Patterning mind
- Organizing, sorting, classifying mind
- Coordinating, synthesizing mind
- Excellent memory
- Standardizing mind—programming and routinizing the approach to mental tasks
- Production of crystal-clear thoughtforms
- Extremely detailed mind
- Extreme care in the form of thought and speech; formality of expression
- Predictable, habit-conditioned mind
- Unadaptable, inflexible mind, lacking spontaneity
- Conformity to “rules” of thought
- Imitative mind
- Magical, mantric mind-utilizing affirmations and formulas
- Automatically symbolizing mind
- Rhythmically, cyclically functioning mind
- ‘Precipitating’, materializing mind
- Mental consistency

### Speculative Commentary on the Dynamics of the Ray Seven Mind

**Constructive mentality-building an edifice of thought:** Rays seven and two are the two rays most associated with the building process; they are inherently *constructive*. With the seventh ray mind, one would expect a careful and constructive adding of thought to thought until a solid *system of thinking* had been erected. Such a mind would then respond to all challenges systematically.

**Patterning, geometrizing mentality:** The seventh ray inspires the creation of exact patterns of relationships; it is the “Ray of... accurate arrangement.” When applied to the mental field, this ray would stimulate the capacity to think diagrammatically and geometrically, ordering the content of thought in well-patterned designs. As well, sequences of thought, once established, would tend to occur in unvarying patterns. Some minds think predominantly verbally—while the seventh ray is much associated with sound and mantra, it would also have an unusual capacity to think “spatially”; it would be an excellent creator of maps, whether for the internal or external worlds.

**Organizing, sorting, classifying mentality:** The seventh ray is, above all, the ray of *order*. When qualifying the mind, it would produce order within the mental field, resulting in the quintessentially well-organized mind (though, of course, the fifth ray mind can also be highly ordered). Order is based upon right placement: “a place for everything and everything in its place.” The tremendous onslaught of data which impinges upon the mind must be sorted and classified. The seventh ray mental elemental would, presumably, have unusual facility for processing data into a well-organized “mental filing system” from which any item of information could be rapidly found or cross-referenced. Such a mind would rarely “lose track” of mental content; ideas would not “escape,” nor would there be absentmindedness.

In many respects, mind and brain together are already an extraordinary, bio-psychic “data processor,” the vast potentials of which are far from understood. When the mind is upon the seventh ray (and especially when the brain is as well) the amazing organizational potentials of this “processor” would presumably be very much in evidence.

**Coordinating, synthesizing mind:** The seventh ray always facilitates the creation of organic structures—coherently functioning wholes. The many parts of a whole become a smoothly functioning organism once they are coordinated and synthesized. The manner of promoting synthesis varies with each ray; for the seventh ray, synthesis is promoted by establishing a well-defined organic relationship between every part with every other part, and between every part and the whole.

When the seventh ray energy is applied to the mental field, one would expect an ability to incorporate new data organically into an already smoothly functioning system of thinking. Inevitably, in the process of daily living, new thoughts and experiences are encountered. The seventh ray mind would not be content merely with storing such



thoughts ‘outside’ its current structure of thought; instead there would be a strong tendency to integrate them, finding (if possible) the “proper place” for them. If the new thoughts and experiences could not be organically incorporated within the mind’s “system of operations,” they would be rejected. The seventh ray confers the tendency to reject that which does not “fit.”

**Excellent memory:** Memory fails for many reasons, one being confusion in the mind/brain’s system of sorting and classifying information. A computer program which has been written in a confusing or inelegant manner will be slower, inefficient and may even malfunction on occasions. Certain types of minds have difficulty with information-retrieval. Presumably, this would not be the case with the seventh ray mind which would “know where everything is” and “how to get at it.” Order can facilitate speed and efficiency. In an orderly environment, any item can be found more rapidly than in a chaotic one. The seventh ray would presumably induce superb mental organization, which could not help but facilitate the retrieval (i.e., memory) of stored information.

**Standardizing mind—programming and routinizing the approach to mental tasks:** The seventh ray mind would easily develop standardized ways of thinking; it is efficient and economical to do so. It would not be a mind known for adaptability; certain kinds of stimuli would receive a certain kind of response—a rather *standard* response. Thought patterns would be subject to “programming.” Certain sequences of thought would be constructed, rehearsed and routinized. The danger would be the development of what might be called a “briefing-book mentality,” so in evidence among politicians.

It can be seen that the seventh ray mind would be easily subject to conditioning. Those with such a mind would desire to think ‘properly’—not necessarily accurately (as is the case with the fifth ray mind), but properly (i.e., in a manner which is sanctioned by some respected authority or system). Once the formulae for ‘proper thinking’ were discovered, they would be programmed into the mind’s system of thought like computer routines, thus guaranteeing their *automatic* availability and use.

**Production of crystal-clear thoughtforms:** Thoughtforms created by the seventh ray mind would have extremely clean and clear lines. The seventh ray dislikes clutter of any kind. It is the ray of perfected form; forms cannot be perfected if they are encumbered by excess material, or if their contours are vague and ill-defined. The fifth ray, too, creates thoughts with sharp outlines, but with little sense of “architecture” or beauty of form. The fifth ray mind produces clear and sharp lines for the sake of accuracy and as a means of facilitating the quest for knowledge; for the seventh ray mind, clarity is related to the aesthetic dimension, and to the need for order.

**Extremely detailed mind:** This is a mind which would be excellent at managing detail, for attending to every little particular. In fact there would be a need to discriminate what was important from what was not. In matters of manifestation, it is often proper management of the “little things” which determines success.

Upon the higher planes of our solar system, it has been said that a great simplicity prevails. The lowest, or seventh plane, however, is one upon which there is great differentiation (and thus great detail). By numerical resonance the seventh ray is most attuned to the seventh plane. The seventh ray mind would, accordingly, be focused upon the physical plane with all its detailed sensory “input.” Having “in mind” the many detailed considerations pertinent to the survival of any form upon the physical plane, it would be an excellent instrument of manifestation, and ideal, as well, for maintaining that which had been manifested.

**Great care regarding the form of thought and speech—formality of expression:** The seventh ray mind would incline towards proper thought and speech. There would always be a standard of reference—an exemplary pattern with which the form of thought and speech could be compared. Such an individual would frequently ask of himself: “Am I thinking and speaking in ‘good form’?” The seventh ray mind would be a “law abiding” mind; it would function within certain parameters which, instinctively, it would not exceed.

**Predictable, well-trained, habit-conditioned mind:** Some people never know what they will think or say next. This would *not* be the case if their mind were qualified by the seventh ray. It would be a mind given to *appropriate* response. If the circumstantial or interior condition were known, the mental response to the condition could be rather easily predicted.

Of all mental types, the seventh ray mind would be, perhaps, the most easily *trained*. The seventh ray mental elemental would be (for a “blind and unruly” involuntarily life) quite conformable to law. The process of training deals with the creation of a desirable set of conditioned responses; the result is predictable behavior. Should the seventh ray mind be *well-trained* (according to an excellent pattern), it would prove to be an unusually dependable instrument in the *regulation* of personality functioning—especially physical functioning. (Since this type of mind is to be found at that point in evolution when the first initiation is to be taken—an initiation in which control over the physical elemental must be demonstrated—one can see the necessity for this kind of regulation).

It would be, however, a mind easily subject to the *tyranny of habit*. The various automatic responses (so easily acquired) might not be attuned to the soul, and instead of serving as a dependable instrument of spiritual evolution, the seventh ray mind might prove a source of obstructive mental habits—of recurrent, persistent sequences of thought which run counter to spiritual enlightenment, and which are stubbornly resistant to change. Again, since this type of mind could only occur in the “awakening disciple,” the severity of such a condition would not be insurmountable.

For the seventh ray mind, automatic thought sequences would have their own momentum. The retraining of thought would be a constant necessity, otherwise mental functioning would fail to reflect ongoing revelation from the soul.

**Unadaptable, inflexible mind, lacking spontaneity:** Within the seventh ray mind, once a pattern were set, it could be changed only with the greatest difficulty. A computer program is designed to perform only certain routines and not others. Pre-programmed ‘mental routines’ inevitably prove unadaptable and inflexible in the face of constantly changing challenges and opportunities. Those with seventh ray minds would have to be constantly aware of the need to “reprogram” their thinking, to respond to changing conditions. This is so because in this type of mind the crystallization of thought patterns can occur so quickly. Obviously, if the programs are good, and have taken into account the kinds of responses demanded by the environment, then, mental functioning will be unusually efficient. But the programs may not be so good. In any case, just as the seventh ray, in general, confers a respect for precedent, so the seventh ray mind would, presumably, often be strongly influenced by its past conditioning. This would inhibit spontaneity. When speaking to such individuals one might “always know what they were going to say.”

**Conformity to “rules” of thought:** Those upon the seventh ray are always eager to follow rules (or to make them, and then follow them). Whatever they do, they wish to do *correctly*. The addition of the word “right” before any noun or participle indicating a form of behavior, describes their goal: right action, right speech, right feeling, right relations, right magical process, etc., and, of course, *right thinking*.

Whenever there is something important to be done, one can be assured that there are lists of rules to guide the doer. Above all, the seventh ray person does not want to step out of line. The individual with a seventh ray mind would know, innately, that there is a “right way” to think, and would scrupulously observe the rules for doing so. In such a case the thought process would be very controlled; certain lines of thought would be continuously followed, other lines would be utterly avoided. Of all the rays types, those strongly conditioned by the seventh most respect the *taboo*—that which (often for no good reason) “simply isn’t done.”

Because rules of thought are standard and predictable, thoughts which arise from following such rules are also standard and predictable. The seventh ray mind would not be an instrument well-suited to promoting *individuality* (whereas, of course, the first ray mind—making up its own rules as it goes along—would).

**Imitative mind:** Socialization is a form of training arising through imitation. The easily trained seventh ray mind is, innately, an imitative mind. Ray one represents the central origin (and the individual conditioned by the first ray frequently acts as a law unto himself); ray seven represents the periphery (and the individual conditioned by it looks

to a preestablished, external structure of law to which he seeks to conform). Imitation is the embodiment of an external pattern.

The ray seven mind appears, primarily, at that point in evolution when the individual seeks to be guided by the exact pattern of a higher law as it affects his physical plane life. He knows he has to fulfill the law in order to advance spiritually, and he seeks to do so in every particular. The pattern is seen as external, and he seeks to imitate it. The ray seven mind is easily impressed by such a pattern and trained to think in conformity with it (i.e., imitate it).

**Magical, mantric mind-utilizing mantra and formulae of thought:** The seventh ray has more to do with magic than any other ray. It might reasonably be supposed, then, that the seventh ray mind would, in some sense, be a “magical mind.” Magic can be thought of as the ability to compel physical action through the instrumentality of certain forms (and formulae) of thought and speech. The seventh ray mind would naturally be focused upon physical manifestation; further, it would create sequences or routines of thought and speech which would prove effective in generating physical plane results. It would also be inclined to think in thought sequences which had been sanctioned by respected authority. In the “back” of every seventh ray mind lies the thought, “If I think *this*, then *that* will ‘happen.’” This is *magical thinking*.

Since speech is the reflection of thought, it is well known among magicians that magical words (backed by the proper thought) “make things happen.” The seventh ray has a close affinity with sound, and it can be supposed that the seventh ray mind would be a valuable instrument in the creation of *forms of words*, or *verbal routines* which would be effective in causing certain specified results upon the physical plane. In any case, a close examination of seventh ray thinking would probably reveal a mental reliance upon verbal formulas which the thinker believed important in fulfilling his desires. These formulas might take the form of prayers, affirmations, advertising slogans, etc. (used audibly or inaudibly). Whatever their particular form, the formulae would be created to “get results”—again, the magical process.

Mantra are verbal formulae of proven potency. They are used to create or reaffirm conditions and relationships which the user considers desirable. Presumably, the seventh ray mind would be a “mantric mind,” either utilizing established mantra or creating its own, all with the intention of bringing about change in a manner which can only be considered magical.

**Automatically symbolizing mind:** This is a rather speculative quality, but one which stands to reason. It is the function of the seventh ray to embody ideas in perfected form. Seventh ray souls (and perhaps seventh ray personalities) are not very adept at visualization, and so they constantly create *externalized forms* upon the physical plane as symbolic representations of ideas. The Masonic Movement (so related to the seventh

ray) and the various ritualistically inclined churches of the world have produced an abundance of such externalized symbolic forms.

It may well be that the seventh ray mind (while, not necessarily a mind capable of great “color”) reacts to the impress of ideas by generating mental forms (probably of a spatial, well-delineated variety) which embody and symbolize those ideas. It can be supposed that the symbolic forms would frequently be geometric in nature (given the plausibility of a highly developed patterning potential within the seventh ray mind). Thus instead of presenting ideas in words (of which they are also very capable), individuals with a seventh ray mind would present symbolic forms or diagrams to convey the impression they had received.

It must again be stated that the mental elemental is an involutory entity with a “life of its own.” A number of mental activities are thus automatic *reactions* rather than deliberate activities willed by the “inner identity”—the Self. Thus the patterned forms would appear automatically, without the necessity of laborious construction on the part of the thinker. This is not to say that the thinker (who is, let it be remembered, *not* the mind) could not work within the seventh ray mental field, deliberately creating patterns—if he chose to do so.

**Rhythmically, cyclically functioning mind:** The seventh ray induces a respect for rhythm as an organizing principle; thus, it can be expected that the seventh ray mind would function in a well-regulated, rhythmic manner, with its own fairly predictable cycles. All the lunar vehicles (the three “fields” of the personality) are subject to ‘tides’—to ebbs and flows of animating energy. This can easily be felt physically and emotionally, but perhaps less attention has been given to mental cycles. An investigation of “biorhythms” has popularized the concept of physical, emotional and mental cycles, but very little is yet understood.

It can be reasonably presumed that the seventh ray mind would respond to such cycles in a more dependable and regular manner than minds upon any other ray. This would not be a mind given to incessancy of thought, like the mind upon the third ray or, perhaps, the sixth. It would be a mind which respected the necessity for both activity *and* interludes (but unlike the fourth ray mind, these alternating cycles would not occur unpredictably). The conscious seventh ray thinker would probably become aware of an internal “clock” or individualized schedule of mental functioning, and would schedule his physical plane activities with regard to this mental schedule. Thus the seventh ray mind would have a rhythm of its own—times of peak performance, and times of relative quiescence. It would be a mind which would not respond to pressure, coercion and “pushing.”

**Precipitating, materializing mind:** The seventh ray is closely related to spiritualism, by means of which so-called ‘spirits’ (really discarnate entities or discarded astral “shells”) are materialized—precipitated into manifestation upon the dense physical plane. All

forms of manifestation are really precipitations and materializations. The seventh ray is always involved in the manifestation process, and so are vehicles or fields qualified by the seventh ray.

The seventh ray mind would not be abstract, but focused upon bringing that which is intangible or abstract into materialization. It would be a mind in which the abstract would take definite form—a mind which would have a very close connection with the etheric levels, and would thus be effective in moving mental forms, via the ethers, into manifestation upon the dense physical plane.

If a clairvoyant were to examine the mental aura of an individual whose mental ray was the seventh, it stands to reason that many quite definite thoughtforms would be found; vague forms of thought (likely to be found in the second, third or fourth ray mental fields) would be rare. The seventh ray mind can be understood as mind turned towards the physical plane; that which took shape within the seventh ray mental would definitely be “on its way *down* and *out*.”

**Mental consistency:** Ralph Waldo Emerson may (quite unconsciously) have targeted the seventh ray mind when he said, “A foolish consistency is the hobgoblin of little minds...” Emerson’s statement was definitely colored by the fourth ray which (within the mental vehicle) causes individuals to reserve the right to change their minds! But the seventh ray mind, once the major pattern or program of thought were set, would only rarely do so. So organic is this mind, that to change one aspect of thinking, would be to change the whole structure. The change could not occur in isolation. Thus every change would necessitate a re-patterning of the system of thought. No wonder such a mind would be likely to cultivate consistency and avoid reversing itself.

## An Analysis of Mental Attributes which Vary Most Frequently According to the Ray of the Mental Field

It must be understood that the following descriptions are only suggestions of how each type of mind tends to function in and of itself. Variations in the functioning of the mental field will always occur due to the influence of the other fields in the energy system. In this regard, it cannot be too frequently emphasized that the soul is, in certain important respects, a *mental* entity, for it is 'resident' upon the higher three subplanes of the mental plane, and is often called the *Thinker*. The ray quality of the soul will have a tremendous influence on the quality of thinking within the lower, concrete mind. In certain respects, what is written in this section can be applied to the soul as a mental entity, and both soul ray and mental ray should be carefully considered to determine the resultant quality of thought, especially in the case of aspirants and disciples.

It is also important to remember that the "age of the soul" will affect the skill-level of the mind. Many mental capacities are purely a function of evolutionary maturity rather than ray type, though the rays in question will always color or qualify those capacities. Throughout the course of evolution the mind has repeatedly appeared on rays one, four and five, and, probably, each of the seven mental subrays has been repeatedly activated by the soul. The mind also has received repeated impacts (in the later stages of evolution) from the integrated personality which will, at different times, be found upon each of the seven rays but one—the ray of the soul—and even that is possible if need should arise during the final stages of evolution.

All these impacts and influences have left their cumulative effect upon the mental vehicle and its faculties, *via the mental unit*. There is no such thing as a mental vehicle (or any other personality vehicle, for that matter) which is conditioned *solely by a single ray*, and is divorced from all other ray tendencies. The *past* is influential, as are subrays, 'overlays,' 'subcolorations' and astrological influences. Bearing these thoughts in mind will help us deal with the ambiguities and complexities which living, human energy systems present to the observant investigator.

The main purpose of this section is to help students differentiate between the mental rays by focusing upon a particular attribute of the mind, and then discussing the variations to be expected in that attribute when the mind is conditioned by each one of the seven rays.

In each of the tabulations a method of abbreviation will be utilized before each description. The letter "R" will signify the word "Ray," and the letter "M" will signify the word "mind." The formula "R1M" stands for the ray one mind; "R2M" for the ray two mind, etc.

### Attributes

- Mode of Motion
- Accuracy and Delineation
- Firmness and Resolution
- Flexibility
- Decisiveness
- Particularity—Management of Detail
- Analysis and Synthesis
- Wholeness; Scope; Breadth of Consideration
- Fecundity—Quantity of Production
- Directionality—Direct or Indirect
- Focus—Convergency or Divergency
- Literality—Concretion or Abstraction
- Cognitive Orientation—Rational to Intuitive
- Creativity
- Organization
- Speed—the Rapidity of the Thought Process
- Spacing of Thought
- Preferred Sensory Modality

#### Mode of Motion:

In the most abstract sense it might be worth attempting to compare the behavior of each type of mind in terms of one or two characteristic motions. These motions might well serve as archetypes for much descriptive detail which follows.

**R1M:** Rapid motion in a straight line. An arrow seeks its mark.

**R2M:** The motion of a slowly expanding sphere.

**R3M:** Sinuous, weaving motion; looping afar in numerous directions, then returning to center.

**R4M:** Oscillating like a pendulum over a center point, until coming to rest.



**R5M:** A narrowing spiral converging upon a point then piercing through that point to the other side.

**R6M:** Rapid, straight-line motion in pursuit of an ever-receding goal.

**R7M:** Rhythmically tracing and retracing an established pattern.

**Accuracy and Delineation:**

**R1M:** Thoughts are clear cut, hard-edged, sharp and trenchant. The ray one mind likes to see the big picture and generally dislikes dealing with details, but is perfectly capable of doing so if necessary for effectiveness.

**R2M:** Thoughts are soft-edged, less tightly-knit, more amorphous. This type of mind would not emphasize distinction. Delineation is not clear and mental content may be somewhat unfocused.

**R3M:** This mind is clear and precise when dealing with abstract issues. It can split hairs when dealing with abstract ideas. It is, however, less concerned with accuracy when dealing with concrete details. With its facility for ambiguity, it can easily blur distinctions and fine points.

**R4M:** Accuracy is not a major concern, and is often sacrificed to exaggeration for the sake of dramatic emphasis. It is capable of drawing sharp contrasts between differing mental contents for the sake of arresting illustration.

**R5M:** Highly accurate thoughts are sharply delineated. The ray five mind preserves lines of distinctions between mental contents, avoiding imprecision at all costs.

**R6M:** This mind would be fastidiously accurate in matters related to its 'mental passions' but capable of gross distortions and inaccuracies relating to matters outside its areas of dedicated interest.

**R7M:** The ray seven mind would be a highly accurate mind generating sharply delineated thoughts which conform to an accepted pattern. Accuracy is pursued for the sake of being true to template, rather than for the sake of research and discovery.

**Firmness and Resolution:**

**R1M:** The mind is very firm and endowed with the will-infused fixity to hold to its determinations. The ray one mind can crystallize through overemphasis, and through too constantly driving the point home.

**R2M:** The mind is not especially firm, but, due to inertia, tends not to change rapidly. It will abide with its particular 'set' until the complete absorption of new data brings about a change. The encompassing nature of its outlook, may render it a mind without a well-defined point of view.

- R3M:** The mind constantly maneuvers into new, more advantageous positions. A position can be held, its accuracy justified in well-reasoned argument, and then promptly abandoned for a new position. The firmness of the ray three mind may be more apparent than real, because there is ever a readiness to shift or mutate.
- R4M:** The mind is infirm, constantly subject to change, and holds its position only with difficulty. The ray four mind is easily ‘swayed,’ and habitually vacillates between alternatives. Steadfastness, which is equivalent to firmness, is the one quality it needs most to develop.
- R5M:** This is a firm mind, especially when the position held has been satisfactorily verified in the eyes of the holder. The Tibetan has pointed out that the phenomenon of “*idée-fixe*” occurs most often when there is a ray five mind influenced by a strong ray six force elsewhere in the energy system. The fifth ray mind will hold firm until it has good reason (a reason based on its perception of truth) to change. The third ray mind will also apparently hold firm until it has good reason to change, but ‘reasons’ used to justify change will occur far more frequently and often be based upon unverified theories and speculations.
- R6M:** It is reasonable to suppose that the ray six mind would be firm to the point of rigidity when holding to those thoughts, or to that system of thought, upon which it is idealistically focused. This could well be the mind which would hold firm and refuse to change even in the face of the most convincing facts. It is the theological mind, as exemplified through history by the Catholic Church.
- R7M:** One would anticipate considerable mental firmness, especially when upholding a mental pattern to which there has been commitment. The danger of crystallization is also found in the ray seven mind, but it would be a crystallization of mental routine, in contrast with the ray six mind’s crystallization of mental orientation.

**Flexibility:**

- R1M:** Although holding willfully to its point of view, the ray one mind is quite capable of jumping rapidly to new conclusions. It has great mobility when a purpose is served thereby. This mind is peculiarly responsive to the will of its possessor. It can be flexible when its possessor wills to have mental flexibility, but its thoughts are not naturally pliable or supple.
- R2M:** It is reasonable to conclude that the ray two mind is not adverse to change, but its lack of mobility would prevent it from being called truly flexible.

- R3M:** The most flexible of the mental types, the ray three mind easily changes its position. It is characterized by a frequent kaleidoscopic reshuffling of thoughts and by variation in its methods. The only limit to its flexibility occurs as a result of entanglement in its own thought processes—something like a spider caught in the web it has spun.
- R4M:** This is a highly flexible and pliable mind. It gives way under strong impression, and later ‘self-corrects’ to restore balance. The ray three mind is more active in assuming a new position; the ray four mind is more passive and responsive—its new arrangement greatly determined by the nature and direction of the external impact.
- R5M:** Flexibility is not one of the key attributes of the ray five mind. It is cautious and does not readily readjust its point of view unless believable evidence requires a readjustment. This type of mind is inclined to build a verifiable structure of thought. It will not bend unless there is a verifiable reason for change.
- R6M:** It stands to reason that the ray six mind would be the most inflexible—irrationally inflexible. The crystallizing tendency of the sixth ray, when applied to the mind, would produce an exceptionally rigid mentality, unwaveringly pursuing certain mental objectives by unvarying means.
- R7M:** The seventh ray mind would be inclined to preserve its mental methodologies. Within the established pattern of its thinking it would function adroitly and with fluidity. It would be inflexible to a degree because it would instinctively resist changes in its thinking procedures. In order to change, it needs to be “reprogrammed.”

**Decisiveness:**

- R1M:** This is a very decisive mind, which arrives at conclusions quickly without troubling over many small steps in the decision-making process. It holds firmly to conclusions.
- R2M:** The ray two mind lacks clear-cut decisiveness. Decision may often seem a violation of the wholeness it always seeks to preserve. Hence, this type of mind might often be ‘nondecisive’—seeking to avoid decision.
- R3M:** The facility for generating options and alternatives may paralyze decision. A decision may be temporarily made with facility, but just as easily abandoned in favor of any one of numerous alternatives. The mind is ‘slippery.’
- R4M:** Indecision can become chronic; the mind frequently vacillates between two alternatives. There is a going back and forth between opposing points of view until, finally, a decision is reached—often by feeling or intuition rather than logic. The point of decision is hard to reach and hard to hold.

- R5M:** The ray five mind is decisive once all the facts of every situation are examined thoroughly, impartially, logically and rationally. This, however, often takes a good deal of time, so the decision making process may seem prolonged.
- R6M:** The ray six mind would be very sure of what it knows and quite unconcerned about what it does not know. It would tend to leap to conclusions even more rapidly than the first ray mind, and hold to decisions tenaciously.
- R7M:** The seventh ray mind would decide in a methodical and measured fashion. Patterns of law and rule would always be checked before the decision was finalized; the seventh ray mind seeks to have its decisions conform to an accepted pattern of rectitude—whether that pattern is conventional or revolutionary. Decision would take some time, as in the case of the fifth ray mind. The standard against which decision would be measured would not be so much logic and reason, as lawfulness and strict conformity to a preestablished pattern of reference.

**Particularity—Management of Detail:**

- R1M:** The ray one mind is quite capable of focusing upon relevant detail; the key word is relevant. This type of mind prefers to see the “big picture” and the large sweep, rather than get bogged down in many small details. It prefers emphasizing principles rather than staying on top of many little particulars.
- R2M:** Ray two is the “Ray of Detailed Unity,” (Esoteric Psychology, Vol. II, p. 394) and when the mind is qualified by the second ray the ability to handle detail is conferred. It is more the ability to contain and include a mass of detail than to organize it, or to focus with utmost precision upon particular details. The inclusive ray two mind can be utilized to ensure that no detail escapes from the arena of consideration; the exemplars of this ray “follow the way of specialized detail and ... a comprehensive inclusiveness” (cf. Discipleship in the New Age, Vol. II, p. 518). The ray two mind, then, would always strive for the completed picture, and be adverse to excluding any particulars. This would be especially so if the second ray mind were resonant to type (2C), which has a decidedly manic coloration. Note: For practical purposes throughout this book, the characteristics of types (2B) and (2C) are usually listed together under type (2B). Technically, this is inaccurate. As research and practical experience advance, finer distinctions will have to be made.
- R3M:** The third ray is often considered inaccurate and regardless of detail, but this is primarily true of mundane detail. The ray three mind is fond of considering the general sweep of any plan, and is often adverse to considering the manner in which strictly practical details will be executed. However, accuracy and the consideration of detail are not really the same. The ray three mind is sharp, and seeks to be highly accurate in establishing philosophical or theoretical

distinctions as it reasons, but this is different from being attentive to concrete detail. It will be attentive to fine points of thought, but mundane details may be ignored.

**R4M:** This type of mind is often irked by having to consider factual details for their own sake. It has no great love of pure, unadorned fact. While it will be attentive to small matters in the creation of beauty or the establishment of harmony, it does not usually prefer to focus on minutiae or many little distinctions. If the fourth ray mind must consider details, it prefers to consider them in relation or in context—not simply as isolated items of interest.

**R5M:** It thrives on the consideration of minute detail and many small points and distinctions. This type of mind deals with the detail which pertains to a particular, narrow range of interest, and is not eclectic as is the third ray mind, nor all inclusive in its approach to detail as the second ray mind can be. It is adept at the marshaling of many facts and details to prove a point.

**R6M:** This type of mind would emphasize and reemphasize the detail of the thought system or ideology upon which it was fixated. It would probably be ill-adept at the handling of mundane detail. The ray six mind and the ray three mind might be similar in this respect, both having a great affinity for abstraction. The one-pointedness of this type of mind, and its intense focus, makes it a mind which deals with few and not many things. Such a mind would not be suited to recognizing or handling much detail. The ray six mind would be, in many respects an “other-worldly” mind.

**R7M:** This would be an extremely detailed mind, adept at organizing, sorting, classifying, coordinating and synthesizing many details. Perhaps it is the mind which is best suited for managing a plethora of detail.

### **Analysis and Synthesis:**

It must be remembered that all minds analyze and synthesize; they are two of the primary mental functions. Some types of minds, however, are more inclined towards one than the other, and this emphasis can be useful in identifying the ray type of the mind.

**R1M:** This type of mind is especially synthetic, able to see the essence of any mental consideration without undertaking a procedure of detailed analysis. It reaches the same conclusions available to rigorous analysis, but gets to the point directly, incisively and swiftly. Many details are easily summarized or reduced to their essential—grasped as a whole.

**R2M:** The ray two mind tends to synthesize rather than analyze. The synthesis is not a summarizing or essentializing, as found in the first ray mind, but a binding

or holding together of many related points—an amassing of related detail. There is often a disinclination to enunciate a single principle which synthesizes a collection of many thoughts. This type of mind is intuitive, as is the first ray mind, and, therefore, does not engage in the ‘taking-apart’ process distinctive of analytical reasoning.

**R3M:** The ray three mind is a highly analytical mind, given to rigorous reasoning and capable of making many fine distinctions. It is also, however, a highly synthetic mind. Ray three is the “Weaver,” adept at combining many strands of thought into a single, closely woven fabric. The ray three mind is equally skilled at both processes.

**R4M:** This is a mind capable of both analysis and synthesis, but more inclined towards synthesis, achieved by building bridges between those mental contents which are alike. It is a mind adept at seeing resemblances between things. The faculty of symbolic analogy which synthesizes that which is above and that which is below can be particularly well developed by the ray four mind.

When seeking to distinguish between the ray four and ray five minds, a simple question may very useful: “Do you agonize or analyze? Many people do not differentiate between the two, and some ray four people think they are analyzing when, in fact, they are only agonizing between two alternatives.

**R5M:** This is the most minutely analytical of all mental types. The determination to achieve exact understanding of any topic under examination leads to a complete dissection of all interrelationships. The fifth ray analytical faculty could be turned upon the physical, emotional or mental field—or even the soul field, but that is more properly the realm of the intuition. Fifth ray analysis is, however, most likely to be exercised upon concrete matters, rather than upon those which are abstract. The fifth ray mind tends to take things apart so that it can know exactly how they fit together.

**R6M:** This would be a nonanalytical mind. What it accepts, it accepts wholly, uncritically, and unquestioningly; it would reject without examination and analysis as well. The sixth ray mind might ‘pierce’ the issue it sought to understand, but it would be far too insistent and volatile to engage in a “piece-by-piece” investigation.

**R7M:** This would be a mind more synthetic than analytical. The seventh ray mind’s sorting process may resemble analysis, to some degree, but it is performed not for the sake of investigation but, rather, to achieve proper arrangement and organization. Synthesis is a building process and ray seven is, preeminently (along with ray two) the “builder.” The ray seven mind works upon thought content as given, and seeks to sort it out. It is reasonable to assume

that such a mind would not be inclined to dissect the given units of thought (or perception) but would begin the process of structuring them into a synthesized whole. The analytical ray five mind is much less the builder or creator of structure—knowledge is its goal, whereas for the ray seven mind the goal is rightly executed coordination and organization.

**Wholeness; Scope; Breadth of Consideration:**

**R1M:** This mind is capable of breadth of vision—large-mindedness. Ideally, it will include the essential features of all that is under consideration, but will have a very good (and eliminative sense) of exactly what deserves consideration.

**R2M:** The ray two mind has a strong tendency to comprehensiveness and inclusiveness, if not to great clarity of focus. Wholeness and completeness hold great appeal. It may take an overly broad approach to subjects, and will seek to unify whatever it ponders upon.

**R3M:** This is a mind capable of very wide views—of seeing all around a subject, and “every side of a question equally clearly” (Esoteric Psychology, Vol. I, pp. 204-205). It is inclined to think in big terms, but not necessarily in terms of the whole. In any case, it probably lacks the simplicity of the ray one mind, and the comprehensiveness of detail of certain of those who have ray two minds. For the ray three mind, the picture may be broad, but it will be complicated.

**R4M:** The scope of the mind may or may not be broad, depending upon other factors, but there will be an effort to synthesize and unify that which the mind addresses. The bridging fourth ray mind, when functioning optimally, works to promote interrelationship and to overcome fragmentation or lack of relation.

**R5M:** The ray five mind prefers the highly focused view of the specialist. Effort must usually be expended to achieve increasing breadth of mind. It may know a great deal about certain things, but fail to realize how they relate to other things outside the area of specialization.

**R6M:** An extremely narrow focus is to be expected. The individual possessing a ray six mind may believe his mental vision embraces the whole picture, but, in actuality, such a vision would be noteworthy for what it fails to include.

**R7M:** The ray seven mind would always attempt to see an entire picture, but its insistence upon concrete detail and the exact organization of what it sees, would have the effect of limiting the scope of the mental vision.

### **Fecundity—Quantity of Production**

- R1M:** The ray one mind inclines towards brevity. It summarizes, makes essential and enunciates principles. It tends to say just as much as is necessary, and no more. Using a ray one mind, much can be said in few words. Under the impress of a ray two soul, however, this might be entirely changed.
- R2M:** Provided that other influences dispose the ray two mind to formulating thought (which it is sometimes not inclined to do—focusing rather on an intuitional, nonverbal receptivity), there would be a tendency to write and say a great deal (especially if the mind were resonant with the energy of type (2B)). Ray two strives for completeness, which often leads to excess. The ray two mind which is disinclined to use words (because it has not developed the skill, or because it finds words hopelessly inadequate to convey intuitional realization) may, at times, seem almost inarticulate, and might write and say very little. In this case, the energy of the mind would more than likely be resonant with type (2A).
- R3M:** The third ray is probably the most verbal of the rays. It has a strong connection with the throat center, and hence speaking, writing and, in general, the verbalizing of thought is a completely natural inclination. The third ray mind is probably the “wordiest” mind. What D.K. says on p. 238 of *Esoteric Psychology*, Vol. II, when discussing the “Quality of the Hidden Vision,” is often true of the third ray type, and, it would seem, of the third ray mind: “Some lose themselves in thought processes and self-induced imaginings, and the vision gets hidden behind a multitude of words, both spoken and written.” The third ray proclivity to produce form very much applies to the production of words, which are the forms through which ideas and thoughts are embodied—hence the considerable quantity of them produced by the third ray mind. This can be an overly fertile mind.
- R4M:** There is no special tendency either towards brevity or towards prolixity. The fourth ray, having a sense of beauty and proportion will strive to preserve a sense of aesthetic balance so that neither too much nor too little is said or written. Dearth and excess can both be jarring to harmony, which the fourth ray (in general) seeks to preserve.
- R5M:** The fifth ray mind can stick strictly to the facts without embellishing them, and hence say little, if little is warranted. It can also “go on and on” explaining in minute detail. Since it is inclined to analyze continuously, there is always more to say, since division (analysis) produces multiplication of data (just as synthesis reduces the number of items to be considered). Much will depend upon circumstances and other ray and astrological influences. If a person



with a fifth ray mind is sounded out on his area of specialized interest, one can expect the recounting of every last detail.

**R6M:** It is justifiable to expect that since the sixth ray mind would continuously focus on a narrow range of mental contents and activities, it would, like the first ray mind, tend to be brief and to the point. Given discussion on its area of special interest, it might be incredibly verbal, though very repetitious. The fifth ray mind has many things to say about its area of specialization and continues to say them. The sixth ray mind would have only a few things to say, but it too, would continue to say them.

**R7M:** The seventh ray mind should have no particular tendency towards brevity or superfluity. The seventh ray mind, like the fourth, inclines towards balance. It, also, would have aesthetic leanings, and further, would reinforce politeness, courteousness, and an awareness of decorum and social standards. Extreme brevity or lengthiness might appear to violate the canons of social acceptability, and would thus be shunned by the seventh ray mind, which would always seek to speak and write appropriately. There is no doubt, however, that in the matter of giving instructions, or assuring that physical plane activity was properly executed, the seventh ray mind would have plenty to say.

#### **Directionality—Direct or Indirect:**

The manner in which the mind formulates or makes its points. The tendency of the mind in this regard determines whether its possessor will give a “straight answer.”

**R1M:** The ray one mind is direct, unequivocal, and straight to the point.

**R2M:** The ray two mind utilizes the nonassertive, absorbent approach. It is pondering, noninvasive, and nonintrusive rather than one-pointed and penetrating. It thinks, speaks and writes in ‘spheres,’ rather than in ‘lines.’ Tact, and the desire, at all costs, to avoid wounding, often militate against greater directness.

**R3M:** The third ray mind can be extremely indirect, oblique, and given to circumlocution. Hints and innuendoes are frequent. It often indulges in ambiguity and abstraction, deliberately putting forth statements with a number of possible interpretations, in order to avoid the responsibility of directness and clarity. Again, the third ray mind has such manipulative control over mental substance that it can be direct or indirect according to its purpose, but it has an unusual facility for masking or leading away from the point; even when it reasons towards the point, its reasoning may seem “round about.” To the reasoner, however, every link in the chain seems necessary.

**R4M:** The fourth ray mind is neither direct nor indirect, but both at turns, depending upon whether the “rajas” aspect of the fourth ray is dominating the mind, or whether it is being dominated by “tamas.” The desire to preserve harmony, so distinctive of the fourth ray, will often prevent plain, direct speaking. The inclination to make a balanced presentation will also moderate bold, unequivocal assertions, as there is always the opposite point of view to be considered. When under the influence of “rajas” however, the fourth ray mind will be difficult to restrain, and may be unusually direct.

**R5M:** The fifth ray mind functions with no circumlocution, evasion, equivocation, etc. Neither is there always an immediate stating of things, because individuals with this type of mind may find it necessary to marshal the evidence to support an assertion. In any case, a lucid response is likely. It is said of the fifth ray, that it “often lacks fire and point.” This type of mind is usually very truthful, and has a point to make; however, it often proceeds cautiously, by little steps. It is direct by increments.

**R6M:** It stands to reason that the ray six mind would be passionately direct in making its points.

**R7M:** Clear and direct responses which are formally acceptable could be expected from an individual with a seventh ray mind. Rarely would there be an occasion to make a point too assertively or violently—due form, ever qualified by politeness, would constantly act as a moderating factor.

**Focus—Convergency or Divergency:**

The extent to which thinking converges upon a definite focus, or diverges tangentially or free-associatively. Here we are dealing with the usual degree of concentration or ‘excentration’—leading thought to or away from a centralized focus. Convergency is not necessarily a positive factor and divergency a negative. It is true that the untrained mind is often divergent, and that all minds can and must be trained to be convergent. But, at a later stage of evolution, minds must also be trained to be creatively divergent, which brings an openness to new and often intuitive ideas.

**R1M:** This is a mind capable of great convergence. It can focus purposefully, one-pointedly and exclusively upon the object of its attention, compelling all its thoughts to serve a chosen end.

**R2M:** The ray two mind does not marshal all thoughts towards a chosen end, but it can brood and ponder concentrating upon a given point. The second ray mind has a definitely ‘ingathering’ modality. There is a tendency to gather many thoughts around a center. In another respect, however, for the ray two mind, ‘the center is everywhere.’

- R3M:** This mind has well-pronounced dual capacities. It can concentrate profoundly upon complicated subjects with many variables, weaving together many strands of thought, but it can also “spin out” tangentially into “brainstorming” and nondirectional, ramifying thought. It excels in the divergent generation of “far out” ideas. Convergence, when it does occur, is not usually simple and direct; the mental practice of “making a case” may guide several chains of well-reasoned thought to a convergence at the same point.
- R4M:** This type of mind is naturally divergent and often needs training to engage in stable, convergent thinking. It has natural abilities to free associate and generate analogies—especially when under the influence of strong emotion or artistic inspiration. It is against the nature of the ray four mind to proceed utilizing chains of reasoning as the third and fifth ray mind will. It does not move inexorably towards a point, but rather oscillates about a midpoint, the attainment of which signals the achievement of mental balance and poise.
- R5M:** The ray five mind is a naturally convergent mind. Concentration comes easily, and thinking proceeds in a linear fashion, reasoning from cause to effect. This type of mind has to be trained to “let go,” ramify and free-associate as it is too determined to be rational, and will not relax its discipline long enough to be spontaneously creative.
- R6M:** It stands to reason that the ray six mind would be extremely convergent. In fact, its primary dynamic can be described as convergency. It would always have a target and rarely, if ever, would it be diverted from the pursuit of that target.
- R7M:** Presumably, this would be a mind more convergent than divergent. The ray seven mind would not be fixated upon a single point but, rather, upon a pattern from which it would have little inclination to diverge. Generally, those influenced by ray seven experience a degree of anxiety or threat in the face of the kind of chaos and unpredictability involved in brainstorming. Divergent thinking involves a willing suspension of control. The seventh ray, even when operating in its reorganizational or transformational mode, does not easily surrender control or leave things to chance. If it abandons an old pattern, it always has a new one to put in its place. Divergent thinking is essentially mental risk-taking, and the seventh ray with its emphasis upon law, order and stability is one of the rays least inclined to take risks.

**Literality—Concretion or Abstraction:**

It must be remembered when considering the continuum of concretion to abstraction, that, in the early phases of evolution, consciousness tends to be far more concretely focused; as evolution proceeds, the capacity for abstraction develops. This pattern notwithstanding, there are some rays which tend to emphasize one or the other.

- R1M:** The ray one mind has the ability to be either concrete or abstract. As the bringer of death, the first ray is “The Great Abstractor,” and certainly it is possible for the first ray mind to see from a lofty pinnacle of abstraction, and to understand energy detached from its expression in form. On the other hand, the first ray mind endows its possessor with “the will to live or to manifest upon the physical plane” (Esoteric Psychology, Vol. II, p. 291), clearly a concrete and practical capacity. Other traits such as perseverance and endurance also point to the ability to deal skillfully with the planes of concretion.
- R2M:** The ray two mind is more given to abstraction than concretion. Inability to formulate in concrete thought the results of intuitional receptivity render abstraction the line of least resistance. Its tendency to think in terms of pure truth and the light of wisdom (both of which usually need to be adapted to concrete reality) is another indication of abstract tendencies.
- R3M:** The third ray mind can be extremely abstract, but always articulately so. The ray two mind is rather inarticulately abstract, though it may touch abstractions as high, and sometimes higher. There is also, due to mental versatility (and the relation of the third ray to the “matter aspect”), an ability to deal with concrete matters, but, often, a distaste for it. Much depends upon whether the mind is resonant to the energy of type (3A) or (3B).
- R4M:** The fourth ray mind is more abstract than concrete. The concrete facts are not of especial interest but the act of finding a symbolic representation for facts is. The fourth ray mind is always expressing the literal in terms of the figurative; this is, actually, an act of abstraction. On the other hand, the fourth ray mind is given to the creation of forms under the artistic impulse. Because of a well-developed imagination, the power to visualize concretely can easily be developed (though the Tibetan has suggested that the fourth ray, in and of itself, will not have a highly developed sense of form).
- R5M:** The fifth ray mind is the most concrete of all the mental types. It is a mind which takes things literally, and describes exactly what it observes. It is factual rather than interpretive. It considers abstraction to be vagueness and imprecision. There is great ability to formulate concrete thought.
- R6M:** Ray six is the ray of “Abstract Idealism,” and that abstraction would apply to the ray six mind—however few such minds there be. The only concrete matters which would be of interest would be those which are embodiments of the abstract ideals and principles which have captured the mental dedication. Such concrete matters might be unduly emphasized. In and of itself, the ray six mind would not have great capacity to generate concrete thought or express itself concretely.

**R7M:** Like the fifth ray mind, the mind on the seventh ray would be far more concrete than abstract. The affinity of the seventh ray with the seventh plane (the plane of densest concretion) would suggest this. The seventh ray is above all practical, and quite literal. The thoughtforms of the seventh ray mind would be extremely clear-cut, and the vagueness associated with abstraction would be avoided. This type of mind, however, would appreciate abstraction more than the fifth type, for it is the function of the seventh ray to embody abstract principles in form. There would be a sensitivity and understanding of abstraction, but always the effort would be to find the appropriate concrete embodiment (the appropriate concrete symbol) to capture the abstraction. In their emphasis upon symbolism, the seventh and fourth ray minds would be similar, but the ability to create precise symbolic forms would be more highly developed in the seventh ray mind; color symbolism, would be more highly developed in the fourth ray mind.

#### **Cognitive Orientation—Rational to Intuitive:**

Again, let it be stated that all types of minds are, at a certain point in evolution, capable of both reason and intuition. The following descriptions simply indicate an emphasis or a preference.

**R1M:** To those with a first ray mind, the usual processes of reasoning are often considered slow. They see where reasoning will lead, and arrive at their conclusions very rapidly. This is a sensible, realistic mind (and hence, loosely considered—“rational”); but technically, it is not a reasoning (rational) mind. The first ray mind can be very responsive to the intuition.

**R2M:** The second ray mind is an intuitive mind which extracts the light of wisdom from its thoughts. It is not inclined to arrive at truth through conscious reasoning or deliberate rational thinking.

**R3M:** The third ray mind is a highly rational mind which reasons its way to its conclusions. Of all the rays, the third ray inclines most towards the reasoning process. Great mental activity and intricacy of thought can, however, deflect the intuition. When the subjects entertained are abstract, receptivity to the intuition increases.

**R4M:** The fourth ray mind is a highly intuitive mind which dislikes following the linear processes of rationality. Sensitivity to images and symbols brings in the intuition. Also, in the attempt to resolve mental tensions and conflicts the light of the intuition is evoked.

**R5M:** The fifth ray mind is a rationalistic and linear mind which reasons from cause to effect. Concrete or material emphasis often deflects the intuition.

**R6M:** One would anticipate an intuitive mind which is especially receptive along the lines of its dedicated emphasis. The sixth ray aversion to the reasoning process would certainly make it a nonrational mind.

**R7M:** The ray seven mind is procedural, methodical and more rational than intuitive. The attempt to scrupulously follow the right program of thought could deflect the intuition. However, the attempt to link the higher patterns of thought with their appropriate expressions in form, would be evocative of the intuition.

### **Creativity:**

Creativity can be understood in many different ways, and is a complex faculty. It does not arise solely from or within the mind (for the soul, and ultimately the Monad are the truly creative agents where the human being is concerned), but the method of mental functioning aids or retards the creative process. Mental creativity depends largely upon the reception of new ideas, and the formation of new combinations of thought in response to those ideas. Minds differ in the extent to which they are prone to rearrange their contents in order to create such new combinations. The Agni Yoga books emphasize the concept of “unrepeatability”—the concept that, within the “world of becoming,” nothing is ever the same from one instant to the next. There is only the *new*, never the old. The mantram of creativity is: “Behold, I create all things new!” Those who are creative are alive, because they live in a world which is eternally new. Their creativity is a testimony of the unceasing newness of the spirit.

**R1M:** Always a vigorous mind and, in the later stages of evolution, the first ray mind is quite receptive to intuition. The first ray is associated with the process of initiation, which can be described as entry into the new. This ray confers upon the mind an inclination to attempt new mental approaches, and experiments. The first ray mind is willing to take the mental risks of thinking thoughts which have not been thought before, and, even more importantly, of daring to experiment with such thoughts. Since the first ray mind is direct, plain-spoken and nonelaborate, it would not search for a great variety of interesting, ‘creative’ ways to express the ideas it contacted, but whatever the form of thought used for expression, the essential idea would always come through clearly. As always, much depends upon other ray and astrological factors, as well as the stage of unfoldment of the individual.

**R2M:** This type of mind is more interested in the light behind and within the many thoughts, than in working adaptively to rearrange and recombine the forms of thought through which the light can be expressed. Creativity has to do with the manner of expressing a subjective, inner content, i.e., it has to do with the form through which such a content is expressed. The great universal themes and ideas are ever the same, but, according to the degree of creativity, they can

be seen in a new way and in new contexts. The second ray focuses attention upon the light of wisdom; this light is essential content rather than form. It stands to reason that the second ray mind would be far more attentive to the lighted content itself, than to the great variety of 'creative' ways such content could be expressed.

**R3M:** This is one of the most creative of all the mental types. The third ray mind is adept at combining and recombining its contents, thereby generating a great many new combinations. It is something of a kaleidoscopic mind. In one respect, however, this kind of creativity can be an exercise in superficiality. A rich variety of mental forms may be created, but sometimes too little attention is paid to the essential content which is intended to be expressed through those forms. Nevertheless, for sheer variety and fertility of thought, the third ray mind excels.

**R4M:** The fourth ray mind is, perhaps, the most richly creative type of mind. Its power to free associate, to imagine, to symbolize, and to express subtle impressions, feelings and sensations in aesthetically pleasing forms makes it a fertile source of the significantly new. The fourth ray mind does not function linearly or in a strictly rational manner, and hence, is quite unpredictable. Because it is a mind attuned to the intuition, it is equipped to generate the *unexpected*, for the intuition (which ever conveys the new) always arrives unexpectedly. Unexpectedness and unpredictability are hallmarks of creativity. That which is new and creative excites the response, "I never thought of that!" Creativity must convey *new light*, and is a constant reminder of the endless variety of life's possibilities. Play stimulates creativity. The 'player,' dropping the rules and all seriousness, gives himself permission to do or think anything he likes. When dominated by rajas, the fourth ray mind loves to play, and from this mental attitude, delightfully unexpected, "creative" combinations of thought arise.

**R5M:** With respect to creativity, the fifth ray mind functions in two distinct modes. The first mode is essentially noncreative, because it is focuses upon discovering the nature of the reality of any situation. It is a mode of thought which is intent on learning and describing exactly how things are. At this point there is no attempt to rearrange that which is discovered. Many of those with a fifth ray mind remain in the state of describing and investigating. Based upon what is learned, however, inventive action can be taken. There is much creativity (or should the word be ingenuity?) demonstrated in the wonders of modern technology. Such creativity is not as free and individualistic as the creativity of the more artistic or literary types, because it is strictly subject to the laws of nature (if the technology is to *work*). It is, nevertheless, definitely creativity, for there are always *new* and ingenious solutions arising to technical and

scientific problems (as well as new and ingenious ways to conduct investigations) which can only be generated by those who are well-equipped with the fifth ray.

**R6M:** It stands to reason that the sixth ray mind would not be noteworthy for its creativity, because it would seek to think certain thoughts repeatedly, and to utilize what it considered certain “tried-and-true” mental approaches. In general, there is a conservative tendency associated with the sixth ray. It is security-conscious, and often, does not welcome the new. A mind qualified by this ray would simply steadfastly preserve its “single-minded” orientation, rather than invite new alternatives and options.

**R7M:** While, because of its ability to sort and classify, the seventh ray mind would be adept at the process of creating combinations and permutations, it would tend not to be as flexible and experimental as the third ray mind. The seventh ray always works in close conformity to an accepted pattern, whereas the third ray is far more inventive. The conformity associated with the seventh ray mind would militate against creativity. Such a mind would be excellent for executing an already established pattern, but less adept at devising one of its own. If, however, the reference pattern were an unprecipitated aspect of the Divine Plan, then, the act of working the pattern into manifestation would be an act of creativity. Through its faithful conformity to the pattern of an archetype, the seventh ray mind would think something new into the world.

**Organization:**

This attribute determines the extent to which the thought process (as it occurs within the mind itself, or is reflected in speech and writing) is characterized by orderliness, prioritization and sequence.

**R1M:** The energy of organization is one of the three major qualities emanating from Shamballa, the premier first ray Center upon our planet. The ray one mind is consequently an excellent instrument for organization. It instinctively understands priorities; it can put first things first, and not get bogged down in the detail of a large project. Its thought process may not necessarily be orderly and sequential, for it has no time for formalities, and prefers leaps over many little steps in thought, but it can easily impose order (should necessity arise) either upon itself, or upon the field to which its focused attention is directed.

**R2M:** The second ray does not bestow good executive or organizational abilities, but since it is a careful and slow mind it has no particular tendency towards disorder. One type of this mind (2A) would, presumably, remain rather vague and unfocused in its relation to concrete matters. The other type (2B)



may contain a wealth of detail, but would have little facility for arranging and sorting that detail—at least not rapidly. Organization requires the drawing of hard lines and definite categories, and the ray two mind would tend to fuse and blur distinctions in its search for unity. Prioritizing would also be a particular difficulty for a mind qualified by the all-inclusive second ray. In any case, the second ray mind would be little concerned with matters of form, and organization is very definitely a matter of form.

**R3M:** The ray three mind has strong organizational abilities, provided it does not become too complex and involved. It has great mental mobility and can easily shuffle its content. There is, however, a certain ‘tangled’ quality to its thinking, and an unusually involved interweaving of threads of thought. These tendencies would militate against clear organization. In abstract matters the third ray mind observes and maintains logical sequence; when thinking of mundane (and hence, ‘boring’) things, mental impatience might arise, and an unwillingness to think sequentially. There is a certain ‘everything-at-once’ modality common to the third ray; this can interfere with orderliness.

**R4M:** The fourth ray mind observes its own order, which is aesthetically inspired and has nothing to do with order, priority and sequence as usually considered. According to the Tibetan the fourth ray is the ray of “beauty through order” (*Discipleship in the New Age*, Vol. I, p. 178) and has an “ordered sense of colour and proportion” (*Ibid.*, p. 646). This may occur when the mind is the type inclined to harmony (4A), but in many of those with a fourth ray mind (4B), what is normally considered orderly thinking may be conspicuously absent. The turmoil incident to fourth ray functioning generates a good deal of chaos, and even when the goal of thought is the creation of beauty, nothing may seem more disordered than the nonsequential, nonlogical mental process incident to creating a final, aesthetically pleasing product. In addition, the fourth ray mind is not usually effective in organizing for practicality and efficiency, though it can contribute to the harmonious functioning of any system of organization. The fourth ray thinking process is much influenced by emotion (or, on a higher turn of the spiral, inspiration) and this produces spontaneity, unpredictability and, frequently, a temporary ‘creative disorder.’

**R5M:** The ray five mind is a very orderly, logical, sequential mind. The powerful mental focus and objectivity can be quite effective in preventing impulses arising in the other personality vehicles from disrupting or disordering the chain of thought.

**R6M:** It stands to reason that the sixth ray mind would have no facility for organization. It could always prioritize, because it would have certain mental

objectives which it valued above all others. It would, however, be extremely sensitive to the disordering effect of nonrational energy currents, especially currents of emotional aspiration.

**R7M:** This is, perhaps, the most highly organized mind—a mind in which the maintenance of order would be the supreme virtue. There would be the capacity to think in outline form, in right sequence and with a clear delineation of priorities. The ‘right’ order of thought, and of its application, would be even more important than logic. Logic would be preeminent in the third and fifth ray minds. The seventh ray mind would be more interested in maintaining the proper pattern of thought—the proper thoughts in their proper order.

### **Speed—the Rapidity of the Thought Process.**

When considering the dimension of mental speed, it must be remembered that, all things being equal, the more highly developed the individual, the more rapidly will the mind be able to function. For the more ‘cogitative’ mental rays, speed of thought gradually accelerates until it approaches the instantaneousness of the intuition. The ‘noncogitative’ mental rays, may never learn to manipulate thoughtforms with rapidity, but the instantaneous intuition will always be available to them—the more sensitive the mind, the more easily available. The average aspirant or disciple who will be interested in this material, has not yet transcended cogitation, even though the intuition is becoming increasingly active. For such people, the ray quality of the mind does influence its speed.

**R1M:** The first ray mind has a very rapid and energetic thought process. It is capable of great, well-directed leaps of thought, and very rapid response.

**R2M:** The second ray mind has a very slow, ponderous thought process.

**R3M:** The ray three mind can be very rapid or slow and tentative. The third ray bestows rapidity, flexibility and fluidity, but it also bestows caution. The speed of a mind seems to vary inversely with the complexity of its considerations. When there are a great number of contingencies to be considered (as in the theorizing and planning processes so loved by third ray types), caution is more likely to be exercised than speed. The reasoning process must be pursued carefully if each thought is to be logically connected to those preceding and succeeding it; this takes time.

**R4M:** The fourth ray is said to bestow “quickness of intellect and perception.” The fourth ray mind is not hindered by the demands of logic and rigorous reasoning. It is far more intuitive, and quick to respond associatively. It is not slowed down (as some other kinds of minds almost always are) by having to make sense. During the decision-making process, however, its usual quick-

ness can be reduced. It may go back and forth between the alternatives rapidly, but the forward motion of the mind will be delayed.

**R5M:** This is a mind which (all things being equal) is slow, careful and deliberate—slower than the first, third, fourth, sixth and perhaps seventh ray mind, though more rapid in mathematical calculation than any, with the possible exception of the third. The fifth ray mind seeks at all costs to avoid error; this imposes certain rigors on the thought process. It will not leap to conclusions, but will examine the evidence patiently.

**R6M:** It stands to reason that the sixth ray mind would repeat its contents rapidly (especially when excited), but would not proceed rapidly in calculation, or in any mental operation calling for agility of mind.

**R7M:** Presumably, this would be a mind with many routines, ‘programs’ or formulae of thought, which could be performed rapidly. However, there would also be a tendency to think (hence, speak and write) according to rule or accepted pattern. This, naturally, would restrain the speed of thought.

### **Spacing of Thought:**

This may seem a strange category to consider, but thought is not, for most people, an incessant function. There are frequently moments when people do not think, and the duration and regularity of intervals of thought and nonthought may vary with the ray type of the mind. It should not be overlooked that under the impress of the descending energy of the soul, the mind, no matter what its ray, may become overstimulated, and hence, far more active than its ray type would normally suggest. Astrological factors may also affect the degree of mental activity.

**R1M:** Thought can come “fast and furious” when the mind is active, but the first ray mind does not find it necessary to be active all the time. It thinks when there is a necessity to think. If there is a necessity to think constantly, the strength of this kind of mind will make constant thought a possibility. If there is no purpose to be served by constant thought, the ray one mind will not “turn over” needlessly—provided, of course, that it is a mind which is under control.

**R2M:** This has been called by some a “lazy mind.” It is perhaps the least active type of mind, and its interludes of active cogitation would be far rarer than its periods of inactivity. However, when cogitation stops, intuition can start!

**R3M:** There is a tendency towards hyperactivity in the third ray mind. Incessancy of thought is possible; interludes of inactivity are not easily observed.

**R4M:** The ray four mind has its interludes. “Rajas” inclines towards great activity, and “tamas” towards total inactivity. This type of mind is noteworthy for exhibiting the influence of both poles. There are, probably, pronounced (and

somewhat predictable) cycles of mental activity and inactivity within the fourth ray mental field.

**R5M:** As perhaps the most curious type of mind, the ray five mind can be extremely active, especially during its periods of inquiry. But the fifth ray quality also promotes the faculty of observation. While observation is taking place, there is a pause in cogitation. While the fifth ray mind will pause in order to examine the evidence, the third ray mind finds pausing less congenial. There is less involuntary activity associated with the fifth ray mental field than with the third ray mental field.

**R6M:** There is a connection between the third and sixth rays, and mentally, it stands to reason that both would share the problem of failing to observe interludes. When emphasizing its few favorite thoughts, incessancy could be a problem for the ray six mind. There would be a tendency towards obsessive emphasis on certain thoughts or ways of thinking, and a reluctance to “let go” and stop thinking about the objects of habitual mental focus.

**R7M:** The ray seven mind would be a model of moderation characterized by the proper observation of periods of activity and periods of rest. Rhythmic mental activity would be even more pronounced than in the case of the ray four mind. For the ray seven mind, the rhythms and cycles would be conscious and deliberate; for the ray four mind, the cycles would be more involuntary and subject to mood.

**Preferred Sensory Modality:**

The capacity to replicate all physical senses in the mind exists in every type of mental vehicle. In some cases there are particular tendencies worth noting. There is also the familiar sequence of vibration, light, sound and color which is associated, from one perspective, with the first four planes, or the first four subplanes of each plane. (There are other perspectives which alter the order of these four). Minds found on the various rays can be thought of as having a special relation to the various modalities in this four-fold sequence.

**R1M:** The ray one mind is especially sensitive to vibration (energy). The First Ray Lord is called “The Finger of God,” which emphasizes the importance of the sense of touch. Touch is related to the experience of energy as vibration. It is also sensitive to sound, and less sensitive to light and color. Visualization may be defective.

**R2M:** The second ray mind is especially sensitive to light. It is also sensitive to sound; the “Word” is always related to the second aspect.

**R3M:** The ray three mind is especially sensitive to sound.

**R4M:** The ray four mind is especially sensitive to color.

**R5M:** The ray five mind is very sensitive to light, but rather insensitive to color.

**R6M:** It stands to reason that the ray six mind would be sensitive to light and color.

**R7M:** The ray seven mind would be especially sensitive to sound, as the constant use of magical words by the ray seven magician suggests. It would also be sensitive to vibration though less sensitive to color. Visualization may be defective.



## The Emotional Ray and the Ray of the Etheric-Physical Field

As we have done with the mental ray, we will now examine (though less extensively) the various ray qualities as they express through the body of sentiency (i.e., the emotional vehicle or the astral body) and the etheric-physical field, composed of the etheric body as it interpenetrates the dense physical body. As the vehicles or *fields* become more concrete, the Tibetan seems to say less about them, thus, by inference, laying greater emphasis upon the soul, the personality and the mind. The emotional and physical natures are, of course, extremely important aspects of the incarnated human being, even though the astral body is said to be essentially nonexistent (as far as the aspirant or disciple is concerned), and the physical body *not* a principle (though the etheric body is). It seems, however, that at this time in the spiritual development of humanity, the Hierarchy is interested in hastening the mental polarization of humanity, and so the thrust of psychological thought is directed away from a focus upon the bio-psychic fields (the fields of the physical body and the emotions) and aimed more specifically at soul, mind and personality.

The etheric field, however, is of absolutely vital importance. It is impossible to speak of “practical occultism” without focusing upon the etheric field and its system of chakras. Within this field there are many important processes which have only been hinted at in the Tibetan’s voluminous works, and yet these processes are intimately related to spiritual evolution and the processes of initiation. The dynamics of these processes vary somewhat according to the ray qualifying the etheric field (and this is true for processes occurring within all fields—emotional, mental and beyond). About these things, we know practically nothing. The Tibetan has not revealed the true science of the etheric field in anything resembling entirety. This very well may be done in the next phase of the teaching which He plans to offer in the early part of the 21st century. Explicit teaching on the etheric field is, in fact, probable because that third and final section of teaching will be more closely related to the seventh ray—the ray archetypically related to the etheric body. Once the laws of the etheric nature are more fully revealed, we will know more scientifically how to relate soul, mind and brain (bypassing the astral nature). The rays of each of these three vehicles will no doubt play a role in the *scientific* creation of this alignment.

Meanwhile, however, we must begin with what limited knowledge we have. We know at least something of the functions of the emotional field and the etheric/physical field (with the emphasis upon the physical). The emotional field, especially in its relation to that mixture of mind and emotion called “kama-manas” has been the prime realm of exploration for a great number of introspectively inclined psychologists. The physical field has been extensively examined by the medical and biological professions, but its relation to the etheric field is only now beginning to be suspected by those of orthodox

persuasion. Nevertheless, we know enough about both the emotional and etheric/physical fields to form some intelligent conjectures about the different ways in which they would function when influenced by the various rays. This we will attempt to do, though, again, much of what will be offered must be treated as speculative until the science of the seven rays has been developed further—at which point it can be confirmed or rejected.

### The Ray of the Sentient (Emotional) Field

The rays which color the astral body are almost exclusively the sixth ray of Devotion and Idealism, and the second ray of Love-Wisdom. These two rays invariably condition the emotional vehicle until the evolving unit is definitely upon the spiritual path. Exceptions do occur (as they occur in relation to the rays which usually condition the mental and physical vehicles), but they are relatively rare. Such exceptions as there are arise because of the soul's *choice*, of which the Tibetan writes in a section of *Esoteric Psychology, Vol. II*, which deals specifically with the rays usually conditioning the lower mind: "This freedom of choice never occurs except in the case of the awakening disciple" (*Esoteric Psychology, Vol. II*, p. 291). Just what is an "awakening disciple?" It is not, we are told, "a man in the early stages of discipleship and aspiration." And yet, we have seen, that at the time of the first initiation (not the third, or Transfiguration initiation, for which the term "first" is sometimes used), the *seventh* ray will frequently condition both the mind and the brain (cf. p. 570 and p. 574 in *The Rays and the Initiations*). It seems clear that if the seventh ray conditions the mind, it would have to come under the category of a ray *chosen* by the soul for specific purposes, for it is not one of the usual rays. And, yet we know that many, many people have taken the first initiation, and that it represents no very high stage of spiritual attainment. In fact, in the very near future, humanity as a whole faces the first initiation. One might even reasonably say that the initiatory process for humanity as a whole is already beginning. Thus, it would seem, even at the period of the first initiation, the soul may exert its choice, and there may be variations from the rays normally found to condition the three personality vehicles. Since there are many people who have undergone, are undergoing or preparing to undergo that initiation, it stands to reason that the ray equipment of many people *may* contain rays that are *other than those usually found*. Perhaps, then, the state of "awakening disciple" indicates the stage of the first initiation. Certainly, in terms of spiritual evolution, this is the first great awakening.

It is interesting to realize that all of the Tibetan's disciples-in-training—*all but one*, that is—had taken the first initiation. And yet even that one, whoever the individual was, was *also* considered one of the Tibetan's disciples, and, presumably, an "awakening disciple," for it hardly would have been profitable for the Tibetan to have undertaken the instruction of any but *awakening disciples*. If this is true, it could mean that the term "awakening disciple" might apply even to those who had *not yet taken the first initiation*,



but who, presumably, were relatively close to taking it. All this is to say, that among the many spiritual aspirants and disciples of the world, ray formulas might vary from the “invariable” rules, *more frequently than we think*. All this, however, must remain conjectural until we can either “see,” accurately measure, or in some other way infallibly determine the presence of a ray in a particular field of the human energy system.

Notwithstanding this line of reasoning, in the more than forty disciples whose personal instructions from the Tibetan appear in *Discipleship in the New Age, Vols. I & II*, only one type of variation from the rule (that the astral bodies of human beings are found predominantly upon the second and sixth rays) can be discovered: the presence of eight astral vehicles qualified by the first Ray of Will and Power. Therefore, the emotional rays of *all* of the Tibetan’s disciples-in-training (in this phase of His work, at least) were to be found upon either the second, sixth or first rays.

Interestingly, the Tibetan at least indicates the possibility of two other kinds of astral ray. On pp. 101-102 of *Esoteric Psychology Vol. II*, we read:

Therefore, psychologically speaking, and when greater knowledge has been gained of the energies determining the type of a man, a person, for instance, whose Monad is presumably upon the third ray, his ego being on the fourth ray, and his personality on the seventh ray, will be described as a Three, IV. 7. Within this simple formula there will be lesser differentiations and a seventh ray personality may have a first ray mental body, *a fifth ray astral body*, [emphasis MDR] and a third ray physical body. The formula which would describe him would be:

		1
Three. IV.	7	5
		3

It seems almost unbelievably strange, but there it is. It would be extremely unlikely that the Tibetan did not mean what He said, and was simply using numbers loosely. It would seem the part of wisdom to take Him at His word, and give credence to the idea that the fifth ray astral nature does (under what circumstances, who knows?) indeed exist!

D.K. has other surprises in store in relation to the rays of the astral nature. On p. 613 of the same book, we read:

The appearance of the lower psychic powers usually indicates that the man who is their victim (for we are here only dealing with the abnormalities of the psychic science) is on the third ray or that the third ray is dominant in his personality or a controlling factor in his personality equipment. *Frequently an astral body, controlled by the third ray, will be found* [emphasis, MDR].

Here again we encounter the unexpected, this time with an actual description of psychopathological effects. Note the word “frequently” which suggests that the third ray astral body is not simply a rare aberration. Today, lower psychic powers are appearing among many, and some of these people, would, presumably have an astral vehicle conditioned by the third ray as D.K. suggests.

Thus, five of the possible seven rays have been either fully described, briefly discussed or indicated in connection with the astral body. Only rays four and seven have not been mentioned. The fact that ray seven is not mentioned is not surprising, because (not being along the 2-4-6 line of energy) it does not seem to have a natural resonance with the astral nature—though given the possibilities of a third and fifth ray astral body (which rays have *even less* relation to the emotions that the seventh—for the seventh, at least, is rhythmical) anything seems possible.

It is, however, in the opinion of the author, surprising that the fourth ray is nowhere to be found conditioning the astral body. In *A Treatise On White Magic*, p. 220, pp. 228-229, the astral plane is called “the plane of dual forces,” and “the plane whereon a choice is made.” The Tibetan describes the constant choices which must be made upon the astral plane and the struggles so to decide. These descriptions seem very closely related to the kinds of struggles experienced by those in whom the fourth Ray of Harmony Through Conflict is a strongly conditioning factor. Further, the astral plane is called “the plane of the two paths,” and “the plane of the vibrating poles.” All these names have a resonance with dynamics commonly associated with the fourth ray. It must also be remembered that in the Atlantean Race, which was the fourth (and thus resonant with the fourth ray), the *astral plane* was the focus of polarization. There does, therefore, seem to be a connection between the sixth (or astral plane) and the fourth ray, under the influence of which, the battle between various sets of dualities are harmonized.

All the above is somewhat theoretical, but even empirically, it would seem that a fourth ray astral body could exist. There are those people, as experience will attest, whose emotions are characterized by neither the calm radiant love of the second ray, nor the devotion and ardor of the sixth. Instead, these people constantly struggle emotionally; they waver, fluctuate, and seem to swing between the poles. Their emotions seem to be in that kind of turmoil so often described in relation to the fourth ray. Further, they have a great emotional need for harmony, and can detect (*emotionally*) any kind of emotional dissonance. They also find *beauty* to be of the utmost importance for their emotional equilibrium. Empirically, and to all appearances, then, *they would seem to have a fourth ray astral body.*

And yet the Tibetan has never once even mentioned the possibility of such a vehicle. Did He have His reasons for not doing so? Is there something about the astral plane and the astral field which *precludes* the possibility that the fourth ray might condition the emotions?

It has often seemed reasonable that, should there be such a thing as the fourth ray astral vehicle, it might be a transitional state, between devotion (R6) and love (R2). In the evolutionary movement from the passionate attachment of desire (R6) to the detachment of radiant love (R2), an intermediate state of vacillation would, no doubt, supervene. Attachment has not quite been left behind and detachment not quite achieved. Over this “no-man’s-land” of fluctuation, a fourth ray astral nature could, it seems reasonable to assume, rule.

The likelihood of a fourth ray emotional body, therefore, *seems reasonable* (given, let it be remembered, the very limited state of our knowledge about such things), but is it *valid*? This must be classified as an issue which each psychologist and rayologist will have to determine for himself or herself. Perhaps, when the Tibetan gives the next phase of his teaching, He will throw more light upon the matter. Meanwhile we can gather evidence, and give the question further thought. It is, however, interesting that in one of her introductory letters to Arcane School students (from lesson sets now no longer in use), Alice Bailey suggested that *any ray* could condition *any vehicle*. It would seem that she knew this to be the case, otherwise, given the nature of her responsibility to the Ageless Wisdom, she would not make such a statement.

In the following descriptions we will proceed as if *any ray* can condition the astral vehicle (and later the physical). Obviously, much that is suggested will be pure speculation but, at least, it will serve to stimulate thought on the matter, and this may, in turn, lead to the discovery of those methods of assessment, detection, and measurement which are truly to be trusted.

Note: Here, as elsewhere, “numerical resonance” is an important principle of interpretation. When a ray of a particular number qualifies the emotional vehicle (or any other vehicle for that matter), the plane, the constitutional principle (atma, buddhi, manas, kama, prana, etc.), and the vehicle to which that number is most allied, will all have a particular relationship to the functioning of the vehicle under examination. For instance: when we are discussing (speculatively) the qualities of the ray six physical body, then the astral plane, the constitutional principle of “kama,” and the astral vehicle (all of which are related through the number “6”) will all tell us something about the qualities of the sixth ray physical body.

Following this line of thought, when more is known and understood about the qualities of the various subplanes, it may be discovered that when a vehicle is conditioned by a given ray, the vehicle will evidence qualities correlated to the subplane which has the same number as the ray. For instance, if the ray of the astral vehicle is the *fourth*, the characteristics of such a vehicle might be closely related to the qualities of the *fourth subplane* of the astral plane, upon which the sense of *psychometry* is particularly potent (cf., pp. 560-562, *Esoteric Psychology, Vol. II.*) This, however, may not be as simple a correspondence as at first it would seem, for there are two ways to count (up and down) and, it also appears, that one need not necessarily start counting at either the first or the

seventh subplane.) Nevertheless, the correspondences probably hold many illuminating insights.

### List of Qualities for the Ray One Emotional Field

(Assumed to be rare, but occurred in the ray formula of approximately 20% of the Tibetan's disciples-in-training)

- Emotional power
- Emotional suppression; unresponsiveness
- Cleavage; difficulty integrating emotions with other personality fields
- Hidden tenseness and anxiety
- “Storms and tempers”; destructive emotion
- Emotional compulsion
- Cathartic release of deeply concealed emotions
- Fear of emotional attachment; emotional independence
- Emotional isolation; the feeling of being the “one alone”

### Commentary on the Dynamics of the First Ray Emotional Field

**Emotional power:** The first Ray of Will and Power flowing through the astral vehicle will give the emotions a vital, dynamic, electric *charge*. When first ray emotions are being *expressed* (which is not always), those “within range” cannot help but be powerfully affected—stirred, unsettled, upset, liberated, etc. Maintaining emotional equilibrium in the presence of released first ray emotion would never be an easy task. One would inevitably feel a powerful impact upon the emotional body—often with a destructive effect (whether for good or ill).

**Emotional suppression; unresponsiveness:** The first ray is the primary ray of “control.” The will holds back or releases; it grants or denies permission. By sheer force of will, those strongly endowed with first ray energy can, if they choose, “keep the lid on.”

Within the astral nature, the first ray inclines towards what might be called ‘willfully restrained emotions.’ Emotions are not given free rein. The first ray, we remember, “despises emotion.” Normal emotional expression is seen as weakness, which first ray types try, at all costs, to avoid.

Therefore, the first ray astral body will often be found in suppressed condition. There is much depth of emotion, much sensitivity and reactivity going on in the “depths,” but first ray inhibition is imposed, and so no one is allowed to see. This condition can appear as unresponsiveness, but it is more in the nature of a refusal to react *visibly*.

Supreme self-control is desired. Of course, rather than deal with the emotions and solve emotional issues radically, the first ray astral vehicle may simply suppress them, with the result that emotional ferment and poison build up. Beneath a steely emotional exterior, there is likely to be a very unhealthy condition. Fortunately, the first ray is as expulsive as it is controlling, and eventually ejects from its system all that had been suppressed.

**Cleavage; difficulty integrating emotions with other personality fields:** First ray energy is often separative; it inclines towards aloofness. The result of concealment and suppression is to prevent a free-flow of emotional energy. For instance, at those moments when other aspects of the individuality, such as the mind, physical nature, or the personality (as a center of self-identification) are functioning *simultaneously*, the emotional energy may be held back, and not allowed to become an integrated part of that functioning. This can prevent total personality integration; it can thwart that ease of functioning which magnetically attracts soul energy into the personality field. Each field within the personality must be ‘released from isolation’ and synthesized with the others, but moderate and consistent release is not something that comes easily to the first ray astral nature. Violent, unpredictable release is another matter!

**Hidden tenseness and anxiety:** This is the result of suppression and of “strong-arming” the emotions rather than really dealing with them. The emotional tension or charge continues to build, and it becomes more and more difficult to hold it (by dint of first ray restraint) in check. This has to be an uncomfortable situation. The individual with a first ray astral vehicle senses his destructive emotional power, and a fear arises lest emotional control be lost, and the destructive emotion unleashed. One might be inclined to think that the first ray astral body would be totally fearless. It might, in fact, as some have suggested, demonstrate as “nerves of steel,” but often at the expense of stifled emotion. It should be remembered that “perfect love casteth out fear,” and so a fully radiant, loving second ray astral body is more likely to have dispelled the glamor of fear. The first ray astral is more likely to suppress it or “crush it out.” Fear, however, is insidious, and cannot simply be crushed into annihilation.

**“Storms and tempers”; destructive emotions:** Negatively, the first ray is most associated with violence, and the astral vehicle is the field within the personality most associated with the experience of violence. Only a small percentage of the violence experienced within the emotions ever works out into physical manifestation — fortunately!

The astral nature is closely related to Mars—the planet of passion, and of lower or negative emotion; it is also the planet of fiery aspiration. Since the first ray is such a

dynamic energy, and carries so much power, it is able to whip the “astral seas” into great storms. Suppressed negativity must be released. Because the first ray astral vehicle is not conducive to a skillful, moderate, ongoing release of emotions, the release easily turns violent.

The first ray is the Ray of the Destroyer. The symbol of the first ray is the *sword*. Violently released first ray emotion has a cutting, rending, *disintegrative* effect; such a desire body is intent, at all costs, upon its own satisfaction. The first ray astral body can produce rampant and inexorable desire which *will* obtain its objective. Obviously, so much emotional power can be a great force for good if properly directed. The principle of the steam engine would be a good analogy for understanding how great power can be contained and constructively directed.

**Emotional compulsion:** There are many ways of forcing people to do something; emotional “bullying” is one of them. Those with a first ray emotional body may discover that violent displays of emotion are effective in guaranteeing the satisfaction of their desires. The astral vehicle is one of the lower vehicles; a lower quality of a ray is more likely to emerge when it conditions the emotions than when it conditions the personality or soul. There is, after all, something quite literally “irrational” about the functioning of the astral field. It is not subject to the restraints which responsible self-consciousness imposes upon the higher fields. It is always in need of supervision, for desire often runs counter to spiritual intention. This careful supervision is very much needed when the powerful first ray influences the emotions.

**Cathartic release of deeply concealed emotions:** This is one of the most characteristic dynamics of the first ray astral vehicle. Suppression is one “side of the coin;” *catharsis* is the other. A first ray astral vehicle is frequently very *Plutonic*—i.e., conditioned by the planet Pluto. From the most positive perspective, Pluto is a great Healer; He heals through the elimination of poison, the ejection of that which is undesirable, the utter elimination of that which has outlived its usefulness.

People with first ray astral natures build towards what might be called ‘periodic crises of ejection.’ They throw ancient emotional orientations out of their systems. They are “volcanic,” and their emotional eruptions can be fearsomely destructive. Such eruptions are also (ultimately) healing and purgative. Every outworn, useless, negative emotional orientation is dragged from the depths; nothing escapes being drawn towards the surface. During the period of ‘summoning to the surface’ all may be superficially quiet, but the pressure is building. When the ferment and suppressed violence becomes unbearable, the catharsis comes. This catharsis is instrumental in *destroying emotional impediments to spiritual evolution*.

Some more advanced individuals may be able to transmute the ferment into spiritual aspiration and motivational power. A unique emotional chemistry may occur, sparing the individual and others the worst of the violent release. The light of love is crucial in

the transmutation process. The ray of the first ray astral body must always be changed into either the sixth or the second. The infusion of the energy of love facilitates this transmutation.

**Fear of emotional attachment; emotional independence:** within the individual energy system, the astral nature is an “organ” of attachment. Individuals attach themselves to that which they desire. The first ray, however, is an energy conducive to nonattachment. Especially in the early stages of its functioning, it separates one thing from another. Later, of course, it synthesizes.

Emotional attachment can be a detriment to spiritual liberation. Perhaps, the soul chooses a first ray astral body, when some major type of emotional detachment is required, for the first ray astral elemental has an aversion to attachment. It does not cling; it inhibits emotional interchange; it seeks to avoid the blending of its emotional field with the emotional field of others.

**Emotional isolation; the feeling of being the “one alone”:** An excessively detached emotional attitude can lead to isolation, to emotional “loneliness” and “aleness.” When encountering such a person, one would get the *feeling of aloofness*. There would be something about such an individual which would seek not to “touch or be touched”—especially emotionally. Feelings would not enter into the exchange, and yet feelings would be there—suppressed, denied, or withheld. This emotional attitude would naturally contribute to the isolation of the entire person, making it difficult for him to relate to others. It would also make it difficult to integrate him into a group.

### List of Qualities for the Ray Two Emotional Field

(Not assumed to be rare, but occurred in the ray formula of slightly less than 20% of the Tibetan’s disciples-in-training. Curiously there was one less person with a ray two astral body than with a ray one astral body, though the ray one type, given a normal sample of individuals, would, presumably, be far the rarer.)

- Loving
- Calm, gentle, serene and patient; unemotional and nonreactive
- Sensitivity, fear and suffering; can be overwhelmed
- Easy contact with others
- Heart-felt attachment
- Identification with others, empathy, compassion, protectiveness
- Wide ‘band’ of emotional responsiveness; heart “goes out” to many

### Commentary on the Dynamics of the Second Ray Emotional Field

**Loving:** The astral body is archetypically resonant with the buddhic plane, and is meant to be an organ of love and, eventually, of loving understanding (when buddhic substance replaces astral substance). The second ray astral vehicle expresses love and warmth more easily than any other. No emotional barriers are up; energy is exchanged. When the second ray emotional field is highly developed, love and radiance are poured forth and easily received.

**Calm, gentle, serene and patient; unemotional and nonreactive:** The second ray astral vehicle is not *emotional*. It *feels* deeply and is extraordinarily sensitive, but shuns great emotional displays, with their physiological accompaniments. Its natural tranquillity promotes clarity of mind—for, as is well realized, violent emotions can cloud mental perceptions. It has a deeply *absorbent* quality. When emotional energy impacts the sixth ray astral nature, there is an immediate reaction and emotional activation. The second ray emotional field slowly absorbs the impact to the full; the impact has tremendous consequences, but the response is much slower, more measured and deeper. If the impact is positive, a deep joy will be the result; if negative, the astral nature will seek to transmute it, and in the process there will be great suffering. But none of this process is evidenced in superficial, emotional reactivity and display.

While there is certainly self-control, it is natural, and not suppressive. *Excess* is simply not congenial to the second ray emotional field. Because emotional pressure is less than in either the first or sixth ray field, there is far greater patience. “Push” is a quality emanating from the desires. The push emanating from the second ray emotional body will be more gentle and patiently insistent, than aggressive and impatient. In many respects the second ray emotional body is more alive and sensitive than any other; it is simply more subtle, and does not waste emotional energy.

**Sensitivity, fear and suffering; can be overwhelmed:** The second ray astral nature is exquisitely sensitive; its substance is refined and it has no walls. It feels everything, even though its reactions are moderate. Because of its sensitivity, it is capable of profound suffering—and yet, of equally profound joy. In a sense, its role is to transmute sorrow into joy. The “attainment of positivity” is a great second ray objective, and this is unquestionably so in relation to the second ray emotional vehicle. Usually, in fact, it is inclined to be sunny and cheerful. It is not, as are so many astral vehicles, obscured by the darkness of moods. If it should be temporarily overwhelmed, the love-inspired transmutative process is activated; equilibrium is restored, and radiance returns.

While fear because of undue sensitivity is frequently found, an easy access to the love energy “casts out” the fear, and restores loving positivity. More than all types of emotional vehicles, that upon the second ray exemplifies *emotional harmlessness*. Acutely sensitive to the pain of receiving destructive impacts, it does not respond in a manner which subjects others to such pain.



**Easy contact with others:** Because loving magnetism is very strong and barriers are down, it becomes easy to contact others emotionally. There is a facile exchange of emotional energies. This is pleasant when the emotions are pleasant, and painful when there is emotional pain. In any case, the second ray emotional field, makes an individual very “approachable,” comfortable to be with, and relaxing. Interpersonal tensions so often arise because of suppressed or violent emotions, neither of which characterize the second ray astral body.

**Heart-felt attachment:** The astral body, by nature, seeks to become attached—especially when colored by the “soft,” 2-4-6 line of energy. The sixth ray astral body can become extremely attached, but there is in its attachment more desire and less heart. The second ray is intimately associated with the heart, and second ray emotional attachments are heart-felt—they pull upon the “heart-strings.” Attachment is a very real thing; the pains of attachment and detachment can even be *felt* in the physical body; such pain is usually felt in the solar plexus, in the heart, or, sometimes, in both. Those with a second ray emotional body feel pain in the *heart*.

Because the heart is related to the soul, the attachments of the second ray astral nature are likely to be deep and essential. Attachments motivated by desire are superficial when compared to heart-felt attachments, arise more out of love than desire, and have more to do with fulfilling the purpose of the soul. But even heart-felt attachments must be relinquished, which the second ray astral body finds difficult to do—perhaps because the attachments are so deep and so refined. This is an emotional vehicle which is capable of a quiet and immensely loyal embrace of the objects of attachment. It will only let go if it learns that, through essential love, it can be on even more spiritually intimate terms with that which it must release.

**Identification with others, empathy, compassion, protectiveness:** This is the astral body, which above all, *feels what others are feeling*. With second ray emotions one can easily “walk a mile in another’s moccasins.” Because there are no barriers, the second ray emotional field *blends* with the emotional fields of others. There is a deep sense of oneness. Such a person feels and, thus, knows “for whom the bell tolls.”

It is said that “love reveals.” The pure love emanating from the second ray astral nature brings intimate understanding. If one feels as one with another, then one understands another. Feeling thus as one with others (their joys and pains taken as one’s own), one seeks also to protect them from painful impacts.

Naturally, not every second ray astral nature has all these qualities. There are degrees of love, and, no doubt, if soul contact is well advanced, and if either the soul or personality is upon the second ray, the love vibration will be reinforced. Even where this is not the case, however, the second ray astral nature acts as a conduit for the love of the soul, and promotes intimacy with others.

**Wide ‘band’ of emotional responsiveness; heart goes out to many:** The second ray astral nature inclines towards wide sympathies. Except for heart-felt attachments to one’s “near ones,” there are no narrow likes and dislikes—no sharply focused passions. This type of vehicle finds enough “in common” with all people (and other living things) to *like* them—even, *love* them. There is a broad and general appreciation for the good qualities of many and a positive evaluation of others. It might be called a ‘feeling of emotional kinship.’ For this type of emotional vehicle, *giving* is highly prized; giving is felt as a great joy. The more there are to whom one can give, the greater the joy. The second ray is always expansive (coming under Jupiter) and the second ray astral nature is *emotionally expansive and inclusive*.

### List of Speculative Qualities for the Ray Three Emotional Field

(No examples occurred among the Tibetan’s disciples in training. It is presumed to be quite rare.)

- Psychism
- Autonomous emotional states; emotional complexes activated to the point of seeming independence
- Over-activation of astral substance; disordered emotion, chaos; protean emotion—formless fluidity
- Materialistic desire—desire orientation towards gross substance
- Adaptive desire—changing desire when desire is blocked
- Poltergeist phenomena?

### Speculative Commentary on the Dynamics of the Third Ray Emotional Field

**Psychism:** In D.K.’s brief mention of the ray three astral body, psychism is the one characteristic noted. Given the association of the third ray with sound and with the throat center, one would especially expect the “hearing of voices”—a particularly prevalent type of psychism. Because there is such a strong connection between the throat center and the solar plexus (as between the third and sixth rays), and because the solar plexus and sixth ray “rule” the astral plane, which is the plane of psychism, one would also expect this type of individual to “speak in voices” other than his own—and to do so rather involuntarily. Perhaps the phenomenon of “multiple personality” in which multiple voices speak through the “host individual,” could be related to the third ray astral nature. It is clear that these phenomena are pathological, and D.K. says as much. It is, however, unclear whether or not the third ray astral nature would appear in normal individuals—albeit for very special purposes.

It is interesting to learn from the Agni Yoga books that the radiant heart center is the best protection against obsession. There is clearly an energy relationship between the astral plane and the heart center. A second ray astral nature and even a sixth would open the door to the love line of energy, and the emotions would carry the love quality. The third ray, however, stands in sharp contrast to the second. It brings in the energy of mind rather than love. When it qualifies the astral nature, the love energy might be considerably suppressed. (Even the first ray is connected with the heart as the seat of life!) The doors against obsession would not be sealed by the radiance of love, and multiple influences or voices could then penetrate, and contribute to the *disorganization of the psyche*. In this respect it is important to remember the relation of the third ray to chaos and confusion.

**Autonomous emotional states; emotional complexes activated to the point of seeming independence:** In bouts of psychism it is often unclear whether the apparent “intrusions” are caused by actual intruding entities, or by “dissociated elements” of one’s own psyche which, slipping from the control of the incarnated soul, have become virtually autonomous—self-acting. Psychism is clearly an *uncontrolled* activity. In some conditions which are classified as psychism, kama-manasic complexes seem to take on a quasi-independent life and activity of their own. We have often been told that thoughtforms are entities; with psychism these entities (thoughtform, kama-manasic forms, and desire-forms) seem to assert themselves and cause the disorganization and disruption within the psyche.

Whenever the third ray conditions a vehicle within the energy system, a key challenge is to *bring its activity under control*—i.e., make it subject to the will of the incarnated soul. Chaotic, undisciplined activity cannot be allowed. One can see how the third ray, when qualifying the volatile emotional nature, could lead to an over-activated and disruptive emotional condition.

**Over-activation of astral substance; disordered emotion, chaos; protean emotion—formless fluidity:** If the substance of the astral body is in constant flux it will certainly obscure and distort the light. The third ray, presumably, would contribute to an over-activation of astral substance, creating a swirling sea of desire-forms. Such forms would be “protean”—one turning into the other. There would be no emotional stability, no steady emotional orientation, and a chaos of confusing desires would be created. This situation would be highly productive of *maya*—a condition of disordered (and from the spiritual point of view) purposeless action upon the physical plane. Desires are easily translated into physical activities. One can imagine the nature of physical activities impulsed and motivated by a blind and super-activated third ray astral nature. It would be difficult to imagine such a person “getting anywhere” in terms of accomplishment upon the physical plane. He would, it would seem, be incapable of holding one desire long enough to achieve its aim. Under such circumstances (and as a reflex reaction), the

solar plexus center would be highly activated, and a condition of extreme emotional confusion would result.

**Materialistic desire—desire orientation towards gross substance:** The third ray is related to the third or “matter aspect” of divinity. Third ray desire and emotion could be expected to have a strong orientation towards (and almost a captivation by) the matter aspect—again contributing to maya. Certain types of emotional vehicles can desire that which is formless; however, the third ray astral vehicle would, it seems, have difficulty extricating itself from the “web” of matter.

**Adaptive desire—changing desire when desire is blocked:** The third ray ever confers adaptation—the flexibility to change when change is required in order to achieve a certain objective. Some desire-forms remain stable, fixed and oriented towards their goal. Third ray desire-forms would, as suggested, probably be protean. The third ray confers the ability to “get around” an obstacle; desires face obstacles as well. It seems likely that the highly activated, changeable third ray emotional vehicle, when faced with opposition to its desires, would simply change or modify those desires. There would be no true stability. One desire would be considered as valuable as another—just so *something* “got done.”

When, for instance, the third ray qualifies the *physical* body and the sixth ray qualifies the astral nature, the desire remains constant, but the tactics change. A number of ways to achieve an unvarying goal are attempted, and there is a reasonable chance for success. When, however, the third ray conditions the astral vehicle, any true *constancy of desire* would be difficult to maintain. Such a person would not know, from one moment to the next, what he really wanted.

**Poltergeist phenomena?:** This characteristic is suggested half as a joke! Would a susceptibility to poltergeists (or “joking spirits”) correlate with a third ray astral nature? This particular type of psychism is an example of an overactive and disordered psychic environment. Would the effect of a hyper-activated, disordered third ray emotional field excite the ever-present lower entities responsible for poltergeist phenomena into a greater and more distressingly noticeable state of activity?

### List of Speculative Qualities for the Ray Four Astral Body

(No examples occurred among the Tibetan's disciples in training. Presumed to be rare, but it is difficult to comprehend why this should be so.)

- Constant emotional struggle and conflict
- Subject to emotional tides and changing magnetisms
- Emotional ambivalence
- Excessive moodiness; many emotional “highs and lows”
- Rapid emotional response to dissonance and harmony
- Emotional longing for peace
- Emotional need for beauty
- Very strong emotional/intuitional connection

### Speculative Commentary on the Dynamics of the Fourth Ray Emotional Field

**Constant emotional struggle and conflict:** Speculatively, this quality seems obvious. The fourth ray is the ray of struggle and conflict, and the astral plane is, archetypically, the plane upon which war rages between the “pairs of opposites.” Those with a fourth ray astral vehicle should be conspicuously embroiled in emotional conflict—especially if the emotional field were resonant with type (4B).

**Subject to emotional tides and changing magnetisms:** Upon the emotional plane attractions are felt—for one object of desire or another. An understanding of the “physiology” of the astral vehicle is, at present, far beyond us, but everyone has had the experience of losing an attraction for one object of desire and gaining attraction for another. Those with a fourth ray astral nature could expect this feeling of attraction, followed by a subsiding or ebbing of attraction to be a regular occurrence. In fact, such an emotional field might be subject to frequent dilemmas in which the same two objects were alternately felt to be attractive, nonattractive and, even, repulsive. There would be a rather regular ebb and flow of desire; a “cathecting” and “de-cathecting,” to use psychoanalytic terms; a “drawing towards” and a “retiring from.” Determining how one *really felt* about something would be impossible so long as this condition continued. It is interesting that the Moon, as distributor of the fourth ray, and symbol for the emotional vehicle, has so much to do with *tides*.

In the process of making a decision, everyone has experienced being attracted first to one alternative and then to the other. It is almost a *visceral* experience. For those with fourth ray astral natures, it would be an almost *constant* experience. The interesting thing is that this changing condition of magnetism would *not* be subject to the will; it

would simply be something that “happened.” The individual would feel rather helpless as his feelings for one thing or another (or one person or another) continually changed. Obviously, a point of emotional balance would have to be sought.

**Emotional ambivalence:** The dynamics discussed immediately above would lead to a persistent condition of emotional ambivalence. In chemistry, a “valence” is a measure of what might be called ‘bonding potential’ between specific kinds of atoms; valence is an indication of the kind and degree of attraction or repulsion which exists between such atoms. On a physical level, valence is a special case of the law that “opposites attract.” In psychology, a valence is the degree of attractiveness an individual, activity or object possesses as a behavioral goal. One who is ambivalent, is ‘ambi-valent,’ i.e., attracted in two directions at the same time. There would, hence, be no clear and direct emotional orientation—no clear goal. There would always be an attraction or valence towards *both* this and that—never one; always two. This divided state would waste energy in emotional indecision. Even though the mind might decide which of two alternatives were better, the desires and emotions would continue to oscillate or vacillate between the two, attracted to both this and that. Thus, it can be seen how the fourth ray emotional vehicle, presumably, could interfere with tangible accomplishment which ever demands choosing a definite goal and dedicating one’s energies towards its materialization. Much valuable time and energy might be spent in the emotional evaluation of two competing goals, before developing a unified desire to achieve one or the other.

**Excessive moodiness; many emotional “highs and lows”:** The astral body is the vehicle within which *moods* are generated. Everyone experiences or has experienced moods; they are changes of emotional state which arise from the interplay of the astral vehicle with the many pairs of opposites.

Within a fourth ray astral body, it can be assumed that the polarities would be sharply accentuated, creating turbulent conditions—now “sunny,” now “cloudy.” Whenever “rajas” and “tamas” interact, the result is conflict and instability until “sattva” or balance is achieved. The fourth ray astral body would, presumably, be one in which substances characterized by both rajas and tamas would be fairly equally balanced: substance of a relatively high vibratory level equally balanced by relatively “inert” substance of a low vibratory level. The result of their interaction would be a “tug of war” between “high and low.” At one moment the overall astral vibration would be high, and another moment, low. This is just another way of saying that the individual would be emotionally *moody*.

**Rapid emotional response to dissonance and harmony:** Harmony and dissonance can be *felt*—emotionally or intuitively. Some people are insensitive to them; some do not care. The individual with a fourth ray astral nature would feel them immediately. Dissonance would result in emotional pain—harmony in a strong sense of emotional well-being. This is somewhat true of all people, since we are all members of the *fourth*

kingdom in nature, which is primarily conditioned by the fourth ray. But, presumably, it would be exceptionally true for those whose sensitive astral bodies were qualified by the fourth ray. The reaction would not be cognitive; it would be sentient. And there would be felt an *emotional compulsion* to resolve the dissonance into harmony, if only beyond the emotional pain and discomfort.

**Emotional longing for peace:** Although conflict characterizes fourth ray functioning, peace is the objective. Peace is peculiarly related to the “watery” astral plane. In the modern age, disciples are advised to “forego peace.” Peace, with its implication of astral tranquillity, is not the goal of the mentally polarized, “Aryan” disciple. It was, however, the goal for the “Atlantean” disciple, and perhaps, during the vast period of time during which the fourth root race was at the forefront of human evolution, the fourth ray astral nature was more frequently found—at least among aspirants and disciples.

In any case, an astral elemental upon the fourth ray could be expected (however unconsciously) to seek peace—an end to the struggle between emotional polarities, a point of balance. This immediately suggests a very real liability in relation to the spiritual quest. If an individual is incapable of withstanding the pain of tension and inharmony, he will always be seeking to compromise with circumstances for the sake of his own emotional comfort. Sometimes, tension must be borne and resolution is nowhere in sight. Individuals with a fourth ray astral nature (assuming that it really exists) would have to learn to tolerate dissonance.

**Emotional need for beauty:** Akin to the need for harmony is the need for beauty, for beauty and harmony are intimately related. The many emotional conflicts experienced by the individual with a fourth ray emotional body would be, at least, lessened in the presence of the beautiful. Beauty would be a balm to soothe strain and anguish, and would introduce into the emotional life rare moments of equilibrium.

**Strong emotional/intuitive connection:** By numerical resonance, the fourth ray emotional body would be related to the fourth or buddhic (intuitive) plane. As we know, the fourth ray soul, personality and mind are intuitive. Further, there is a close connection between the astral plane and the intuition. The consciousness of many intuitive people is described in the esoteric teaching as “astral-buddhic.” One can imagine that a fourth ray astral nature would enhance the astral-buddhic interaction, making the astral body an even better vehicle for the reception of intuition. The so-called “gut-feeling” would be a fairly reliable indication of the truth behind appearances.

The fourth ray also has much to do with the imagination and the creative life. From one important perspective, the astral body is the seat of imagination. When conditioned by the imaginative fourth ray, the image-producing capacity of the astral vehicle would be significantly heightened. Image would be extremely important in the life.

### List of Speculative Qualities for the Ray Five Emotional Field

(No examples occurred among the Tibetan's disciples-in-training. Perhaps among disciples within the scientific community this would not be the case. This type, presumably, is very rare.)

- Flat, “colorless” affect (i.e., feeling response)
- Apparent absence of emotion
- Very nonmagnetic emotional condition
- Extreme emotional detachment
- Emotions easily controlled by (and never interfering with) the mind; “rational” emotions
- Emotional interest in “things concrete”
- Ajna/solar plexus connection

### Speculative Commentary on the Dynamics of the Fifth Ray Emotional Field

**Flat, “colorless” affect:** The astral plane is the plane of “color.” A well-developed astral nature is necessary to sustain the artistic impulse. It can be presumed that if the fifth ray qualified the astral nature, artistic gifts would almost certainly be lacking. Of the fifth ray in relation to art the Tibetan states:

**The Artist on this ray is very rare, unless the fourth or seventh be the influencing secondary ray; even then his colouring will be dull, his sculptures lifeless, and his music (if he composes) will be uninteresting, though technically correct in form. *Esoteric Psychology, Vol. I, p. 208.***

Without “colorful” emotion there is no art, and no vibrancy. The fifth ray individual, however, seeks to *remove* color; he wants to see clearly, lucidly, and does not want his vision “colored” (i.e., biased) by any emotion. What appears as “flat” and uninteresting to other ray types, is but an aspect of the fifth ray individual’s search for uncontaminated accuracy—even if the attainment of such accuracy means sacrificing all magnetic, emotional appeal.

The flat affect of the ray five emotional nature is a disinclination to demonstrate *emotional* preference; *mental* preference is considered permissible and is determined by rational, mental criteria, but emotional valuation is considered unreliable. In fact, in this case, there would presumably be an inability to evaluate things, places, people, etc., on the basis of emotional “feel”—the “feel” would simply be lacking; feeling would be a “dumb note.” The individual would simply be unequipped for the task.



**Apparent absence of emotion:** The type of affect demonstrated by the fifth ray emotional body is not suppressed as in the case of the first ray; rather, it is as if the affect “just isn’t there.” Certainly, such an individual would be incapable of arousing others emotionally.

Sentiency is an aspect of the energy system of *all* human beings; without it, there could be no ‘instinctual evaluation’ of circumstances. The lessons of the past could not serve as the subconscious basis for the acquisition of new knowledge and wisdom. But, presumably, the fifth ray astral nature would be remarkably *noninstinctual*. Instinct is, symbolically a “lunar,” nonintellectual function. The fifth ray, however, is one of the two rays of intellect (unrelated by numerical resonance to the lunar realm, as is the third ray), and when it presides over the lunar realm of emotions, the automatic ease of instinctual functioning is liable to be curtailed. In simple terms, such an individual might simply be unable to “trust his instincts.” Certainly he would be a poor judge of how other people were “feeling,” and he might have a very difficult time coping in the everyday world, in which one often has to act without thinking. The fifth ray emotional body would, it seems, tend to be “led by thought,” rather than inclined to impel action. One can imagine there would be very little solar-plexus activation under such circumstances.

It is impossible to know what other rays might appear in a ray formula accompanying a fifth ray astral body. One would suspect that the fifth ray would be found elsewhere in the equipment as well, or that the fifth ray had been extremely powerful in the preceding life.

With a fifth ray astral body, unemotional persistence would certainly be a possibility. There would be no strong affect to disrupt other personality functions. In whatever direction the personality willed to proceed, the emotions (such as they were) would lend “sensible” support.

**Very nonmagnetic emotional condition:** When the fifth ray qualifies the mind, it leads to a nonmagnetic condition. When it qualifies the astral nature, the reduction of magnetism would, it seems, be even more drastic. Magnetism on the emotional level is based upon love, radiance, attraction and desire. When conditioning the emotional vehicle, the fifth ray would *neutralize* all of these. Such an astral vehicle would not generate conditions which usually distort evaluation by violating pure disinterestedness; it would be, in effect, a disinterested astral body. Emotional *disinterest* guarantees that mental *interest* can be pursued without distortion.

**Extreme emotional detachment:** Because of its emotional disinterestedness, it might be said that the fifth ray astral body would look upon all happenings with *equal* interest—not attracted and not repelled. This, of course, is an exaggeration, but there could be a kind of emotional equanimity, which would allow the mind to examine all events impartially regardless of their emotional meaning to the personality.

This emotional attitude could make such a person seem “strange” or almost “inhuman,” because it is considered human to value or devalue all perceptions emotionally—to react with liking or disliking. The fifth ray astral body, however, could remain detached from events—nonreactive and unengaged. It would be extremely hard to get an “emotional reading” on such a person; in fact there would be little to read. In any incarnation in which it were the soul’s purpose to make pure, objective intellect supreme, such an astral body would be useful. Perhaps Star-Trek’s “Spock” had a fifth ray emotional field.

**Emotions easily controlled by (but never interfering with) the mind; “rational” emotions:** By numerical resonance the fifth ray astral body would be closely related to the mental vehicle, which (being upon the fifth plane) is archetypically related to the fifth ray. Within reason, the mind is expected to control or direct the emotions. Depending upon the rays of the astral and mental vehicles, this can be done with greater or lesser success. The fourth ray mind does not easily control a sixth ray astral body, but a first ray mind could more easily do so. A fifth ray astral nature would, it seems, be easily controlled by the mental ray—no matter what the ray, but especially if the mental ray were on the 1-3-5-7 line of energy. As stated, the mind would always “lead” the emotions. The mind would determine the objectives, and the fifth ray emotions dutifully and “rationally” follow, generating no excess emotional energy to interfere with the thought process.

**Emotional interest in “things concrete”:** Just as, presumably, third ray emotions would relate fluidly to the material plane, fifth ray desires and emotions would relate to concrete objects (whether upon the material or mental planes)—objects with a degree of “fixity,” since the “Law of Fixation” is related to the fifth ray. One can imagine this type of vehicle remaining unphased by many contacts; however, desires, to the extent they did exist, would probably gravitate towards things sensed as *tangible*.

**Strong ajna/solar plexus connection:** The ajna center is, for many individuals, ruled by the fifth Ray of Concrete Knowledge, and the solar plexus is directly related to the astral body. The ajna center is also intimately related to the process of visualization or imagination, as is the astral body. Putting these ideas together, one can imagine that the products of imagination (though a fifth ray astral vehicle would be relatively unimaginative) would tend to be very definite and concrete. Although imagination is impulsed from a number of levels within the human energy system, the astral level is an important one, and this type of imagination would be, presumably, very objective and oriented to the production of ‘thing-like’ images. Such images would appear sharply delineated, but neither vibrant nor colorful.

## List of Qualities for the Ray Six Emotional Field

(Among the Tibetan's disciples-in-training, this was the most frequently found type of astral vehicle, occurring in more than 50% of the cases. Among average humanity, the ray six astral body would, presumably, be extremely common.)

- Devotion; emotional dependency
- Emotionalism, reactivity, rapid arousal, undue emphasis; lack of emotional control
- Personalism
- Filled with desire rather than unselfish love
- Emotional persistence
- Emotional intensity (and possible fanaticism); aspirational strength and intensity
- Intense adherence and attachment
- One-pointed emotional orientation and drive
- Narrow 'band' of emotional responsiveness
- Tendency to emotional glamors

### Commentary on the Dynamics of the Sixth Ray Emotional Field

**Devotion; emotional dependency:** Devotion is, perhaps, the most characteristic quality of the sixth ray astral body. Whereas idealism characterizes the sixth ray personality, its reflection in the emotional field becomes devotion. Devotion might be defined as an 'exclusionistic attraction to, and magnification of, a beloved object.' Devotion exalts the object to which it is directed.

Emotional devotion usually inclines an individual to seek support in someone or something outside of himself. When desires are steadily "other-directed," that "other" is felt to be a prime source of sustainment; consequently, self-reliance is reduced. If the object of devotion is "great," then the one who is devoted must be "small." The lesser is always dependent upon the greater, and a dependency situation develops. When such a dynamic prevails, one's emotional tone begins to depend upon one's relationship to the object of devotion and not upon one's own psychospiritual resources. Consequently, the quality of one's emotional state is very susceptible to specific outer determinants; through constant devotion, and the constant desire to be related to the object of devotion, one slowly loses control of one's life.

In those cases in which, through devotion, one seeks to *support* (rather than be supported by) someone or something outside oneself, emotional dependency may also

result. The dynamics are reversed. The devotee becomes “great” and the object of devotion “small.” Emotional stability is, nonetheless, threatened. Even though this kind of devotee appears to deal from a position of strength, every change of condition within the object of devotion can still prove destabilizing. The sense of *center* is still outside the Self; emotions are still subject to frequent external disruption.

**Emotionalism, reactivity, rapid arousal, undue emphasis; lack of emotional control:** Of all astral types, the sixth ray vehicle is least controlled emotionally. That the majority of humanity can reasonably be presumed to have sixth ray astral bodies, says something about the emotional condition of the human race.

Sixth ray emotions are *reactive*. When an impact strikes such a body there is a rapid response—whether it be a flash of anger, emotional upset, tears or fret. There is probably some difference in reactivity (more “fiery” if Mars is more powerful in the astrological chart, and more “watery” if Neptune is more powerful), but emotional restraint and moderation are not characteristics of the sixth ray emotional field.

It is characteristic of the sixth ray astral body to be stirred into action before thought can regulate the response. Thought has then to catch up with the reaction and seek to moderate it. *Emotional control* is, thus, an important need—the need to subdue the intensity of the reaction and to quiet the emotional field. Sixth ray emotions are *not* quiet and well regulated, and may easily run to extremes. Unlike the first ray emotional body, emotional display is frequently found, and there is little or no attempt to suppress emotional response. In every sense of the word, the sixth ray astral body is *emotional*.

**Personalism:** People with sixth ray astral natures are inclined to “take everything personally.” Their emotions tend to make them self-centered, and they have difficulty “rising above” how they feel about certain people and situations. “Personalism,” in this sense, is a kind of emotional selfishness (or self-orientation) stemming from an overactive solar plexus. It is interesting that the Moon is used as a symbol both for the solar plexus and for the personality. When the soul (symbolically, the Sun) begins to condition the life, the impersonal attitude (or rather the ‘supra-personal’ attitude) begins to dominate, and the lunar tendency to refer all impacts upon the astral body to the personal self begins to wane.

**Filled with desire rather than unselfish love:** Within the sixth ray emotional field, desire is accentuated, not love. It might be said that one loves what one desires, but love is not desire. Love gives and desire takes. Again, we are confronted with the contrast between the solar plexus and the heart. The sixth ray emotional body is, as a rule, more concerned with what it can “get” than what it can “give.” The second ray emotional field is more likely to share and radiate love, with increasing unselfishness as evolution proceeds. In general (and subject, no doubt, to significant exceptions) the sixth ray emotional body has a more “selfish” orientation than its counterpart upon the second ray.

**Emotional persistence:** That which the sixth ray emotional body desires, it desires repeatedly, almost *continually*. Within this type of emotional field there is an undeviating orientation to the object of desire, and an insistent accentuation of that desire until it is fulfilled. Sixth ray desires are anything but weak; they are intense and directed. The quality of persistence is emphatic and highly charged; a gentle gravitation towards the object of desire is more the quality of the second ray emotional field.

**Emotional intensity (and possible fanaticism); aspirational strength and intensity:** Whether for good or for ill, sixth ray emotions are strong and intense—even fanatical. (Fanaticism or emotional extremism is even more likely to occur with another sixth ray vehicle in the energy system, or when the first ray is combined with the sixth). The more intense the emotion, the more it is likely to influence physiological and mental processes; the emotions of the sixth ray astral nature are obtrusive.

Once a certain point in the evolutionary process has been achieved, sixth ray emotional intensity can be transformed into aspiration—*intense* aspiration. Aspiration, as opposed to desire, reaches upwards. “Upwards” is a relative term, and what is “up” to one aspiring individual may seem “down” to another, but the important point to realize is that there comes a stage of evolutionary development in which the sixth ray astral body inclines the individual to reach for something *higher* than has yet been achieved. (This is the Neptunian influence which assists in the escape from “earthy” attractions.) While every evolving individual attempts in some way to move “higher,” the upward-reaching impelled by the sixth ray emotional field is, normally, unusually insistent, highly charged, intense and emotional—in short, *driven*.

**Intense adherence and attachment:** The sixth and second rays are those in which the quality of attachment is most pronounced. They can be distinguished, however, because the sixth ray is more intense in every respect. The sixth ray emotional vehicle may incline one to “crowd” or “press in upon” the person, place or thing to which one is attached. But the intensity of the attachment does not necessarily improve its quality. The sixth ray emotional body is more intense but more fickle than the emotional body upon the second ray. The sixth ray may incline to a series of temporary, intense loyalties; second ray loyalties have less intensity and do not change as often.

**One-pointed emotional orientation and drive:** The sixth ray emotional vehicle is selective in its desires and ‘loves.’ It inclines an individual to want one thing at a time, and to pursue that which it wants exclusively.

**Narrow “band” of emotional responsiveness:** In pursuing what it desires, the sixth ray emotional nature closes itself to many other things; it is unusually responsive to everything related to its desires, and simply does not respond (or responds with irritation at having its pursuit interrupted) to everything extraneous.

**Tendency to emotional glamors:** The sixth ray emotional nature is more easily glamorized than any other. Perhaps, it is because it is so filled with desire, and desire

causes it to magnify the value of that which is desired. Any undue magnification leads to *distortion* and a *warped perspective* (two apt descriptions of glamor).

The particular glamors induced within the sixth ray emotional field concern blind devotion and idealism. A narrow overvaluation of one thing means an undervaluation of everything else. There is an emotional bias which militates against clarity of vision and understanding. With the development of emotional moderation (and as the sixth ray astral nature is transformed into a calmer and more loving second ray type) these particular glamors begin to subside.

### **Speculative Qualities for the Ray Seven Emotional Field**

(No examples occurred among the Tibetan's disciples-in-training. Presumably, the type is very rare, but may begin to appear more frequently as the seventh ray grows increasingly influential during the Aquarian Age.)

- Disciplined, well-regulated, “appropriate” emotional response
- Very predictable sequences of emotional response
- Contact with “subterranean” emotional forces
- Emotions very subject to the rhythms of the physical body
- Desires oriented towards manifestation in the physical world
- Inclination towards medium-ship; spiritualistic phenomena

### **Speculative Commentary on the Dynamics of the Seventh Ray Emotional Field**

**Disciplined, well-regulated, “appropriate” emotional response:** Presumably, the orderly activity invariably stimulated by the seventh ray would bring order and regularity to the emotions. Seventh ray emotions would, characteristically, be “in control.” Rather than suppression (as in the case of the first ray emotional body) there would be regulation. Emotional response would not exceed “appropriate bounds.” The seventh ray astral elemental would be easily conditioned and trained, and would restrain itself from any form of emotional trespass—never “going too far.”

**Very predictable sequences of emotional response:** Any thoroughly trained elemental (since it is an involuntarily entity, with no *conscious* “will of its own”) will respond predictably “on cue.” The emotional elemental, however, is the most difficult to regulate. There is something erratic and unexpected about emotions. The subconscious depths in which emotions reside are so vast and impenetrable, that it is almost impossible to predict what kind of emotional response may be evoked by a given stimulus. Presumably, however, for the seventh ray astral elemental, superficial emo-

tional conditioning would be unusually strong, and “inappropriate emotional eruptions” would be only the rarest of occurrences.

The seventh ray is the energy which produces *routines*. In any living system, the routine becomes a sequence of conditioned responses. There would be an unusual emotional predictability in the individual with a seventh ray astral nature. Response patterns would be produced and “set” with great ease. Given a particular stimulus, a particular response or sequence of responses would follow. In all, such a vehicle would be unexciting and hold few if any “surprises.”

**Contact with “subterranean” emotional forces:** The seventh ray comprehends extremes. It is both superficial (and this manifestation is seen often) and deep. D.K. said that the seventh ray physical body of R.S.W. gave this disciple an interest in, among other things, psychoanalysis—which is certainly a plumbing of the depths. As the magical aspect of the seventh ray begins to emerge, its relationship to “subterranean” realms will be more fully appreciated.

These thoughts are almost the opposite of some of those discussed in the preceding paragraph, but it seems likely that the seventh ray astral nature would put it in touch with subterranean astral realms—especially the seventh subplane of the astral plane, which is a very low level—one is the astral “hells” (so to speak). Those who are familiar with psychoanalysis and with depth psychology know that there are deep ‘sedimentary’ levels of emotional life which have a very low vibration. It would seem that a seventh ray astral nature would give familiarity with such levels—“lokas” or “bardos” as they are called.

The seventh ray word of power is: “The Highest and the Lowest meet.” Perhaps the surface politeness and courtly emotion which one might anticipate here, act (in the cases of highly conscious people) as a balance against the awareness of the ungovernable, “infernal” depths to be found on the lowest level of the astral plane.

**Emotions very subject to the rhythms of the physical body:** By numerical resonance the seventh ray is related to the seventh plane, and the seventh principle (prana) and the seventh “vahan”—the etheric field (with its densified expression—the physical body). There is already an intimate relation between the astral body and the etheric-physical body. It is an integration which occurred ages ago, and today they function, virtually, as a unity.

We are well aware that physical rhythms (conditioned largely by the seventh ray) affect emotional states. We may be aware of only a few such rhythms, but those which have been identified have a noted effect upon emotional “mood.” (Chief among such cycles are the sleep cycle, the hunger cycle, and the menstrual cycle.) It can well be imagined that the reciprocal interplay between a seventh ray astral nature and the physical nature (archetypically conditioned by the seventh ray) would be very close. (This would especially be the case if *both* vehicles were conditioned by the seventh ray.)

**Desires oriented towards manifestation in the physical world:** It stands to reason that the seventh ray astral vehicle would have a strong orientation towards the physical (the seventh) plane. The physical ‘gravitation’ of seventh ray desires would tend to make them fairly easy to *materialize*.

**Inclination towards medium-ship; spiritualistic phenomena:** Medium-ship and spiritualism involve a close relation between the astral and etheric-physical plane. It may be that a seventh ray astral vehicle would have a facility for precipitating astral energy into the ethers and, then, onto the physical plane. This would be yet another example of the seventh ray capacity to materialize.

For this speculation to be valid, however, it would be necessary for the medium or spiritualist to be an “awakening disciple,” otherwise deviation from the norm in the choice of vehicular rays would not be a possibility. Perhaps there are, or will be, disciples or initiates who are magicians, adept in the art of materializing desire, and perhaps their soul would choose a seventh ray astral vehicle for just this purpose. Certainly the average low-grade medium (far from being either an aspirant or disciple) could not have a seventh ray astral nature.

### The Soul’s Choice

A particular ray qualifies a particular personality vehicle (including the personality itself) for two reasons. Either because the evolving personality has (in the immediately past life) acted in such a way as to make that particular ray inevitable, or because the soul (for its own good reasons) has chosen that particular ray for a particular purpose. It is clear that people have some say over the ray quality of their vehicles. One disciple was enjoined to meditate upon second ray qualities in order to change a first ray astral nature into one qualified by the second ray. In the instructions to P.G.C. in *Discipleship in the New Age, Vol. II*, it is clear that disciples, by their actions, can determine at least some of the rays of the next immediate incarnation, quite apart from what the soul might find desirable. On the other hand, the Tibetan clearly states that the soul has a definite choice in the matter.

In considering unusual ray choices (such as the seventh, fifth, fourth or third ray astral body) it would be profitable for the student to ponder over the *possible reason* for the soul’s choice. What, from the point of view of evolution, could be gained by having an astral vehicle qualified by one of these uncharacteristic rays? There are probably some general ideas which are valid, but naturally, the specific reasons would vary in each case. The same kind of pondering could be extended to unusual mental or physical rays. If the soul’s purpose in an unusual choice is fathomed, the unusual ray quality will be used to better spiritual effect.



### **A Caution**

It cannot too frequently be stressed that the 'overlay' or 'subcoloration' principle must always be considered when attempting to discern the quality of the astral vehicle or any other vehicle. Every field affects (to a greater or lesser extent) every other field. The ray of the integrated personality is *always* reflected in the personality vehicles. If, for instance, the personality ray is one which is very unlikely to occur in the astral body, the astral body may reflect this quality because of the impress of the personality. The ray assessor might, as a result, be inclined to erroneously assign the rare ray to the astral vehicle instead of to the personality where it belongs. Further a subray of a vehicle (and very little is understood about subrays) might be mistaken for the ray of the vehicle itself. Until it becomes possible to "see" or "measure" a ray with utter reliability, the ray assessor will have to develop methods of isolating and differentiating the functioning of one vehicle from another. This requires the utmost in close and careful observation, sensitivity, analysis and intuition.



## The Ray of the Etheric-Physical Field (Bio-field)

The ray of the etheric-physical field or of the “bio-field” (as it is called in the system of Integral Psychology evolved by Dr. Robert Gerard), would seem to be the easiest aspect of the five-fold ray formula to determine, and yet, in practice, it is not so. Even though the physical body is the most tangible of the five vehicles, the parameters of ray determination have not yet been adequately established.

There are, it seems, three basic criteria which give clues to the ray type of the physical/etheric body:

1. morphology
2. behavior
3. the quality of the physical brain cells

No doubt, as the dynamics of the etheric body become more accessible to research, new and even more valid criteria will emerge.

Morphology, or the shape and structure of the physical body would seem to give many valid indications as to its ray type. The determination of this ray, however, is complicated by the dynamic of *overlay*. For instance, the Tibetan has stated that the soul ray “will also be capable of expert diagnosis from certain physical and psychical characteristics which will indicate the quality of the higher nature of the person concerned” (*Esoteric Psychology, Vol. II*, p. 335). This is one of the rare times He indicates anything about physical characteristics and it is in connection, not with the physical ray, but with the soul ray!—an energy emanating from a much “higher” aspect of the individual energy system. Thus, the morphology of the physical nature does not indicate *only* the ray of the etheric-physical body. In fact the personality ray can also be reflected in the physical form. On p. 486 of *Discipleship in the New Age, Vol. I*, D.K. informs L.U.T.:

**Your physical body is upon the third ray but so strong is your personality ray, the first (for you are an integrated personality), that it colours the nature, type and quality of your physical body which is definitely *not* a third ray type.**

This statement suggests that the “type” of the physical ray is somewhat recognizable in physical terms, and that L.U.T., in his attempt to identify his own physical ray, fell victim to an error that was easy to make. It would seem, from reading L.U.T.’s instructions that he had a strong, powerful body, which he identified as upon the first ray. The Tibetan, it seems, is not faulting L.U.T.’s observations, but is tracing the energy observed to a source outside the bio-field—i.e., the personality. One can see from this statement how tricky the identification of the physical ray can be, for here we have an instance of a third ray physical body which “is definitely *not* a third ray type.” The Tibetan, of course, has infallible means of ray-identification, but He seems to be

suggesting that L.U.T.'s body does not *look like* or *act like* a third ray type, and that from the body's appearance and behavior alone, L.U.T. would have no way of ascertaining the truth. No doubt those who venture into the maze of rational ray assessment will encounter similar cases. (Incidentally, L.U.T. had a Taurus Sun, which will often endow an individual with a powerful physical body. Much ray one energy comes through Taurus via its ruling planet Vulcan).

To the disciple D.E.I. He says on p. 501:

**The two major rays (of your ego and your personality) are repeated in the two rays of your personality equipment and you have, therefore, a repetition of 2.1 2.1. Ponder on this. What aids you considerably in this connection is the fact that you have a third ray physical body. This may surprise you because the outer, physical indications are those of the first ray, but this is due to the preponderance of the energy of that equipment. But the third ray energy of your physical body is definitely one of your major assets.**

In this paragraph, we see that not only did the personality ray contribute to the appearance and type of the physical form, but the first ray astral nature seemed to play a part as well.

So we see that it is never an easy matter to determine the etheric-physical ray purely on the matter of physical appearance, because there are other ray variables which affect the appearance of the physical body (and, no doubt, the functioning of the etheric). Nevertheless, certain very informal, "oral traditions" of sorts have been circulated among disciples for several decades—probably emanating from the conclusions drawn by those disciples who were directly associated with Alice Bailey and the Tibetan's groups of disciples-in-training. These disciples were in a much better position to assess the relevance of morphology, because they were in close contact with a number of living individuals of whose ray formulae they could be absolutely assured because the Tibetan, Himself, had ascertained those formulae. If the Tibetan said that a particular individual had a particular ray conditioning the etheric-physical body, that individual's "body type" could simply be compared and correlated with the ray assigned.

Today we are in no such position. None of the members of the Tibetan's groups of disciples is still alive (though many of them may, and probably have, re-incarnated). A few pictures are extant, but it is difficult to tell much from a single snapshot, and it is easy to be misled. Very broad discriminations such as the height and weight of the physical body may or may not be relevant. While, for instance, it *may* be true that seventh ray physical bodies tend to be more slender than third ray physicals, there are certainly notable exceptions, and no hard and fast conclusions can be drawn. It would seem to be extremely important to see the body *in action* in order to arrive at more accurate conclusions.

The dimension of *behavior*, therefore, is vital. This is one dimension which, at least in some cases, can be used with a fair degree of reliability. For instance, in the case of the third ray physical body, the Tibetan speaks of “rapid movement,” “rapid speech,” as well as the demand for “change” and the need for “variety.” These characteristics would be fairly easy to observe, and could be indications of the presence of a third ray physical nature. Of course, we cannot forget that other aspects of the energy system can affect physical behavior just as they affected physical appearance. Under certain astrological conditions (such as Mars in Aries) it is very possible for seventh ray physical bodies to be extremely active. There are other instances in which the Tibetan offers descriptions of behavioral characteristics which might be correlated with the etheric-physical ray, but not many.

We now come to the question of the *quality of the physical brain cells*. A quotation from the Tibetan illustrates the importance of this method of understanding the ray of the physical body:

**I would remind you that when the statement is made that the physical body is upon the seventh ray, it means that the atoms of the brain, in particular, are coloured and motivated by seventh ray energy. So it is with all the rays upon which a physical vehicle may be found. *Discipleship in the New Age, Vol. I, p. 168.***

This, then, is probably the most essential indicator of ray quality—and (from our point of view) the most unobservable. There seems little we can do at the moment to further our understanding of this parameter; for a time, our methods of ray detection may have to remain more external and evidential.

There is a possibility that the particular chakra associated with the ray of the physical body may be a very important center of activity for any particular life. For instance, a first ray physical body might be indicated by unusual activity at the crown center (or the center at the base of the spine—both ruled by planets distributing the first ray); a second ray body, by heart center activity; third ray by the throat, etc.—but such an approach, even if valid, would serve only as a preliminary indication of the possible physical ray, for as we know, chakra activation is affected by the rays of *all* the vehicles (soul and Monad included) and by a number of astrological factors. Further, the individual’s stage of evolution will be an important determining factor in chakra activation, for chakras continue to unfold life after life, and *sustain* in each fresh incarnation (so it would seem) the degree of unfoldment achieved in the incarnation immediately prior. Nevertheless, ray and astrological factors do account for differences in ‘present emphasis.’

All this means that there is no certain approach to determining the ray of the etheric-physical vehicle—even though it is the most concrete and developed vehicle within the

human energy system. In the following brief section we will set forth a few possibilities, based upon both reasoned speculation and the Tibetan's indications.

Before listing these qualities, it must be said that the Tibetan *discusses* only four rays for the etheric-physical body: the first, third, sixth and seventh. His discussion of the sixth is very brief. One of his disciples had a second ray physical body, but about the specific characteristics of such a body, the Tibetan says nothing, *per se*. No disciple had a fourth ray body, nor was the possibility ever discussed, even in the hypothetical examples of ray charts offered in *Esoteric Psychology, Vol. II*. There is, curiously, a brief mention of the possibility of the ray five body to be found in *Discipleship in the New Age, Vol. II*, p. 577, although again, nothing specific is said about it, except that it would be part of a very "dangerous" combination of rays where a disciple is concerned. In light of the absence of information on certain bodies which have been shown to exist, but about which nothing specific has been said, it seems warranted to propose a few reasoned thoughts which may open the door to the kind of investigation which can accurately determine and verify the characteristics of such vehicles.

Some thinkers have proposed that the physical and etheric bodies *each* have separate rays. It might be possible, for instance, under such a scheme to have a ray three physical body and a ray seven etheric body—or any number of other combinations.

The Tibetan, as far as we know, never even suggested such a hypothesis. In the more than forty ray charts of His disciples in training, only *one* ray was ever given in relation to the physical mechanism (and let us remember that the four ethers are also a part of the physical plane). Further, (and, again, as far as we know), no mention was ever made (nor hint given) that could lead one to assume that the concept of two rays (one for the physical and one for the etheric body) might be valid. Quite to the contrary, the physical nature is spoken of as the exact reflection of the etheric nature—atom for atom. The dynamics of the etheric mechanism are said to be directly reflected in the physical mechanism; there is, it would appear, a "one-to-one correspondence" between the two. The physical body, we know, is not even a *principle* in the occult constitution of the human being. This being the case, it seems reasonable to assume that the ray usually given for the physical body is *also* the ray of the etheric body. In fact, it is justifiable to suggest that the so-called ray of the physical body is even *more* the ray of the etheric body (which *is* a principle in the occult constitution of man).

In all fairness, however, to those who propose the view of two rays (one for the etheric nature and one for the dense physical nature), it must be said that the entire physical plane (including both the ethers and the dense physical subplanes) is a reflection of the mental plane, in both its abstract and concrete divisions. The soul, as we know, 'resides' upon the abstract levels of the mental plane, and the concrete mind is composed of substances taken from the four "concrete" subplanes of the mental plane. The four etheric planes correspond (through the inversion caused by reflection) to the four lower (i.e., concrete) subplanes of the mental plane. The three dense physical subplanes

correspond in the same manner to the three abstract subplanes of the mental plane. Now, the soul has its own ray, and so does the concrete mind. Rarely, in fact, are they the same (a point made in *Glamour: A World Problem*, p. 57). The soul is, in one respect, a *mental* entity—the Son of Mind. If the soul and concrete mind can each have their own ray, why could this not also be the case upon the physical plane which is, structurally, so closely related to the mental plane? This matter warrants further investigation.

### List of Qualities for the Ray One Etheric-Physical Body (Field)

(Relatively rare. Occurred in approximately 16% of the Tibetan’s disciples-in-training.)

- Power upon the physical plane
- Dramatic experiences with fiery energies
- Organizational capacity
- Unremitting intensity of physical energy
- Stiff, awkward or sudden movements
- Lanky, “ectomorphic”—yet can be very strong
- Physical detachment; isolating; dislike of being touched; ascetic
- Strong “head” emphasis; powerful brain radiation

### Commentary on the Dynamics of the First Ray Etheric-Physical Body (Field)

**Power upon the physical plane:** This quality is precisely what one would expect, and is reinforced by the Tibetan’s descriptions (cf., p. 204 and p.222 of *Discipleship in the New Age, Vol. I.*) In both of these cases, the first ray is also located elsewhere in the energy system, but this, in itself, does not invalidate the idea. Those who have a first ray physical body and brain will have a strong impact upon their environment. They will have the ability to prevail over the obstacle they meet upon the physical plane.

**Dramatic experiences with fiery energies:** All advancing disciples begin to experience the “fire,” but the first ray is especially related to the “kundalini,” coiled at the base of the spine and distributed by the first ray planet Pluto. Within the first ray physical body, it can be presumed that the fiery energies would be unusually insistent, and would burn their way inexorably through protective etheric “webs.” It must be remembered that because the first ray is not one of the usual rays associated with the physical body, it would condition only the physical mechanisms of “awakening disciples”—those in whom the fires (though not necessarily the kundalini) had begun to awaken. Such individuals would have to learn to modulate their intensity, lest they do themselves

harm. On the other hand, they would be subject to the kind of dramatic breakthroughs which can only occur when the fires are burning fiercely.

**Organizational capacity:** Bodies differ in the extent to which they can be used as instruments of organization upon the physical plane. The quality of organization is not only related to the seventh ray. The seventh ray, itself, is an aspect or reflection of the first Ray of Will or Power. Further, the energy of *organization* is one of the three principal energies emanating from Shamballa, the premier first ray Center upon our planet. A first ray physical body and brain would bestow the capacity to organize the environment in line with the purposes of will—from whatever level that will might emanate.

**Unremitting intensity of physical energy:** The first ray like the sixth induces intensity. When the energy system, as a whole, is strongly conditioned by the first ray, an individual is more likely to observe interludes than when it is conditioned by the sixth—but far less likely to do so than when the seventh ray is the conditioning ray. When the first ray is related to the bio-field it is likely to produce a body which can be described as “highly strung,” or “a bundle of nervous energy.” Healthy first ray bodies could be expected to “bristle” with such energy, the intensity of which might often be too much to contain.

**Stiff, awkward or sudden movements:** An abundance of intense energy not easily distributed can result in tension, stiffness, the appearance of awkwardness, and jolting or sudden movements. There may at times be a “bull in the china shop” syndrome; the amount of energy available is not easily moderated in accordance with the condition of the environment.

**Lanky, “ectomorphic”—yet can be very strong:** This is one of those “traditional” descriptions and also derives, in part, from the thought of Dr. Douglas Baker, a very important pioneer in the field of rayology. The work of the psychologist W.H. Sheldon must also be cited here. Sheldon proposed a system of morphology based upon the existence of distinct “physical types.” Each of these types was said to have certain psychological correspondences, and so by identifying the body type of an individual, Sheldon felt that it was possible to learn something significant about the psyche as well.

The Sheldon “type” which Baker and other investigators have associated with the first ray body is called “ectomorphic.” Ectomorphy is that component in Sheldon’s classification that measures the body’s degree of slenderness, angularity and fragility. The true ectomorph has a light and slender body build, and a highly developed nervous system. With regard to the first ray body, slenderness and angularity (as well as physical height) are probably found, but (inferring from the Tibetan’s statements) so is strength and power—qualities which are not part of Sheldon’s classification. The first ray always conveys strength and power, and so it is reasonable to assume that they should be included among the physical characteristics of the first ray body.



Experience has shown that there are certain individuals who, while very slender, have immense strength, physical intensity and toughness—far greater than appearances would lead to believe. Such individuals (especially if aspirants or disciples) are likely candidates for the first ray physical body.

It would be a mistake to assume, however, that all first ray physical bodies, necessarily, had to have such an appearance. As the old adage runs, “appearances are deceiving,” and (given our present state of knowledge) this is nowhere more true than in the matter of assessing the ray type of the physical body.

There is another point which is very important and practical in ray-assessment. Certain body types are said to be physically stronger than others—the first ray and third ray types, especially. But, *the state of physical health* is an important variable and must be considered. The temporary weakness of a body has nothing to do with its ray; bodies upon all the rays must, at various times in the life, experience periods of weakness and ill health (as well as periods of relative robustness). Certain of the Tibetan’s disciples with first ray physical bodies, probably had difficulty containing force, and seem to have been (at times) in a relatively fragile condition. This does not take away from the fact that the first ray, when it conditions the physical body, produces, as a rule, a *strong* (though, not necessarily, highly muscular) body.

**Physical detachment, isolating—dislike of being touched; ascetic:** One of the primary first ray qualities is detachment. When applied to the physical elemental this quality would, presumably, produce in the elemental a tendency towards isolation. Its particular type of “animal magnetism” would be isolating. Bodies upon certain other rays might “gravitate” towards each other, but this involuntarily entity—the physical elemental upon the first ray—would be inclined to remain detached. Quite apart from any soul, personality, mental or emotional preference, it would be instinctively inclined to “keep to itself.” The motto of the “rampant lion,” (a very first ray symbol) is “touch me if ye dare.” This may seem extreme, but something of this quality might be found in those with this body type.

**Strong “head” emphasis; powerful brain radiation:** Each ray is associated with a different chakra and a different part of the physical body. While there are some valid associations of the first ray with the heart center (since the heart is the seat of the “life aspect”), the first ray is most commonly associated with the directorial *head*. It can be expected that, all things being equal, the head center would be quite active, and the experience of dynamic energy in and around the head center would be pronounced. To S.C.P. the Tibetan said, “This first ray body enables you to handle spiritual energy upon the physical plane. It enables you to act as a force transmitter and distributor.” Although this individual also had a first ray soul, the principle stands. The power of the will can easily be received into the crown chakra and brain of the individual with a first ray physical body, and, then, powerfully distributed—from the *head*.

Note: Again, it must be repeated that no one individual need necessarily have all these qualities in order to have a first ray physical body. On the other hand, there are, no doubt, a number of unknown qualities which are important, and which might be even more indicative of a first ray body. More investigation and research are required, and especially, contact with many, many people—preferably those who are upon the spiritual path and who can be called “awakening disciples.”

### **List of Speculative Qualities for the Ray Two Etheric-Physical Body (Field)**

(Extremely rare. Occurred in only one instance. However, in the one instance in which the Tibetan went into a detailed description of a ray formula with *six* parts—from Monad to physical vehicle—the ray of the physical vehicle was the second ray and, apparently, it played a significant part in the psychology and activity of the hypothetical individual in question.)

- Softness; very sensitive
- Inactivity; love of ease and idleness
- Magnetic, nonassertive
- Physical attachment; difficulty releasing from the physical environment; associative, needs to be touched or “hugged”
- Fear of physical impact; excessive shielding of physical body
- Strong “heart” emphasis; empathic

Almost everything said here will be of a speculative nature based upon combining the quality of the ray with the nature of the physical body.

### **Speculative Commentary on the Dynamics of the Second Ray Etheric-Physical Body (Field)**

**Softness; very sensitive:** The second ray induces sensitivity, and second ray types are, perhaps, the most sensitive and vulnerable of all individuals. While the first ray inclines towards the building of walls and barriers, second ray individuals have what might be called “permeable boundaries”; they, almost indiscriminately, absorb a tremendous number of surrounding influences.

Just as the first ray body is presumed to be “hard,” so the second ray body (which is probably far rarer than the first ray type—the second ray having much less resonance with the physical plane) can reasonably be presumed to be “soft”—literally, *soft*. This would be a body of great delicacy, able to feel impression without even being touched.

One thinks of the fairy tale of “the Princess and the Pea.” How was she able to feel the pea beneath so many mattresses? Perhaps, she had a second ray physical elemental!

**Inactivity; love of ease and idleness:** The second ray inclines towards inactivity. It gradually perfects “the wise use of slow action,” but note, it is *slow* action. The physical plane, however, is the plane of activity, and correlates especially with the third ray of *Activity*. A second ray physical nature would, it seems, have to conquer inertia. Its sensitivity and natural attachment would prevent it from wanting to move quickly. That which moves quickly often collides with other things. If there is excessive sensitivity, collision means pain. But in comfortable surroundings and in relative idleness, the danger of painful collisions is greatly reduced. This does not mean that all second ray physical natures would be guilty of sloth—simply that their reticence to move about rapidly could be easily understood in terms of their physical sensitivity.

From another point of view, sensitivity can be a great source of pleasure. Attachment to physical pleasure is likely with bodies of this ray type. In moments of pleasure, one does not seek to move rapidly on to the next thing. In short, this type of physical body would not be what might be called ‘time-driven.’ Time is related to the third ray, and the second and third rays work and build in decidedly different ways.

**Magnetic; nonassertive:** Little is yet understood about physical magnetism, or “animal magnetism” as it is sometimes called, but the second ray (being, for ordinary purposes, the most magnetic ray) could be presumed to create a *magnetic* physical body. This is a body which would not be assertive or aggressive. It would not “throw itself” into or against the environment as the first or third ray body might be expected to do; rather, it would seek to attract to itself that which it required. It would not have to “go out and get.” Others would bring to it what it required.

Stillness is a quality of the second ray—not of the third. This type of body may be more still than most—more able to sit and patiently wait. In this respect it would be noticeably passive. Magnetism, however, is not generated while in a whirl of activity. Stillness can be both very magnetic and very effective.

**Physical attachment; difficulty releasing from the physical environment; associative, needs to be touched or “hugged”:** The second ray is the ray of attachment. Upon the physical plane, this would contribute to *physical* attachment. Presumably, it would be very difficult to detach such an individual from the object of his love or affection.

It is difficult to speak about what a physical elemental “likes,” for such an entity, being unconscious, has no *conscious* preferences. But just as the third ray elemental “can’t stand to sit still,” so the second ray elemental would like to “touch and be touched.” The second ray is the ray of intimacy, thus the second ray elemental would, presumably, “desire” to stay in close contact with other human elementals. It would incline an individual to be associative, gregarious etc., just as the first ray elemental would have a type of “magnetism” (or, rather, ‘anti-magnetism’) which would put up a barrier

between self and others. These days “hugging” is “in,” and people with all kinds of bodies are hugging away—especially if the second ray is pronounced in their equipment. But one can imagine that the second ray physical body would derive great magnetic sustainment from being hugged—and frequently. It takes a certain amount of assertiveness to be a ‘hugger,’ and the second ray body (as here described) cannot be considered an instrument of assertion. But once the “ice was broken,” the individual with a second ray physical nature might not want to stop!

**Fear of physical impact; excessive shielding of the physical body:** Because the second ray physical body is “soft and sensitive” it “hurts when it gets hit.” Some body types can more easily withstand the physical “blows of fate and fortune”—but not (so it would seem) the second ray physical body. Further, *fear* is the great glamor of the second ray. Fear is a response rooted deeply in matter, and one can almost imagine the sensation of “shrinking back” which would be experienced by those with this body type.

The compensatory reaction to such sensitivity would be *shielding*. One can shield oneself from impacts in many ways: surrounding oneself with comfort and pleasant, happy people is one. This is a person who might have an almost morbid fear of physical injury. The glamor pertinent here (as the Tibetan describes it) is “fear based upon undue sensitivity.” This is usually emotionally or personally based, or the result of the second ray soul energy reflected into the personality; in the case of a second ray etheric-physical body, the glamor would be physically based.

**Strong “heart” emphasis; empathic:** The second ray is correlated with the heart, and it would be profitable to investigate whether a significant amount of heart and heart chakra activity were to be found in those individuals with second ray bodies—that is, once we know, for certain, how to determine the ray of the physical body.

The physical body is capable of ‘feeling’ certain physical sensations which are strongly correlated with emotional and even intuitive activity. People “feel things” in different parts of their body. Some feel in the solar plexus, some in the heart, the sacral center, the throat, etc. These feelings are related to a complex interaction between nerves, glands, “nadis” and chakras—relating the psychospiritual man to the etheric-physical mechanism. The individual with a second ray physical body would, presumably, feel in the heart—just as, with a first ray physical body, one would feel in the head. Such feeling would be correlated with the innate sensitivity of this body type. This sensitivity would lead to a kind of empathy; whether or not emotional and soul empathy were present, the *body itself* (by sympathetic response) would take on the feelings and pains of another individual. One reads in medieval, mystical literature of a transference of physical diseases and other physical conditions from one individual to another. It stands to reason that an individual with a second ray physical nature would easily take the pains of others upon himself. This would be a body sensitive to great suffering—or exquisite pleasure.

### List of Qualities for the Ray Three Etheric-Physical Body (Field)

(Common. Occurred in about 35% of the Tibetan's disciples-in-training.)

- Great activity; a “busy” body
- Ease of manipulating physical environment
- Physical resilience and endurance
- Physically casual; relatively inattentive to physical order and detail in the environment
- Not delicate nor especially sensitive to pain
- Mesomorphic (i.e., “muscular”) frame
- Strengthens tie with the life of the material plane
- Rapid brain activity
- Strong “throat” emphasis

### Commentary on the Dynamics of the Third Ray Etheric-Physical Body (Field)

**Great activity; a “busy” body:** This quality is extremely easy to understand and notice. The third ray is the Ray of Activity, and when it qualifies any field of the individual energy system, it confers a high level of activity upon that field. With the third ray body (depending, of course, upon other rays within the ray complement), we have the body that *demand*s activity; it is rapid in movement and speech, dislikes sitting still, and requires variety. It will change its position frequently, jiggling its legs and tapping its fingers. Not every third ray etheric-physical body is a stereotype of uncontrolled activity, but there will be more noticeable, continuous (and often more random) motion than with bodies on the other rays.

**Ease of manipulating physical environment:** The third ray conveys the capacity to handle many things at once. The third ray body can be well-coordinated and dexterous. The hands and arms are frequently in motion, and although the ability to produce fine work with the hands is not nearly so pronounced as when the body is upon the seventh ray, there is a strong tendency to use the hands to *manipulate*—to constantly arrange and rearrange things so that they will be more convenient and “at one’s finger tips.” One of the very suggestive symbols for the third ray is the “spider”—the “weaver of webs.” The third ray individual is the “Weaver,” and the motion of the third ray physical body may be somewhat “spider-like,”—as if using many arms to handle many things—not so much sequentially, as “all at once.” There is an old saying, that “Time is God’s way of keeping everything from happening all at once.” The individual with the third ray physical nature (especially if the third ray is strongly accentuated elsewhere) might advise God not to worry so much!; he feels he can handle it.

**Physical resilience and endurance:** The third ray physical body can “take what comes” and “bounce back.” There is a natural resiliency, coming from energetic flexibility. The third ray, we remember, promotes fluidity of mind and movement. When an object shatters, it is because of brittleness, crystallization. The third ray physical body is supple, active, and resists being locked into a particular physical “set” or “attitude.”

This is also one of those bodies which can “keep going.” It does not have to scrupulously observe bodily cycles, as does the body upon the seventh ray. The third ray, upon many levels, confers a virtual incessancy of activity and a constant replenishment of energy to ensure the continuation of activity. The fatigue factor is reduced; one can push the third ray “donkey” (as Dr. Douglas Baker has called the third ray body), and it will keep moving. This can be very useful when there is too much to do; those strongly equipped with third ray energy *always* think there is too much to do.

**Physically casual; relatively inattentive to physical order and detail in the environment:** It is not that the third ray body necessarily inclines towards carelessness, but it is not the best instrument for producing order and detail. The seventh ray body is quite different, and is instinctively “order-producing”; it is an excellent instrument for the ordering of its environment. The third ray body thrives on much activity; it is more inclined to “keep moving” than stop to arrange the environment in an orderly fashion.

Although the third ray is the ray of “exactitude in thought”—this refers to its function at a rather high level of evolution, and is more relevant when the third ray is the soul ray or mental ray. The Tibetan has told us that “inaccuracy in details” is a third ray vice, and this very much applies to those with third ray physical natures. It might be said that the third ray physical body has a *casual* relationship with the physical environment. Disorder (even chaos) disturbs it far less than some other ray types—especially ray seven bodies (and, perhaps, those upon ray four). The third ray etheric-physical body does not incline an individual to be especially concerned with appearances; those with this type of body are often quite ready to *overlook* many environmental imperfections. It is a good, “general purpose” instrument, best in those circumstances which are not too formal or precisely organized.

**Not delicate nor especially sensitivity to pain:** Being a “durable,” “all-purpose” instrument, good for “rough use,” the third ray body, when in good health, has no particular problems with delicacy and oversensitivity. Its nervous system is not exquisitely organized, and it can withstand many kinds of environmental pollutants—chemical, auditory, visual, emotional, etc. Because its nervous system is not refined to the point of exquisite sensitivity, it can handle many jobs which might prostrate a more highly refined body. This is not to say that people with a third ray physical nature cannot be sensitive or refined individuals, but simply that their body and nervous system can withstand harsher impacts than many, and still continue to function at a nearly optimal level.

**Mesomorphic (i.e., “muscular”) frame:** In Sheldon’s morphology, the third ray type is mesomorphic—inclined to be husky and muscular. This tendency is said to increase with age. The third ray body stands in sharp contrast to the ectomorphic first ray body, and the more endomorphic second or sixth ray bodies. It is also less refined than the usual seventh ray body. It is generally, sturdy, strong and active.

**Strengthens tie with the life of the material plane:** The third ray is particularly related to the physical plane, which in one mode of enumeration, is the third plane. The “matter aspect,” as it demonstrates upon the physical plane, is also the third aspect. The third ray physical body is “right at home upon the physical plane.” It likes to eat, drink, have sex—it is comfortable in the full expression of all the physical appetites. It is, in one respect, a *materialistic body*. It is not so refined that it considers life upon the physical plane a great discomfort and burden. It does not want to be elsewhere. Its naturalness can prove very grounding for those individuals who have an abundance of more refined or ‘escapist’ rays. The third ray on the physical level brings them down to earth.

**Rapid brain activity:** It is still uncertain to what degree the brain influences the various parameters by which thought is measured. Thought cannot be expressed upon the physical plane without physical brain activity, and obviously, the nature of thought is limited by (or at least, conditioned by) the quality of the instrument through which it must express. The activity of the third ray within the bio-field would, presumably, increase the activity of the various brain functions involved in the thinking process, and the experience of thought (both subjective and as expressed through speech) would be affected. It stands to reason that a third ray brain would induce rapid connections throughout the neuronal network within the brain.

**Strong “throat emphasis”:** The third ray induces a love of speech. By numerical resonance, those with a third ray physical nature would tend to have a rather activated throat center, since, archetypically, the third ray conditions that center. While there are many other variables, those with a third ray body would, presumably, be given to more (and, often, involuntary) use of the throat center than those with other etheric-physical rays. The Tibetan has said the third ray body inclines to “rapid speech.” This rapidity would be caused, presumably, by a greater flow of energy through the throat center. In such cases, speech might get ahead of the thought process. Colloquially, their “mouth would be in motion before their brain was in gear.” Whereas those with a fifth or seventh ray body would be inclined to think before they speak (at least the physical elemental would not automatically leap into speech), the opposite would often be the case with a third ray etheric-physical nature.

### **List of Speculative Qualities for the Ray Four Etheric-Physical Body (Field)**

(If it exists at all, this body type is presumed to be extremely rare. It did not occur among the Tibetan's disciples-in-training, nor in any hypothetical examples. It would seem that the soul would have to have an extraordinarily specific purpose for selecting such an etheric-physical instrument.)

- Etheric ebbs and flows
- Physical agitation
- “Paralysis” of activity
- Perfectly balanced; refined, graceful movement
- Beauty of form; excellent proportion
- Physically responsive to beauty in the environment
- Brain very responsive to intuition and “holistic” thought
- Strong “ajna” activity

### **Speculative Commentary on the Dynamics of the Fourth Ray Etheric-Physical Body (Field)**

**Etheric ebbs and flows:** When the fourth ray influences the human energy system, “rajas” and “tamas” are equally balanced. At times the fourth ray induces great activity (the state of “flow”), and at times there is inactivity and indolence (the “ebb” state). When the fourth ray conditions a vehicle, there is no such thing as a continual flow of energy.

The physical nature is directly responsive to the etheric field. An energy flow within the etheric nature causes activation within the physical body; a dearth of etheric energy results in physical inactivity. It is often by the *type and quality of physical activity* that one can identify the ray of the physical nature. The fourth ray physical elemental would, presumably, experience a constant ebb and flow of etheric energy tides. Physical plane activity would thus be peculiarly inconsistent and unreliable. Such a person might never know when he would be subject to a burst of energy, and when such energy would be, apparently, withdrawn.

Of course, the fourth ray on other levels of the energy system (since activity on these other levels would condition the physical nature) could also result in similar activity patterns. But in the case of the fourth ray body, this alternation would occur cyclically, and quite independently of activities within the other fields of the energy system.



**Physical agitation:** The fourth ray is a “stormy” ray. It causes people to be “at war with themselves.” *Initially*, at least, storm and stress are characteristic of any field which it conditions. Why, then, should it not be true of the physical nature (provided it does, on occasion, condition the physical nature)? The result of warring energies is agitation. Battles bring turmoil and dramatic reversals. It would be difficult to regulate such a physical mechanism. When the fourth ray qualifies the personality, self-control is always recommended. The Tibetan states, when speaking of the fourth ray type: “The method of approaching the Path will be by self-control, thus gaining equilibrium amongst the warring forces of the nature. The lower and extremely dangerous way is by Hatha Yoga” (*Esoteric Psychology, Vol. I, p. 207*). It seems clear, that the etheric-physical nature qualified by the fourth ray would have the potential to become a battle-ground of warring forces—one current of energy pitted against another, and perhaps, one organ system against another. It is probable that the fourth ray (being, in general, unresonant with the physical plane—although four *is* a number of *manifestation*), would not be a ray really conducive to the continual functioning (or even the survival) of the physical body. Certainly, the process of friction would lead to physical “wear and tear,” premature aging, and “early departure.” However, a significant degree of harmony is also possible, and in such cases the very opposite could be expected, and longevity predicted.

**“Paralysis” of activity:** This is a peculiar speculative possibility, but is reasonable. Those with fourth ray personalities and fourth ray minds (not to mention fourth ray emotions—if such exist) have, quite frequently, experienced such division or conflict between two alternatives, that it seemed impossible to take action. This is something like the paralysis of the “ass” who starved to death because it could not decide which of two thistles to eat. The pull or valence of each of the alternatives is equal, and the net result is zero action. The fourth ray physical elemental might, therefore, experience opposing inclinations to act. There might be an urge to move in one direction countered by an equally strong urge to move in another. This would not be paralysis because of too many alternatives, which is sometimes found in connection with the third ray. Rather, it would be a condition of balanced and opposing forces. Action would come with decision or compromise; before that point was reached, however, the result might be a tense immobility.

**Perfectly balanced; refined, graceful movement:** Conflict is the lower aspect of the fourth ray—harmony, the higher. Once the phase of conflict has been endured the result is harmony—though *achieved through conflict*. The lurches and shocks of battle having been smoothed away, a refined and graceful movement supervenes. It might be presumed that the movement of the *well-trained* fourth ray physical body would be extremely graceful—somewhat like that of the seventh ray, but blending even more perfectly with the environment. There would be a fascinating, alluring magnetism, of irresistible beauty.

**Beauty of form; excellent proportion:** The fourth ray, being the ray of beauty, would confer beauty upon any form it touched. Beauty of form is frequently found with the seventh ray physical nature; presumably this would be the case with the fourth ray physical nature as well. The fourth and seventh rays are related in some ways, and Vulcan, the fashioner of beauty, may well be active as a distributor of both these rays, as well as of the first. Since the fourth ray body is presumed to be extremely rare, it is impossible to describe the special quality of its probable beauty. No doubt it would be distinctive, but it will be necessary to await completely reliable methods of assessment before it is possible to rely upon anything but the intuition.

**Physically responsive to harmony and beauty in the environment:** The fourth ray is always responsive to beauty. We are faced with the question of whether the fourth ray *physical elemental itself* would be responsive to harmony and beauty in its surroundings. The third ray elemental, it seems, feels more “alive” (more “in its element”) when there is a great deal of environmental activity; the seventh ray elemental—when there is order and rhythm; the first ray elemental when there are sharp and electrifying impacts, etc. The reaction of an elemental to its environment is experienced variously by the human consciousness as a sense of physical well-being, or physical discomfort or even distress. The physical elemental is, relatively speaking, a fairly primitive form of life, and yet its disposition to environmental impacts affects the consciousness of the human being—the soul-in-incarnation.

**Brain very responsive to intuition and “holistic” thought:** The fourth ray is associated with the intuition, which is called, in today’s semi-scientific parlance, “right brained thinking,” and, sometimes, “holistic thinking.” If the activation of certain brain cells is, indeed, a determinant in the quality of an individual’s thinking, then brain cells colored by the fourth ray would, by numerical resonance, be receptive to the fourth principle, buddhi, the principle of intuition. It has yet to be proven, but seems likely, that certain kinds of brain activity further, or accompany, certain types of thought. For instance, the activity of a fifth ray brain would probably be more conducive to the reception of intellect than to intuition; the activity of a first ray brain would be more conducive to will-inspired, directive thought, even to atma; the activity of a sixth ray brain—to idealistic, aspirational trends of thought. According to this line of thinking, fourth ray brain activity would further (or at least accompany) nonlinear, synthetic, holistic, *intuitive* thinking.

**Strong “ajna” activity:** At different points of evolution the ajna center is controlled by the fourth or the fifth ray. Even the sixth ray may, at a later point, control. The fourth ray induces the creative imagination, and the ajna center is an important seat of creative visualization. The fourth ray physical body and brain would, it seems, be a significant instrument in the reception and cultivation of creative imagination and visualization.

It is interesting that the fourth ray is associated with “worry,” and worry is, above all, reflected on the brow, with its rising and falling “worry lines” and its restless mobility.

The brow as an area of the body, is ruled by the ajna center, which in turn (at certain stages of evolution) is ruled by the fourth ray and the planet Mercury—the “star of conflict.” Hence the storm of worry and its corrugating effect upon the forehead!

### **List of Speculative Qualities for the Ray Five Etheric-Physical Body (Field)**

(This type of etheric-physical body is presumed to be very rare. It did not occur among the Tibetan’s disciples-in-training, but was suggested as a possible physical ray for the next incarnation of one disciple, P.G.C.)

- Hard, compact, somewhat rigid, awkward
- Isolating
- Concrete; inclined to work with the mineral kingdom
- Very responsive to the concrete mind
- Strong “brow” activity—differing from that which involves the fourth ray

### **Speculative Commentary on the Dynamics of the Fifth Ray Etheric-Physical Body (Field)**

**Hard, compact, somewhat rigid, awkward:** This is a rare form of body and would be related, it seems, to density, to the earth, to Saturn, and all that is concrete. It would be rather stiff and rigid like the first ray body, but not bristling with energy. Instead, it would be rather, dense, compact, and (from the angle of the four elements) “dry.” The fifth ray is rarely associated with that which is artistically beautiful (except, perhaps, intellectual beauty, via Venus) and thus a physical elemental conditioned by the fifth ray would be somewhat awkward and lacking in grace. In looking for an archetypal form, one might think of the *gnome*: small, hard, earthy, rugged, awkward, rigid, and working with the mineral kingdom within the bowels of the earth. The gnome (among nature spirits) is considered to be a very *concrete* form of life.

**Isolating:** Even abstractly, the first and fifth rays have many things in common—including the fact that souls upon the fifth ray eventually “resolve” upon the first. Both rays can be separative. The fifth ray is involved in the process of individualization, by means of which a separate and separative human being was created from the animal “group soul.” There is, with the fifth ray, a natural tendency to create separation through the process of discrimination. Add to this the nonmagnetic condition induced so often by the fifth ray, and you have some important reasons for the potentially isolating or separative nature of the fifth ray physical body. It would not be a body that relates well. It would tend to remain separate and distinct; nor would it be a body to

which other bodies were attracted through animal magnetism. The fifth ray creates a discriminative barrier.

**Concrete; inclined to work with the mineral kingdom:** The mineral kingdom is the densest of the four kingdoms with which humanity is immediately concerned. Presumably, the fifth ray physical elemental would also be dense and earthy. Being ‘concrete,’ (so to speak) it would naturally be attracted to all that is concrete, and would feel most at home in relation to concrete objects. If the third ray physical body can bring its possessor into “field work” in the area of business, the fifth ray body could lead into mining, metal-working, lab-work and, in general, work with hard, compact, dense, Saturnian substances. It must be remembered that Saturn, which is the energy creating density, is particularly related to the concrete levels of the mental plane, whereon the fifth ray (in its lower aspect) is archetypically most active.

**Very responsive to the concrete mind:** Continuing the above thought, each type of physical elemental is particularly responsive to a particular plane or principle; the physical elemental would, logically, be most responsive to the fifth plane (the mental) and to the fifth principle (manas). The four ethers underlying the fifth ray dense physical vehicle would be natural conductors of manasic energy, and would probably repel emotional energy. Once it becomes possible to observe the ethers directly, we will be in a position to see how various qualities of energy are transmitted, filtered, or rebuffed. Part of the reason for the separateness of the fifth ray physical body could, conceivably be the difficulty which magnetic astral energy and the energy of love would have passing through a fifth ray etheric mechanism. Such a body and brain, however, would be an excellent instrument for the manifestation of concrete thought.

**Strong “brow” activity—differing from that which involves the fourth ray:** The fifth ray does not induce a “stormy brow.” When linking the fifth ray to the ajna center, the planet concerned is Venus, which is associated with serene contemplation (rather than conflict, as is the case with Mercury). Fifth ray Venus can act as a discriminative beacon of light. The ajna center is highly activated when an individual becomes an integrated personality, and personality integration is, initially, a separative condition based upon the discrimination of one’s identity from the identity of others. With ajna activation there will be a strong sense of personality direction, and the beginning of the telepathic projection of thought—much related to the fifth ray. The fifth ray can be a very luminous influence, and in advanced individuals with a fifth ray body (although such a vehicle invariably would be problematic) the potential for the reception and transmission of light, via the ajna center, would be considerable. The body itself might be isolating and separative, but through brow center activity, there would be the opportunity to ‘touch at a distance’ upon the mental plane.

### **List of Speculative Qualities for the Ray Six Etheric-Physical Body (Field)**

(This body type appears to be rare. It occurred only twice among the Tibetan's disciples-in-training.)

- Very loose muscle tone; endomorphic
- Moist; lymphatic; fluid accumulation
- Strong “solar plexus” emphasis; emotional-visceral reactions
- Body very responsive to astral currents; “...brain predominantly the servant of [the] astral body”
- Body easily subject to addictions
- Great physical attachment
- Physical tenacity and persistence
- A fiery physical nature

### **Speculative Commentary on the Dynamics of the Sixth Ray Etheric-Physical Body (Field)**

**Very loose muscle tone; “endomorph”:** The sixth ray is distributed, primarily, via two planets—Neptune and Mars. Neptune is “watery” and Mars “fiery.” When the sixth ray body is conditioned by the Neptunian type of energy, it stands to reason that it would be pervaded by the quality of relaxation and passivity. It would become extremely receptive; muscle tone would be greatly diminished and the tissue would become “watery.”

In terms of Sheldon's morphology there would exist a condition of “endomorph,” which is a term relating to the massiveness of the body's digestive viscera and the body's degree of roundness or softness. There is not a one-to-one correspondence between endomorphy and the model of the ray six body proposed by Baker, Jaison and other thinkers, but the parallels are significant.

It is interesting that in endomorphy, the viscera are considered of focal importance. The viscera are most closely connected to the solar plexus center which is archetypically “ruled” by the watery Moon, and to which the Tibetan assigns, as its true ruler, the “watery” Neptune. The sixth ray, the Moon and Neptune are concerned with everything nutritive—especially fluidly nutritive. The umbilical cord, through which prenatal nutrition is derived, is related to the solar plexus and the viscera, to the Moon and Neptune. Thus it can easily be seen why endomorphy, with its visceral emphasis, should be related to the sixth ray. Psychologically interpreted, the umbilical cord relates to the

state of *dependency* in which those strongly conditioned by the sixth ray so often find themselves.

**Moist; lymphatic; fluid accumulation:** At least one of the sixth ray types of body (and it is reasonable to conjecture that there are two) is strongly conditioned by water. Its tissue, presumably, carries a great deal of moisture, and fluid may even accumulate. Such a body would contribute to a “melancholic” temperament and the secretions of the lymphatic system (inclining towards medium-ship) would be pronounced. The body would frequently exude moisture; excessive sweating (even without exercise) would be common.

**Strong “solar plexus” emphasis; emotional-visceral reactions:** The sixth ray body would correlate with the sixth ray center, the solar plexus, which, presumably, would be rather more active in this type of body than in other types. The solar plexus is the center most correlated with emotion and emotionalism. The sixth ray body would contribute to the expression of emotion upon the physical plane, and there would be a correspondingly strong emphasis upon the activity of the organ systems in the region of the solar plexus.

**Body very responsive to astral currents:** “[the]... brain [is] predominantly the servant of [the] astral body”: Through the sixth ray body, the astral body would have a receptive medium of expression. The content of the astral plane (often deflected by the physical brain) would be brought through. Such a brain would easily remember dreams and other kinds of experiences in the astral world. Further, there would probably be an easy exit of the consciousness from the physical body to the astral plane. Out-of-body experiences would be easily produced, quite possibly at will.

There would be a strong tendency to medium-ship, and strong receptivity to astral entities. Some types of mediums rely upon the lymph to create a connection between the physical plane and the watery astral plane. This would be easy to accomplish given a sixth ray physical nature.

Just as the fifth ray physical body and brain would, presumably, have difficulty transmitting emotional energy through the etheric vehicle onto the physical plane, so the sixth ray body may offer some interference to intellectual energy. We know for a fact that strong emotion interferes with rational thinking. At any rate, emotionalism, and astralism would be tendencies to counteract, especially if the astral body, too, were on the sixth ray, which was so in the case of the two individuals in the Tibetan’s group. One of them, C.D.P., was extremely emotional and astral. The other, L.F.U., had so much ray three and ray one energy, that a more balanced situation was created.

**Body easily subject to addictions:** In terms of the thinking which has been done upon the sixth ray physical body, this is one of the most noteworthy characteristics; it also stands to reason. Addictions are obsessive, insatiable desires and are caused, in part, by an overactive solar plexus center. The sixth ray physical body would be driven, most of

all, by desire. Because, in addition, it is upon the 2-4-6 line (the line of love, desire and *attachment*), it would be extremely difficult for the sixth ray body to detach. Since it is a body which would be little guided by the more rational ray three and ray five energies, the attachments it formed would not necessarily be healthy. In fact, they would often be regressive, because of the sixth ray association with the “backward-looking,” lunar/Neptunian life, and with the life of form—symbolized by the number “6.” Addictions are regressive attachments—false forms of maternal sustainment or nutrition which, being involuntary, lead the incarnated soul deeper into matter and bondage. Addictions represent the triumph of the irrational form nature over the rational principles of man. They represent the triumph of the “6” over the “5.” The sixth ray body will naturally resist rationality, and will “refuse to quit” even though the individual knows that what he is doing is “no good for him.” Here we see the perversion of a well-known sixth ray quality—*persistence*.

**Great physical attachment:** The sixth ray body like the second will adhere to that which it “loves.” Neptune is, hypothetically, involved in both instances. With the sixth ray there is even a greater intensity of attachment. This is a body which will simply not “let go.” It is what might be called a ‘clinging elemental.’ It has difficulty standing alone, and must be “in touch” with other human forms to feel alive. It stands to reason that such an elemental might be, in some cases, “vampiristic,” drawing pranic vitality from the etheric body of others. This fits in very well with the vampiristic nature of the Moon. The sixth ray seems associated with the “sucking reflex”—a great symbol of dependency. The sixth ray body, then, would obviously be one which would have to learn to stand alone and not deplete the strength of other bodies upon which it had come to depend.

**Physical tenacity and persistence:** Although there might be problems sustaining vitality, the sixth ray body would never “let go,” release or give up, even if it were in a devitalized condition. This may correlate more with the planet Mars than Neptune, for there is a fiery tenacity and persistence as well as a more watery, passive kind. Because of its power of attachment, the sixth ray body might be surprisingly tenacious. Animated by the driving energy of desire, it would not release until its goal is achieved.

There is an interesting contradiction often found in those upon the sixth ray. They hold tenaciously to form, *and* they are also otherworldly. They cling to manifestation, as the number “6” (showing the submergence of the “circle of spirit”) demonstrates, but they also reject materiality and ascend towards the astral plane. Again, the duality of Mars and Neptune may account for this paradox.

**A fiery physical nature:** If there is a Martian type of sixth ray physical body, it would not be watery and lymphatic; it would be active and full of fire. Burning with emotional intensity, it would be given to all kinds of excess and immoderation. It would probably be characterized by very one-pointed movements, and an intense fixity of orientation. It might be a body oblivious to its surroundings, and sensitive only to impacts along a

certain line of energy or force. It would be anything but passive and would be as *active along a straight line* as the third ray body is *active along many lines*.

### **List of Qualities for the Ray Seven Etheric-Physical Body (Field)**

(This type of body is commonly found. It occurred in almost 40% of the Tibetan's disciples-in-training.)

Note: It should not be assumed simply because there are slightly more ray seven bodies in the Tibetan's group of disciples than there are Ray Three bodies, that among the general public (or even among disciples, for that matter) there would be more Ray Seven bodies than those upon ray three.

- Refined and delicate
- Graceful, well-ordered activity
- Etheric sensitivity
- “Meso-ecto” in form—a blend between mesomorphy and ectomorphy
- Very responsive to rhythmic cycles
- Body easily trained
- Physically more formal; attentive to physical order and detail in the environment
- Well-grounded; strong “basal” activity; “rooted” in the ethers
- Inclined to use the “hands”—in healing, and constructive, practical activity
- A useful instrument in the magical process

### **Commentary on the Dynamics of the Seventh Ray Etheric-Physical Body (Field)**

**Refined and delicate:** Compared with the third ray body and probably the fifth and the first, the seventh ray physical body is one of refinement and delicacy. It is “designed” to be especially sensitive to etheric currents of a pranic nature, and needs this refinement if it is to be able to receive and distribute such energies. The seventh ray is associated with the perfection of form, and the fire which works through the seventh ray body is definitely a “refining fire.” There must be a constant reduction of gross matter, so that the etheric pattern may manifest with perfection. This constant refinement contributes, in some cases, to delicacy of form. But seventh ray bodies can be refined as well as strong—such as the highly trained, coordinated body of the gymnast, capable of the most delicate feats of balance, and yet demanding incredible strength and stamina.



**Graceful, well-ordered activity:** There is a natural grace to the seventh ray body. Movements are well-measured, balanced, in proportion and sequential. There is little excessive motion, as is so often found with the third ray, and, to some extent, the first ray body. The balanced condition of the fourth ray body would be equal in grace, and perhaps even greater in beauty, but less sturdy and grounded. The fourth ray body, however, is presumably so rare that when notable grace is seen to characterize physical movement, chances are that the body is upon the seventh ray.

**Etheric sensitivity:** The etheric plane is an aspect of the physical plane and also correlates with the number seven. No type of body is more sensitive to etheric conditions than the seventh ray body. Among such individuals etheric sight will first develop, and sensitivity to all types of etheric energy transmissions will be registered. It takes a delicate and refined body to “feel” the movement of the ethers, and regard them as a world equally real as the dense physical plane.

**“Meso-ecto” in form—a blend between mesomorphy and ectomorphy:** The seventh ray body is not strictly mesomorphic (husky and muscular), nor strictly ectomorphic (thin, angular, “cerbrotonic” and ascetic-looking). It is a blend and a balance. It has strength, but it also has sensitivity. It inclines, perhaps, somewhat more towards ectomorphy than mesomorphy.

**Very responsive to rhythmic cycles:** The seventh ray is the ray most associated with rhythm. There are rhythmic tides and cycles in all of nature. All life upon earth and beyond is ritualistic and lawfully governed by the rhythmic ebb and flow of divine energies and forces. The physical body itself, no matter what its ray, functions rhythmically—the seventh ray physical nature, more so. The seventh ray physical elemental does not function erratically or chaotically; all functions proceed according to time and measure. It functions best when the regularity of its cycles are not disrupted. Rhythmic habits foster economy in the use of energy.

Not only is the seventh ray body strongly regulated by its own internal cycles, but it is the body most responsive to planetary and systemic cycles as well. It readily incorporates the timing of the macro-system of which it is a tiny part. It *instinctively* conforms to cyclic law.

**Body easily trained:** Because it is a body so conformable to cyclic law, it is a body easily trained. One of the foremost objectives of the spiritual aspirant or disciple is to train his lunar vehicles in the reliable performance of good spiritual habits. The seventh ray physical elemental is the least unruly; it is ready to conform to the essential, natural rhythms of the earthly and planetary environment, or to reasonable rhythms imposed by the inner man. Other types of body resist in various ways: too much energy, too much inertia, too much activity, insensitivity, passion, etc. The seventh ray physical elemental is *well-behaved*. And once it has been train-ed, it will no longer require the attention of the inner man, who can then be liberated for other more important matters.

**Physically more formal; attentive to physical order and detail in the environment:**

The characteristic modes of motion of the seventh ray physical elemental are rather formal compared with those of other body types. Motions are not random, erratic, discontinuous, indefinite; instead there is something “ceremonious” about them. The body seems to move as if for a purpose; it has poise, stability, economy of movement, and finesse.

Instinctively, the seventh ray physical body contributes to order within its environment. Its bodily cycles are most stable and least disrupted when order prevails without and within. It is not, like the third ray physical nature, an “all-purpose” instrument. It is more refined and can be used to create precise physical plane forms, and to attend to specific details. As an elemental *it is not irked* by such disciplined use. “Irked” is a good word, and applies specifically to the reaction of a physical elemental of any type when it is “out of its element”—i.e., forced to do something for which it is not congenitally suited.

When the actions of a physical body are consistently performed in a refined and orderly manner, and when such actions lead to the creation of order in the physical environment, then, chances are, it is a physical body upon the seventh ray of Order and Ceremony.

**Well-grounded; strong “basal” activity: rooted in the ethers:** “Groundedness” is one of the primary qualities of the seventh ray physical nature. Like the body upon the third ray, the seventh ray body is well-suited to life on earth—though it is less inclined than the third ray type to become involved in the grosser aspects of physical living. The seventh ray dense physical body is what might be called ‘etherically rooted’—there is a strong connection with the etheric vehicle, and an ease of transmission from one to the other that does not usually exist in bodies of other types.

With the seventh ray body there may be an activation of the form-producing sacral center (ruled by the seventh ray planet Uranus), and the sex-drive may be strong—stronger than one might think, given the refinement and delicacy of the body. But sex is form-producing, linking, fusing and synthesizing—characteristics impelled by seventh ray energy. There may also be considerable energy at the base of the spine, because the “basic center” is related to survival upon the physical plane, to which the well-grounded seventh ray physical type is well attuned. The basic center (the seventh center) is also related to kundalini, and, hence, to the transformational process with which the seventh ray is also closely allied.

This is a body which, like the third ray type, is *meant* to function upon the physical plane, which is, perhaps, why the vast majority of all physical bodies are upon either the seventh or third rays.

**Inclined to use the *hands*—in healing, and constructive, practical activity:** The seventh ray body is unusually suited to receive and distribute prana. One set of organs

which are intimately involved in this process is the hands—the fingers as well as the chakras in the palms of the hands. The individual with the seventh ray body is very capable of using these chakras to receive and transmit etheric currents.

The seventh ray is also intimately related to the healing process, and the hands are frequently used as instruments of healing. It is also the most constructive of all the rays; those upon the seventh ray are called the “builders.” Again the hands, archetypically, are instruments of constructiveness. The seventh ray is the ray of the magician; the magician must use his hands in the magical art. The hands are also involved in all manner of symbolism, for instance in the art of “mudra.” It is the function of the seventh ray to *embody* abstract thought in symbolic design. The hands are used to express abstract patterns and bring them down upon the physical plane. The hands are also symbols of physical plane effectiveness. It is difficult to conceive of the possibility of physical plane manifestation without the use of the hands (and their creative power); thus, once again, the use of the hands is seen to be directly related to a primary seventh ray motivation—manifestation.

**A useful instrument in the magical process:** It is always useful for a magician to have a seventh ray physical elemental. It can be well-trained; it will behave appropriately under the impact of a diversity of energies; it is subtle and refined enough to receive and transmit (without distortion) the energies invoked, and it serves as a link between the very highest planes towards which the magician directs his invocatory aspiration, and the lowest or physical plane upon which magical processes are eventually intended to manifest.

### Other Valuable Sources

These descriptions of the various body types are merely a beginning. They are meant to provoke thought, observation and experimentation. It is crucial that we build a *science* of the seven rays; thus far (except when considering the Masters as scientific practitioners) that science does *not exist*.

A number of excellent thinkers have given particular consideration to the nature of the physical ray. The reader is referred to the works of Dr. Douglas Baker and to the writings of the psychologist, Dr. Bala Jaison, who has contributed an excellent article, “The Rays as Applied to the Physical Body” to the *Journal of Esoteric Psychology*, Vol. 2, No. 2. The researches of James Davis, in numerous books, and especially in his “The Seven Faces of Man: Visual Recognition of Astrological Types” appearing in the *Journal of Esoteric Psychology*, Vol. 3, No. 2, will also be of considerable value when thinking about the relation of the seven rays to physical morphology—especially to that branch of morphology known as physiognomy. Let students also begin their own observations, and thus add to the pool of “straight knowledge” on this fascinating subject.



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