



The Upper Triad Material

Topical Issue 1.5

The Seven Rays

The Means of Manifestation



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The Seven Rays

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Chapter 1.5

The Seven Rays



The Means of Manifestation

- The seven rays are fundamental to the Upper Triad perspective as they provide the means of manifestation and actually qualify every element and aspect of universal manifestation, at every level. Through a system of analogy and correspondence, all of life, consciousness, and matter are related through the seven rays. Understanding the character and quality of each of the seven rays allows the spiritual student to more intelligently collaborate in the process of evolution. For each of the seven rays there are included a commentary which describes the character and quality and nature of the respective ray and a set of keywords for the ray. Also included are considerations of the nature of the various rays and ray relationships and the various methods attributed.
- The seven rays perspective embraces all of the Upper Triad material and provides the basis for the seven topical volumes. Since seven rays correlations are so pervasive, virtually every ray has some significance or qualifying contribution to virtually every aspect of the material.

The Seven Rays

The first differentiation of the logos (God) in manifestation is the logoc triplicity which constitutes the three major rays (the three aspects of the trinity): the father (Shiva), the son (Vishnu), and the holy ghost (Brahma). These are the three rays of aspect. The second differentiation of the logos is the logoc septenate (the seven rays): three rays of aspect (on a lower level than the triplicity) and four rays of attribute. These are seven great streams of energy, each with a characteristic vibration, life, quality, and purpose. The seven are equal in importance and each contributes a (different) basic vibration and experience to the greater life. On the first level of manifestation the life of the logos flows through three streams or rays (lives) of energy; on the second level of manifestation the logoc life flows through seven rays of energy. Together they constitute all of manifestation.

The solar logos manifests through the seven rays, through seven planes or worlds of consciousness, through seven sacred planets (and five non-sacred planets), and through seven great cycles or days of manifestation (with seven lesser cycles within each greater cycle). Each plane, planet, and cycle is a manifestation of the corresponding ray (numerologically) and its reflection.

The fifth (sixth) (seventh) ray is the reflection into matter of the third (second) (first) ray (respectively). Each kingdom in nature (elemental, mineral, plant, animal, human, angelic, etc.), each lifewave, each department of manifestation or civilization, is especially qualified by one or another of the seven rays. Thus each of the rays has a domain of qualification through correspondence.

Since the spiral of evolution proceeds in a complex, cyclic manner, so do the rays governing or qualifying a cycle or sub-cycle change accordingly. Each unit is qualified by its individual rays, group rays, and cyclic rays. As a unit of life evolves, the dominating or primary ray will be succeeded by another. Man has within himself a blend of all the seven rays, but one or two will be more dominant than the others. The unevolved man is qualified by the ray of his physical body. The average person is qualified by the ray of the emotional body. The evolving man is qualified by his mental or personality ray (which begins to

dominate as the personality becomes integrated). A soul on a particular ray will incarnate time and time again on each of the seven personality rays, that each may contribute to the experience of the soul. The spiritual student is becoming qualified by the soul ray which uses the personality ray as an instrument. The spiritual student eventually recognizes his soul ray (which gives the deeper motives and inner characteristics) and his personality ray (the ray of the outer or lower self).

The names and qualities of the various rays are but general indications of their nature. The qualities overlap, and each of the rays should be studied meditatively, with an appreciation for the relationships between the rays as well as for each ray in the broadest sense. An understanding of the rays is a qualitative one, and the complexities involved are often profound. The rays (3-4-5-6-7) are considered to be sub-rays of the third aspect of the trinity. The even rays (2-4-6) form a special path or relationship, as do the odd rays (1-3-5-7). The first ray is the ray of power (will). The second ray is called the ray of love-wisdom. The third ray is the ray of active intelligence. The fourth ray is called the ray of harmony through conflict. The fifth ray is the ray of concrete knowledge. The sixth ray is called the ray of devotion, and the seventh ray is called the ray of ceremonial order.

† Commentary No. 190

Reflection

The reflection of the first three rays (of the seven rays) into the lower triad of objective experience is an important process which contributes to the development of all the three rays and all of the lives within their field of manifestation. Each of the three major rays produces a reflection of itself by enfolding or casting its light (character) through the fourth ray of balance (or the absence of the fourth ray) (which constitutes a surface of reflection between the upper triad and the lower triad).

The three major rays are transmitted (descend) into the objective worlds along with their reflections. The basic energy of each of the three major rays is incorporated in its reflection or image, but the emphasis (perspective) (character) can be quite different. Though the inherent energy of the original (major) ray is

present in its reflection, the derived (reflected) ray appropriates an energy of its own that is based on its greater involvement in the lower (objective) worlds. Thus the higher rays are more subjective; life predominates and form is subordinated. The reverse is true for the lower rays. The reflected rays are more objective; matter and form predominate while life is subordinated to the form. The derived rays are simply more involved with matter and form and therefore provide a contrast with the original rays.

Each derived (reflected) ray is the product of induction (a consequence of creative meditation). The derived rays are made manifest or apparent in order to provide a domain and realm of meaningful experience and expression, without obscuring the original rays. Each of the derived rays adds a dimension of experience to its original that can (later) be assimilated by its primary. The contrast of a major ray and its reflection provides the bulk of experience for both rays. A process of abstraction and assimilation continues throughout manifestation, but toward the end of the period of manifestation, each primary ray must fully abstract the quality of its reflection. That process is essentially synthetic, as each ray (through contrast) produces new energies.

The inherent qualities of each ray are discerned within the domain and character of the reflection. Differences between the two rays are a matter of appearance and manifestation. Similarities are recognized as inherent or subjective qualities. The first ray of life (power) (purpose) (energy) is reflected as the seventh ray of order (organization) (matter) (form). The contrast between energy and matter is quite dramatic, yet energy (power) is inherent within all matter. The contrast between the first ray and the seventh ray is greater than that between the second ray and the sixth ray (which is in turn greater than that between the third ray and the fifth ray) because the magnitude of contrast depends on the distance (separation) (spread) of the ray and its reflection from the surface of reflection (central fourth ray).

The second ray of love-wisdom is reflected into the sixth ray of devotion, aspiration, and idealism. The heart is the central theme or energy of these two rays, the second ray being more subjective and less distracted (distorted) by personal energies. Similarly, the third ray of abstract mind is reflected into the fifth ray of concrete mind. With respect to the principle of mind (and the domain of the two rays of mind), the third ray provides the abstract,

philosophical, subjective, and contemplative dimension, while the fifth ray provides the concrete, scientific, objective, and analytical dimension. In each case (of the three pairs of rays), the fourth ray of balance provides the linkage (and surface of reflection) for communion of the primary ray and its reflection, through the synthetic triangles (1:4:7), (2:4:6), and (3:4:5).

† Commentary No. 452

Seven Rays Analysis

Since the seven rays predominate in the cyclical and structural (organizational) (psychological) basis of evolutionary manifestation in all of its aspects, analysis along seven ray lines (utilizing the seven ray correlations as a basis or perspective for analysis) is particularly potent. Every aspect of manifestation at any level can be effectively evaluated and analyzed utilizing correspondences with the three major rays (the trinity) and with the seven rays (the septenate), provided sufficient basic knowledge, understanding, and ability are brought to bear on the subject.

The essence of seven rays analysis is the qualification by one or another or more of the seven rays of every aspect of manifestation. Every object (subject) (concept) (aspect) (attribute) (activity) (life) (consciousness) is so qualified. But care must be taken to distinguish between categorical qualification, contextual qualification, and particular qualification, for every object (subject) is qualified both categorically, contextually, and particularly, and the relative significance of qualification can vary considerably. Complex objects are qualified in their various aspects (which should be considered) (separately, relationally, and collectively). The context relatedness of some object (subject) is also subject to qualification along ray lines. And the various ray relationships (occult, mystical, complement, reflection, etc.) add further insight to analysis.

The primary (basic and essential) knowledge of the seven rays (the primary aspect of seven rays analysis) relates to categorical qualification. Categorical qualification is the qualification of some class or category of object or subject area without regard to contextual qualification or the particular qualification of a (particular) object within that class or category. For example the soul (souls)

is qualified categorically by the second ray (all souls are qualified (inherently) by the second ray due to the nature (character) of souls) (souls are a manifestation of and correlation to the second ray) (all souls are within the domain and scope of second ray qualification).

The secondary knowledge of the seven rays relates to relative or contextual qualification. For example, while the soul is categorically (essentially) qualified by the second ray, the soul's role relative to the personality is (contextually) qualified by the first ray (i.e., the first ray governs or qualifies the soul in its position superior to the personality) (as the soul is the source and sustaining force for the personality existence). Similarly, the soul is contextually qualified by the third ray in its (inferior) role relative to the monad.

The tertiary aspect of seven rays analysis relates to particular qualification. For example, while the soul is categorically qualified along second ray lines, a particular soul (or a particular group of souls) may be (particularly) qualified (by particular nature) by any one of the seven rays. In addition, the particular soul may be qualified (also) by any one of the rays in the sense that in any given cycle, a particular ray will qualify a particular soul according to its own (individual) cyclical context (correlation) (not to mention the cyclical context (qualifying rays) of the soul group, humanity, planet, etc.). While categorical and contextual qualifications are readily apparent to anyone of training in the seven rays, particular qualification is relatively much more difficult to ascertain. Fortunately, particular qualification is much less significant than categorical and contextual considerations.

Section 1.51



Descriptions of the Seven Rays

- In principle, each of the seven rays is recognizable by its character and quality. Each ray has a domain of influence and qualification, both through its character and quality and through numeric correlation. All natural cycles involve qualification by and through the seven rays in one way or another. Although each of the rays is a single, coherent, relatively simple energy, each of the rays in manifestation appears to be rather complex because there are so many and such varied aspects to manifestation. But in understanding the basic nature and domain of each ray, the student can begin to recognize the seven rays in manifestation.

The First Ray

The first ray is called the ray of power and will. On the highest level the first ray is the first aspect of the trinity which is the father (Shiva) (first logos) (first cause) (will of God) (plan of God). On the level of the triplicity, the first ray is the precursor of manifestation and consciousness, and the final synthetic ray that will absorb the fruits of manifestation and the resulting consciousness. On the level of the septenate, the first ray is the ray of power governing (manifesting as) the first systemic plane of consciousness (God-consciousness) and reflecting itself into the physical world and the mineral kingdom. On human levels it is the ray of leadership, government, action, and adventure. It is also the ray of destruction (for the destruction of form, setting the imprisoned life or essence free). It is also the ray that governs the beginning and ending of cycles of activity.

The first ray is not presently in exoteric manifestation, and therefore there are very few (if any) first ray souls in incarnation; thus, first ray personalities and those on other rays who are able to work effectively with first ray energies are relied upon for leadership. This power ray is a difficult personality ray to tame, for the will and power suggests a strength that discourages alignment with the soul. But where such an alignment has been effected, there results considerable strength (of alignment) and the will and power qualities can be wisely used for constructive work. The first ray type is characterized as the independent, self-reliant leader who strives to excel in whatever field of endeavor is chosen. This ray is a ray of planning and of using whatever means are available to achieve the desired end. Without love and wisdom the first ray type may be forceful, arrogant, demanding, and destructive. With love and wisdom, the first ray type demonstrates mature leadership, as the personal will is aligned with the greater will.

Self-reliance is one of the many lessons to be learned either on the first ray or through the application of first ray energy. The spiritual student must learn to rely on the God within as the only authority. Self-reliance coupled with the alignment of the desire aspect to the will aspect of the soul results in a most potent and useful application of energy. When a soul upon any of the seven rays

has mastered the lessons of the first ray energy, then that particular wisdom and talent is available as needed in succeeding incarnations (even on other rays).

The first ray is also the ray of racial development. Each root-race has an appointed (esoteric) official, a great adept (called a manu), who is responsible for guiding the development of racial forms and characteristics, and at the end of a root-race, for absorbing (within his aura) the positive characteristics and qualities developed. The absorbed (synthesized) qualities are then available for use in later root-races and by humanity as a whole. Presently there are two manus, one for the fourth root-race (the Atlantean) and one for the fifth root-race (the Aryan).

The first ray aspect in man is the human monad. It is the monad that is the creation (differentiation) in the image or likeness of God. The monad is the real spirit of a person (soul), of the same essence as the father, as a spark from a flame or fire. The first ray in the external world is leadership, government, statesmanship, and politics. As humanity evolves (and simultaneously as first ray souls evolve), so will the various governments evolve. And so will politics (a degeneration) be transmuted into statesmanship, and human government be transmuted into divine government.

† Commentary No. 24

The Second Ray

The second ray is called the ray of love-wisdom. On the primary level (that of the divine triplicity), the second ray functions as the second aspect of the trinity, the son (Vishnu) (second logos) (the cosmic Christ) (the love and wisdom of God). The son (consciousness) is the result or product of the interaction of spirit (the father) and matter (the mother). It is the immediate object of manifestation. The second ray is (as consciousness) the purpose or objective of evolution, experience, and the work of manifestation (as experience and expression contribute to the evolution of consciousness). In the solar sphere the second ray is the ray of God (the solar logos) and, therefore, everything within the solar ring-pass-not is qualified by this ray.

On the secondary level of manifestation (the septenate) (the seven rays), the second ray manifests as the monadic plane and reflects itself into matter as the astral plane and the plant kingdom. On human levels it is the ray of teaching and healing, the ray of love and wisdom, the ray of union, and the ray of compassion, cooperation, and consciousness. The second ray is also the ray of magnetism, attraction, cohesion, mysticism, discipleship, and brotherhood. Upon the second ray, humanity learns to transmute desire into love, knowledge into wisdom, and personality into soul. The second ray is a ray of duality and the resolution of the various pairs of opposites. Being the ray of consciousness, the second ray is the field of activity and influence of the bodhisattva, the world teacher (the Christ). The bodhisattva is the leader of the spiritual hierarchy of the planet, and is responsible for guiding the development and expansion of consciousness.

The second ray aspect in man is the human soul (the upper triad) (atma-buddhi-manas). It is the soul that is God immanent, the Christ within. The soul is the (relatively) immortal essence which reincarnates for expression and experience. It is the soul that is the basis for brotherhood and unity (group consciousness). Within man, evolution is primarily the evolution of the soul (as consciousness), the assimilation (by the soul) and application of experience and quality. As a person evolves, the lessons and experiences of each of the seven rays are incorporated into the causal-self (the soul). The second ray influence is more important during the later stages of human evolution, when man is learning to function on successively higher levels of consciousness, transforming the personal into the ever-expanding impersonal.

The lower aspects of the ray of love-wisdom are personal love (desire, and selfish, possessive, exclusive love) and knowledge. The higher aspects of the ray of love-wisdom are impersonal love (unselfish and all-inclusive) and consciousness (wisdom). The lower aspects are emotional and intellectual; the higher aspects are intuitive. The lower aspects are somewhat separative; the higher aspects are more inclusive. God is love; love is wisdom; wisdom is consciousness; consciousness is unity; and unity is God.

The second ray is a ray of sensitivity leading to intuition. It is the opening of the lower self (the personality) to the higher self (the soul), and therefore to a loving understanding of humanity and of God. Wisdom and intuition are the

results of the assimilation of the spiritual teachings. Love is the result of understanding (aspiration). The teachings must become so much a part of the consciousness that the emotional and intellectual response is superseded by the faculty of buddhi (the spiritual intuition). Many are the lessons in consciousness to be learned (earned) by the spiritual student with a second ray soul or personality.

† Commentary No. 28

The Third Ray

The third ray is called the ray of active intelligence. On the primary level, the third ray is the third aspect of the trinity, the holy spirit (holy ghost) (Brahma) (the third logos) (the manifestation of God). On that level the third ray is intelligence inherent in matter; it is the entire objective universe. On the secondary level of manifestation, the third ray demonstrates as the plane of divine mind (atma) and reflects itself into matter as the mental plane and the principle of manas (mind). It is the ray of the planetary logos, and therefore, all within the planetary aura is qualified by this ray. The third ray is closely connected with the animal kingdom, for it is the ray of evolution (adaptability) and activity.

The third ray (on its major level) is (in a certain sense) a synthetic ray for the (minor) four rays of attribute (the fourth ray, the fifth ray, the sixth ray, and the seventh ray) which may be considered as sub-rays of the third ray. As manifestation proceeds, it is the third ray of creativity that is differentiated into a multiplicity and diversity of levels and dimensions. And as manifestation draws to a close, each ray will synthesize its domain, and the third ray will synthesize the minor four rays. During this process, each of the three major rays will also synthesize (perform abstraction upon) its reflection: the first ray upon the seventh ray, the second ray upon the sixth ray, and the third ray upon the fifth ray.

Within the planetary hierarchy, the third department (corresponding to the third ray) includes all but the first two of the seven rays. This department is headed by the mahachohan, the lord of civilization. The third ray aspect in man is the human personality that is created and utilized by the soul itself (by the

reflection of energy) (in a subjective fashion). It is the personality aspect through which each soul experiences and expresses itself (subjectively) in the lower three worlds of consciousness (physical, emotional, and mental). It is through the instrument of personality that lives of objectivity (illusion) are effected. It is this third aspect that must be trained to be useful and cooperative and aligned with the self (soul).

In the human world, the third ray is the ray of economics, money, justice, philosophy, and scholarly pursuits. It is a ray of comprehension and understanding, of intellect and creative ideation, of active intelligence. It is through the third ray (and through the rays of attribute) that man learns to create. Through thinking and feeling, man is a creator, sending out energies (consciously or otherwise) that will bear fruit for either constructive or destructive purposes. The evolving man usually creates carelessly and selfishly. The advanced of humanity create consciously, carefully, and constructively. Where the second ray of love and wisdom is also present (to some extent) (in maturity), there is a creativity for the benefit of others. Where the first ray of power and will (purpose) is also present (in some maturity), there is a conscious and potent cooperation with the plan of God.

It is largely through the third ray that economic and judicial problems will be solved. Solutions are hindered greatly by man's immaturity and by the selfishness of the nations; but as humanity matures, economic interdependence and the sharing of resources will become the rule rather than the exception. Another of the major contributions of the third ray is the energy of goodwill. Many are the lessons of the third ray. As the spiritual student grows in maturity he submerges his own interests and willingly cooperates in creative work for the good of humanity and for the good of even greater groups.

The Fourth Ray

The fourth ray is called the ray of harmony through conflict. The fourth ray is a ray of attribute and forms a portion of the third aspect of the trinity. This ray demonstrates as the plane of intuition (buddhi) and qualifies all cycles of number four (of seven). Since the human lifewave presently inhabits the fourth kingdom of nature, the fourth ray is especially potent with respect to humanity. The planetary life (on Earth) is presently experiencing the fourth globe of the fourth round of the fourth chain; thus the fourth ray plays a significant role in planetary affairs as well.

The fourth ray is the mystical ray of balance, between the inwardly directed rays (the first three rays) and the outwardly directed rays (the last three rays), and between each major ray and its reflection. The fourth ray is also a ray of balance and struggle between the objective and subjective worlds, and between all of the various pairs of opposites (such as: male and female, good and evil, positive and negative, soul and personality, reality and illusion). This ray is a major factor in the life of the spiritual student whose task it is to balance the pairs of opposites and tread the middle path.

In the objective world, the fourth ray is the ray of beauty, culture, and art. It is a ray of imagination, perception, dramatization, and expression. The fourth ray of duality is a ray of conflict, struggle, and instability leading to harmony, peace, balance, and stability. It is often a painful ray with many lessons for the human personality; it is a ray of crisis, tension, and challenge. With fourth ray energy the spiritual student gradually learns to control the emotional life and bring it into harmony with the dominant mind. Then the student learns to bring the head (mind) and the heart (buddhi) (and the higher emotions) into balance. The fourth ray energy leads the student from the selfish personal life into the unselfish, relatively impersonal life; from passion, extravagance, self-deception, and alternation of moods, to self-control, serenity, purity, and balance; from duality and separation from God to unity and oneness with God.

The fourth ray principle in man is the spiritual intuition, the buddhic principle, the voice of the soul, the enlightenment and encouragement of the Christ-self.

When the personality has been integrated, it must then be aligned properly with the soul so that the lower self may be guided and directed by the higher self through the intuition. The spiritual intuition is not the emotional or astral sensitivity, though it is often confused with that lower psychic sense. The spiritual intuition is a much higher sense, as the higher self or soul functions through the mind that has integrated the personality. The possibility exists for both emotional and intellectual self-deception, until the mind has been properly absorbed by the soul.

All of the struggles, tests, and conflicts of men and nations, internal and external, are opportunities for enlightenment, growth, and increasing perfection through the fourth ray energy. With increasing maturity, men and nations begin to withdraw from the external conflicts and learn to live in harmony with the outer world, replacing conflict with cooperation and peace. Conflict then becomes harmless, as it becomes the struggle between reality and illusion. The lessons of the adversary (conflict) are many and potent. Pain and suffering due to imperfection must inevitably lead to peace and happiness in the harmony and beauty of relative perfection. May the glammers and illusions of the objective world be transformed into the balanced light (enlightenment) and love (wisdom) and power (purpose) of the greater life.

† Commentary No. 36

The Fifth Ray

The fifth ray is called the ray of concrete knowledge. The fifth ray is a ray of attribute and forms a portion of the third aspect of the trinity. This ray demonstrates as the mental plane (the gaseous sub-plane of the cosmic physical plane) and the principle of mind (manas). It is also the reflection of the third ray of active intelligence and divine mind. The abstract region of the mental plane is qualified by the third ray, while the concrete region is qualified by the fifth ray. The principle of manas is simultaneously the highest attribute of the personality (the lower mind) and the lowest attribute of the soul (the higher mind).

While the fourth root-race (the Atlantean) sought emotional stability, the fifth foot-race (the present Aryan race) seeks mental development and stability.

Mental development is the keynote of the Aryan race, and this fifth ray of concrete knowledge is the means through which man accomplishes that activity. The ray of concrete knowledge is the ray of science, exoteric education, research, and objectivity. Through the fifth ray man learns about the objective world, and through the soul ray man gradually masters this worldly experience and frees himself from the limitations of objectivity. The fifth ray domain is often the realm of the educated, evolving, thinking human being (regardless of ray); but for the spiritual student, the fifth ray domain (as a preoccupation) is superseded by the soul energy which can then utilize the fifth ray and the personality as instruments of expression and guided, enlightened experience.

The fifth ray is an occult (intellectual) (head-centered) ray, and without a complementary mystical (devotional) (heart-centered) ray, it may be so intellectual or rational that the result is an unenlightening and illusionary rationalization of events, experiences, and observation. Perfection implies balance between the head and heart. The mind must be developed and the mind must integrate and purify the personality; but the mind must not grow too strong or independent, for if human perfection is to be achieved, the developed mind must willingly submit itself to the higher energies of the soul. The soul must be allowed to purify and discipline the mind. Then the mind becomes a powerful but controlled and constructive instrument, rather than the ordinary, undisciplined, illusionary, and separative mind. The independent and separative mind is somewhat destructive. A fundamental weakness of the lower mind is its tendency toward criticism (and all criticism is essentially destructive).

The fifth ray (as the ray of science, knowledge, and education) plays a major role in the objective evolution of humanity and a preparatory role in the subjective evolution of mankind. The fifth ray in exoteric education finds its complement in the second ray of esoteric education (the transmutation of knowledge into love-wisdom). The fifth ray as concrete knowledge finds itself the reflection into matter of the third ray of abstract knowledge and comprehension. The fifth ray as an occult ray finds encouragement in its supplementary rays: the first ray of power (will) (purpose), the third ray of activity, and the seventh ray of organization.

The fifth ray in the human domain is primarily the ray of the lower concrete (rational) mind, which is the focus of attention in the outer, objective world. The fifth ray is the ray of observation, analysis, and evaluation, and as such contributes considerably to individual and group evolution. The fifth ray dominates the process of discrimination (discernment) (judgment), and remains the primary ray of focus for the waking-consciousness in most of humanity, and the principal instrument of the soul in the lower world.

† Commentary No. 40

The Sixth Ray

The sixth ray is considered to be the ray of devotion and idealism. The sixth ray is a ray of attribute and forms one of the dimensions of manifestation of the third aspect of the trinity. This ray demonstrates as the astral plane (the plane of desire and emotion), is linked to the buddhic plane (the plane of the spiritual intuition), and is the reflection of the second ray of love-wisdom. In one sense, it is the second ray reflected (or objectified) into matter, with the inherent limitations of the world of matter.

The sixth ray is a ray of personal love, desire, idealism, devotion, aspiration, and religion. Through the sixth ray the unregulated and distorted (personal) emotions (stormy waters) are uplifted into the quiet, purified, and clarified (disciplined) emotions (the calm sea) of aspiration and impersonal devotion (to God rather than to personalities or individuals). That struggle itself is qualified by the fourth ray of balance (contrast), through its mystical relationship with the second ray and the sixth ray.

The sixth ray is the primary ray of glamour, and is therefore the ray of liberation from glamour (through transmutation). The sixth ray is a very mystical ray, in which the heart (love) that is centered on the astral plane is transformed into the heart that is centered on the intuitional plane. It is a most difficult ray to conquer, having many weaknesses and many stumbling blocks compounded by glamour; yet within the ray are the energies of overcoming that provide for liberation from the darkness of personal glammers and distractions. The

sensitivity of the sixth ray is primarily astral (emotional), and is therefore subject to the vast intensity and diversity of glamour that make astral psychism rather undependable and misleading. The relationship of the emotional (astral) (desire) body to glamour and other astral phenomena makes the sixth ray experience a major challenge to the spiritual student. Relief occurs only when the mind has dominated and purified the emotions. Being the ray of religion and a ray of attribute (objectivity), the sixth ray is the means through which religious teachings are revealed. It is clearly a ray of idealism, that is the objectification of (divine) ideas, but an idealism that is necessarily clouded by personal energies. Nevertheless, through religion and through the various ideals (limitations of ideas) man is given guidelines for seeking and (relative) goals to seek.

The probationary path is governed primarily by the sixth ray. The probationary path is the path in which the life of the aspirant undergoes the transformations that are prerequisites for discipleship and subsequent service. The domain of service, from the highly selfish (personal) to the highly unselfish (impersonal), is the domain of the sixth ray. The lessons of reverence, self-sacrifice, and service are all within the domain of sixth ray energy. After completing the sixth ray experience, the spiritual student can then make decisions based upon higher (impersonal) values and for the good of all concerned, rather than based upon that which is appealing (the lower, personal values). Personalities become less and less distracting and values are uplifted through soul contact, as the student masters the sixth ray dilemma.

The sixth ray has for quite some time been the world ray, the ray that especially colors or conditions the planet for a period of time (world cycle). This ray is now passing out of manifestation and is being replaced (as the world ray) by the seventh ray. As this process occurs, the merits of the sixth ray order are abstracted to form a foundation for the new order, and the limitations of the old order are dispersed, through crisis (transition).

The Seventh Ray

The seventh ray is called the ray of ceremonial order. The seventh ray is one of the four minor rays of attribute, and demonstrates as the physical plane of consciousness, the lowest plane of objective manifestation. The seventh ray is the reflection into matter of the first ray of power, and is linked also to the third ray and the fifth ray (the odd-numbered rays are the occult rays). As the ray of objectivity for the ray of power, the seventh ray is power inherent in physical matter (crystallized energy).

Where the third ray is a ray of law and justice, the seventh ray is a ray of law and order. Where the first ray is a ray of government and leadership, the seventh ray is a ray of bureaucracy and politics. Where the fifth ray is a ray of analytical order, the seventh ray is a ray of ceremonial order. Where the fourth ray is a ray of art (life), the seventh ray is a ray of art (form). Where the sixth ray is a ray of religion, the seventh ray is a ray of ritual. The seventh ray is also a ray of rhythm, magic, and organization. The seventh ray type includes the priest, the ceremonialist or ritualist, the occult magician, the politician, the producer, and the businessman. As a ray of extreme (physical) objectivity, the seventh ray is somewhat absorbed (distorted) by materialism. The lessons of the seventh ray eventually lead to a liberation from the lower life based upon material things and phenomena, from the lower chaos (the unorganized) to ordered objectivity, and from ordered objectivity to the higher chaos (synthesized order or abstraction).

One of the problems of the seventh ray is that through ceremony, ritual, pageantry, and bureaucracy, the individual or the group can easily lose sight of purpose, meaning (significance) and reality. Another problem is that of magic based on material powers and guided by emotional or concrete mental force rather than the force of the soul. As a ray of magic, the ray of ceremonial order is a ray of phenomena (psychism and spiritualism) that must be uplifted into a ray of mature spirituality and reverence. Magic based on selfish motives and ignorance (black magic) must be transmuted and transformed into magic based on unselfish motives and wisdom (white magic). The sensitivities of the seventh ray lend themselves to elementals and the lower psychic forces. These

talents must ultimately be ordered to a higher purpose, that the forces of nature be used constructively and harmlessly. Through the ray of ceremonial order will come the etheric (higher physical) vision and a greater exoteric realization of the realm of natural (physical) forces.

As the incoming world ray, the seventh ray is bringing first a display of its inherent weaknesses. Gradually will come the strengths to obliterate that which might be called unfortunate. The incoming ray brings a time of changes, a time of destroying (releasing) the old forms which imprison and hold back the desired progress. The incoming ray brings a time of new realizations. That which is old and no longer of value (having served its purpose) must be discarded. That which is old yet continues to serve and be of value must be kept and properly assimilated.

Through the incoming seventh ray, a growing (maturing) humanity will replace crime and lawlessness by peace, law, and order. The coming of law and order needs to be tempered by reasonableness; otherwise there is likely to be a reduction of personal freedom. Man is well known for his oscillation between the extremes. Moderation is a difficult accomplishment at any level. May an expansive, constructive stability and reasonableness temper the reactions of human personalities to these new energies.

Section 1.52



Keywords for the Seven Rays

- For each of the seven rays there are a number of keywords and groups of keywords, which, taken as a whole, indicate the character and quality and nature of the ray. Included are domain, type, qualities, weaknesses, virtues to be acquired, sources of suffering, quest and driving impulse, method of achievement, teaching method, highest attainments, power, lamp, star, races, countries, kingdoms, planets, gates, laws, relationships, planes, centers, aspect of trinity, and status of manifestation. In some case, keywords appear under more than one ray, due to relationships between the rays.

First Ray Keywords

Domain. Power, Force, Energy, Spirit, Life, Will, Leadership, Government, Freedom, Racial Development, Destruction, Synthesis.

Type. Soldier, Explorer, Ruler, Statesman, Leader, Occultist.

Qualities. Strength, Courage, Steadfastness, Power, Will, Leadership, Self-Reliance, Truthfulness Arising from Absolute Fearlessness, Power of Ruling, Capacity to Grasp Great Questions, Capacity to Handle Men and Measures.

Weaknesses. Pride, Ambition, Willfulness, Hardness, Arrogance, Desire to Control Others, Obstinacy, Anger, Love of Power, Self-Pity, Tyranny, Self-Will, Domination, Contempt, Contempt, Selfishness, Extravagance, Individualism, Rigidity, Surrender.

Virtues to be Acquired. Tenderness, Humility, Sympathy, Tolerance, Patience.

Sources of Suffering. Defeat, Degradation, Displacement, Humiliation, Exile, Subordination.

Quest and Driving Impulse. To Conquer, To Attain, To Find Ultimate Reality.

Method of Achievement. Concentration of Will Force, Overpower, Destroy, Discipline of Subordinates, Pronouncement of Own Will as Highest Authority.

Teaching Method. Drive Truth Home, Exile, Leave Pupil to Stand Alone.

Highest Attainments. Victory, Omnipotence, Exhilaration of Power, Kingship, Dominion over Nature and Lower Self, Selfless Effortless Will.

Power. Will (1,7).

Lamp. Courage (1,4,7).

Star. Freedom.

Root-Races. First (Polarian), Seventh.

Countries. India (1,4); China (1,3); Germany (4,1); Great Britain (2,1).

Kingdoms. Solar (1,7) (Universal Mind); Mineral (7,1) (Basic Reservoir of Power)

Planets. Sun (Vulcan), Uranus, Pluto.

Gates. Aries (1); Leo (1,2).

Laws. Synthesis (Higher); Vibration (Lower).

Relationships. Occult (1,3,5,7); Reflection (1,7); Complement (1,6); Inward Direction (1,2,3); Intermediate (1,4,7).

Planes. First (Adi) (Spirit) (God) (Atomic); First Ether (Reflecting).

Centers. Shamballa (Planetary); Crown (Pineal Gland).

Aspect of Trinity. First (the Father) (Shiva) (Spirit) (Monad) (Cause).

Manifestation. Out.

† Keywords (2)

Second Ray Keywords

Domain. Love, Truth (Wisdom), Philosophy (Esoteric), Teaching, Consciousness, Attraction, Magnetism, Democracy, Expansion, Discipleship.

Type. Sage, Healer, Teacher, Reformer, the True Psychic.

Qualities. Calm, Strength, Patience, Love of Truth, Faithfulness, Endurance, Intuition, Clear Intelligence, Serene Temper, Universal Love, Wisdom, Insight, Sense of Oneness, Spiritual Sympathy, Cooperativeness, Inclusiveness, Peace.

Weaknesses. Coldness, Over-Absorption in Studies, Indifference to Others, Sentimentality, Sensuality, Impracticability, Contempt of Mental Limitation in Others, Unwise Self-Sacrifice, Accentuation of Life and Neglect of Form.

Virtues to be Acquired. Love, Compassion, Unselfishness, Energy.

Sources of Suffering. Heartbreak, Loneliness, Isolation, Exclusion, Coldness, Neglect and Broken Faith and Trust, Misjudgment, Disloyalty.

Quest and Driving Impulse. To Save, Illumine, Teach, Share, Heal, Serve.

Method of Achievement. Intuitive Insight and Perception, Self-Illumination, To Win Over, Negotiate, Non-resistance.

Teaching Method. Share Knowledge, Illumine from Within, Bestow Happiness.

Highest Attainments. Full and Unbroken Realization of Unity, Successfully Impart Wisdom, Omniscience, Continual Expansion of the Experience of Unity.

Power. Love (2,6), Consciousness.

Lamp. Love (2,6).

Star. Union.

Root-Races. Second (Hyperborean), Fourth (Atlantean), Sixth.

Countries. Great Britain (2,1); United States (2,6); Brazil (4,2).

Kingdoms. Plant (2,4,6) (Magnetism); Soul (5,2) (Intuition).

Planets. Sun (esoteric), Jupiter, Neptune.

Gates. Gemini (2); Leo (1,2); Pisces (2,6).

Laws. Attraction (Higher); Cohesion (Lower).

Relationships. Mystical (2,4,6); Reflection (2,6); Complement (2,5); Inward Direction (1,2,3).

Planes. Second (Anupadaka) (Monadic); Second Ether (light).

Centers. The Hierarchy (Planetary); Heart (Thymus Gland).

Aspect of Trinity. Second (the Son) (Christ) (Vishnu) (Consciousness) (Soul).

Manifestation. 500-year Cycle, In Since 1575, Mid-Point 1825, Out 2075.

Third Ray Keywords

Domain. Active Intelligence, Abstract Mind, Exoteric Philosophy, Activity, Abstract Truth, Money, Manifestation, Economy, Appearance, Adaptation, Matter, Development, Evolution, Socialism, Form, Personality, Effect.

Type. Philosopher, Scholar, Diplomat, Strategist, Astrologer, Chess Player, Economist, Banker, Judge.

Qualities. Patience, Caution, Clear Intellect, Sincerity of Purpose, Capacity for Philosophical Studies, Absence of Worry, Wide Views on Abstract Questions, Creative Ideation, Dignity, Adaptability, Tact, Impartiality, Discrimination, Comprehension, Understanding, Penetrative and Interpretative Mental Power.

Weaknesses. Intellectual Pride, Coldness, Isolation, Inaccuracy in Details, Absentmindedness, Obstinacy, Selfishness, Criticism, Cunning, Cruelty, Deceit, Indecision, Seeing too many Sides, Failure to Support in a Crisis, Aloofness.

Virtues to be Acquired. Sympathy, Tolerance, Devotion, Accuracy, Common-Sense.

Sources of Suffering. Indignity, Proven Incompetent, Darkness.

Quest and Driving Impulse. Creative Activity, To Understand.

Method of Achievement. Sequential Thinking, Right Understanding, Expediency.

Teaching Method. Explain Principle, Impersonality, Adaptation, Communication.

Highest Attainments. Truth, Genius as a Result of Overflow of Contemplation, Omnipresence, Comprehension of Truth.

Power. Thought (3,5), Adaptation.

Lamp. Truth (3,5).

Star. Comprehension.

Root-Races. Third (Lemurian), Fifth (Aryan).

Countries. China (1,3); France (5,3).

Kingdoms. Lower Animals (3) (Instinct); Planetary (6,3) (Creative Work).

Planets. Earth, Saturn.

Gates. Capricorn (3); Cancer (3,7); Libra (3).

Laws. Economy (Higher); Disintegration (Lower).

Relationships. Occult (1,3,5,7); Reflection (3,5); Complement (3,4); Inward Direction (1,2,3); Third Aspect (3,4,5,6,7).

Planes. Third (Atma) (Spiritual Will) (Divine Mind); Third Ether (life).

Centers. Humanity (Planetary); Throat (Thyroid Gland).

Aspect of Trinity. Third (Holy Spirit) (Brahma) (Personality) (Manifestation).

Manifestation. 900-year Cycle, In Since 1425, Mid-Point 1875, Out 2325.

† Keywords (4)

Fourth Ray Keywords

Domain. Harmony through Conflict, Contrast, Beauty, Culture, Duality, Balance, Masonry, Response, Expression, Art (life and color).

Type. Artist, Mediator, Interpreter.

Qualities. Strong Affections, Sympathy, Physical Courage, Generosity, Balance, Devotion, Quickness of Intellect and Perception, Stability, Harmony, Rhythm.

Weaknesses. Self-Centeredness, Worrying, Inaccuracy, Lack of Moral Courage, Strong Passions, Indolence, Extravagance, Self-Dramatization, Self-Deception, Alternation, Moods of Exaltation and Despair, Sensuality, Self-Conceit, Self-Indulgence, Improvidence, Glamour.

Virtues to be Acquired. Serenity, Confidence, Self-Control, Purity, Accuracy, Unselfishness, Mental and Moral Balance.

Sources of Suffering. Frustration, Failure to Express Perfectly.

Quest and Driving Impulse. To Beautify.

Method of Achievement. Dramatization, by Beauty's Appeal, Physical Perfection, Charm.

Teaching Method. Dramatization, Illustration, Elevation by Beauty.

Highest Attainments. Harmony, Balance, Perfect Portrayal, Perception of Beauty.

Power. Imagination, Vibration.

Lamp. Courage (1,4,7).

Star. Harmony.

Root-Races. Second (Hyperborean), Fourth (Atlantean).

Countries. India (1,4); Germany (4,1); Italy (6,4); Austria (4,5); Brazil (4,2).

Kingdoms. Human (4,5) (Experience) (Growth); Plant (2,4,6) (Harmony of Color).

Planets. Mercury, Moon.

Gates. Scorpio (4); Taurus (4).

Law. Magnetic Dominion.

Relationships. Mystical (2,4,6); Intermediate (1,4,7); Complement (3,4); Third Aspect (3,4,5,6,7).

Planes. Fourth (Buddhi) (Spiritual Intuition); Fourth Ether (Chemical).

Centers. Base of Spine.

Aspect of Trinity. Third.

Manifestation. To come in slowly around 2025.

Fifth Ray Keywords

Domain. Concrete Knowledge, Science, Education, Psychology, Research, Truth, Objectivity, Concrete Mind.

Type. Mathematician, Scientist, Lawyer, Alchemist.

Qualities. Accuracy, Justice (without Mercy), Perseverance, Common-Sense, Keen Intellect, Uprightness, Independence, Analytical and Logical Mentality, Patience.

Weaknesses. Harsh Criticism, Narrowness, Arrogance, Unforgiving Temper, Lack of Sympathy, Lack of Reverence, Prejudice, Self-Centeredness, Quibbling, Coldness, Curiosity, Accentuation of Form and Neglect of Life, Separativeness, Pride, Miserliness, Pedantic Mind and Manner, Demanding, Materialism, Smallness of Vision.

Virtues to be Acquired. Reverence, Devotion, Sympathy, Love, Open-Mindedness.

Sources of Suffering. Scorn, Fully Proven Wrong, Mental Defeat.

Quest and Driving Impulse. To Discover, Thirst for Knowledge.

Method of Achievement. Think, Seek, Search, Experiment, the Scientific Method, Observation.

Teaching Method. Elucidation, Charts, Diagrams, Details, Develop Accuracy.

Highest Attainments. Knowledge, Exhilaration of Mental Mastery.

Power. Thought (3,5) (Mentation).

Lamp. Truth (3,5).

Star. Truth.

Root-Races. Third (Lemurian), Fifth (Aryan).

Countries. France (5,3); Austria (4,5).

Kingdoms. Human (4,5) (Intellect); Soul (5,2) (Personality).

Planet. Venus.

Gate. Aquarius (5).

Law. Fixation.

Relationships. Occult (1,3,5,7); Reflection (3,5); Complement (2,5); Outward Direction (5,6,7); Third Aspect (3,4,5,6,7).

Planes. Fifth (Manas) (Mind); Physical Gaseous Sub-plane.

Center. Ajna (brow) (Pituitary Body).

Aspect of Trinity. Third.

Manifestation. In since 1775.

† Keywords (6)

Sixth Ray Keywords

Domain. Idealism, Devotion, Aspiration, Religion, the Probationary Path.

Type. Saint, Mystic, Devotee, Martyr, Evangelist, Server, Loyal Friend.

Qualities. Devotion, Single-Mindedness, Love, Tenderness, Intuition, Loyalty, Reverence, Ardor, Enthusiasm.

Weaknesses. Selfish and Jealous Love, Over-Leaning on Others, Partiality, Self-Deception, Sectarianism, Superstition, Prejudice, Over-Rapid Conclusions, Fiery Anger, Excessive Emotion, Narrow-mindedness, Glamour, Impulsiveness, Intolerance, Fanaticism, Blind Devotion to Personalities, Ignore or Despise Intellect, Sensuality, Values Based on Appeal rather than Merit.

Virtues to be Acquired. Strength, Self-Sacrifice, Purity, Truth, Tolerance, Serenity, Balance, Common-Sense.

Sources of Suffering. Crashed Heaven, Disloyalty of those Loved and Trusted, To be Misunderstood, To be Misjudged, Melancholy.

Quest and Driving Impulse. To Serve, To Adore, To Worship, the Cause.

Method of Achievement. One-pointedness.

Teaching Method. Evoke Hero Worship, Inspire, Enfire, Emotional Appeal.

Highest Attainments. Self-Sacrifice, Service, Friendship.

Power. Love (2,6), Devotion.

Lamp. Love (2,6).

Star. Goodness.

Root-Races. Second (Hyperborean), Fourth (Atlantean), Sixth.

Countries. Italy (6,4); Spain (6,7); Russia (7,6); United States (2,6).

Kingdoms. Plant (2,4,6) (Growth toward Light); Domestic Animals (6) Devotion); Planetary (6,3) (the Plan).

Planets. Mars, Neptune, Jupiter.

Gates. Virgo (6); Pisces (2,6).

Law. Love.

Relationships. Mystical (2,4,6); Reflection (2,6); Complement (1,6); Outward Direction (5,6,7); Third Aspect (3,4,5,6,7).

Planes. Sixth (Kama) (Desire) (Emotional) (Astral); Physical Liquid Sub-plane.

Center. Solar Plexus (Pancreas).

Aspect of Trinity. Third.

Manifestation. Passing out rapidly, since 1625.

Seventh Ray Keywords

Domain. Ceremonial Order, Ritual, Rhythm, Masonry, Law and Order, Magic, Art (form), Organization.

Type. Priest, Ceremonialist, Ritualist, Magician, Pageant-Master, Knight, Politician, Producer, Businessman.

Qualities. Strength, Perseverance, Courage, Courtesy, Extreme Care in Details, Self-Reliance, Grace, Precision, Ordered Beauty and Activity, Chivalry, Skill, Dignity, Noble Bearing, Military Method, Splendor.

Weaknesses. Formalism, Bigotry, Pride, Narrowness, Superficial Judgments, Self-Opinion Over-Indulged, Self-Dramatization, Playing Politics, Using People as Tools, Bureaucracy, Extravagance, Regimentation, Meticulous and Mechanical, Ceremonial, Plausibility, Love of Power and Office, Spiritualism.

Virtues to be Acquired. Realization of Unity, Wide-mindedness, Tolerance, Love, Humility, Gentleness.

Sources of Suffering. Humiliation, Loss of Outer Power, Frustration, Adverse Criticism by One of Lesser Degree, Discourtesy, Rudeness.

Quest and Driving Impulse. To Harness, To Synthesize, To Make Manifest.

Method of Achievement. Ordered Synthesis.

Teaching Method. Dramatization, Sacred Language, Symbolism.

Highest Attainments. Ordered Splendor, Exhilaration of Perfect Focus.

Power. Will (1,7) (Incantation).

Lamp. Courage (1,4,7).

Star. Beauty.

Root-Races. First (Polarian); Seventh (to come).

Countries. Russia (7,6); Spain (6,7).

Kingdoms. Mineral (7,1) (Radiation); Solar (1,7) (Synthetic Ritual).

Planets. Moon, Uranus.

Gate. Cancer (3,7).

Law. Sacrifice and Death.

Relationships. Occult (1,3,5,7); Reflection (1,7); Intermediate (1,4,7); Outward Direction (5,6,7); Third Aspect (3,4,5,6,7).

Planes. Seventh (Physical); Physical Solid Sub-plane.

Center. Sacral.

Aspect of Trinity. Third.

Manifestation. In since 1675.



Section 1.53



The Nature of the Seven Rays

- The essential nature of each of the seven rays is further revealed through basic relationships between the rays. The fourth ray of harmony through conflict is the operative ray for humanity and life in this world at this time. The three primary rays taken as a whole embrace all of manifestation, and are therefore more fundamental. The rays of mind (third and fifth rays) form a particular relationship. The even-numbered (mystical) and odd-numbered (occult) rays likewise, respectively.

Harmony and Conflict

The present planetary evolution is conditioned or qualified by the fourth ray of harmony through conflict, as the planetary scheme is presently in its fourth round of the fourth evolutionary chain. The fourth ray is especially active in humanity, as the human kingdom is the fourth kingdom in the evolutionary sequence. But this quality of harmony through conflict is both abstract and implicit, indicating far greater significance and meaning than is normally understood of harmony and conflict.

The fundamental driving force of nature is the eternal pressure of evolution. This pressure (conflict) can manifest in various ways and through a wide range of intensity. Under fourth ray qualification, the pressure of evolution is quite intense, and the resultant manifestation of karma is more serious than gentle. Fundamentally, conflict is the evolutionary pressure and harmony is the evolutionary fulfillment. Harmony is balance, completion, and perfection; conflict is tension, pressure, and crisis, leading to harmony. The very state of incompleteness is a basic (internal) discord to be resolved.

The nature of harmony and conflict is further enhanced by the dualistic character of manifestation, as the pairs-of-opposites are faced and resolved. In this sense, harmony is balance (equilibrium) and conflict is contrast (tension between the polar opposites). The arena for evolution is a realm of extremes (poles) (choices) between (within) which the individual life (and group) must ultimately find balance (control) and stability. The path is one of moderation (guidance) between the extremes, a middle road leading to the gentle synthesis of contrasting elements. The various opposites are complementary (and illusory). Contrast is a necessary condition for evolution, without which there could be no progress; but pain and suffering need not be necessary. The contrast (tension) between the elements of the personality provides the struggle of integration (development); the contrast between the soul and the integrated personality provides the struggle of alignment. The contrast between the various major and minor planes (levels) (dimensions) of consciousness provides for evolution in consciousness. Conflict implies interaction (communication), and through lack of awareness that conflict (karma) can manifest as pain.

Harmony does not mean the avoidance of conflict; it means the transformation of conflict into a realm of intelligent and controllable contrast. Harmony is a means of approach and a method of resolution. If conflict (experience) is approached with harmony (self-control) (equilibrium), then the resultant progress is more significant and the extreme of pain will be unnecessary. Passive harmony is a metastable (vulnerable) condition of weakness. Active harmony is a condition of stability and strength. Harmony is not really the objective, but it can be an indication of the accomplishment of the objective which is the higher consciousness.

The highest human harmony comes in higher meditation (true contemplation) in which mentation (contrast) ceases in the equilibrium (serenity) of the soul. The lowest form of human conflict is that which may exist (externally) between groups or individuals. Conflict arises where lessons are not learned. Wherever human conflict exists, there exists the need for love, understanding, and intelligent resolution, that lessons might be learned and that harmony might prevail. There are lessons to be learned in every crisis and in every conflict, subtle or otherwise. As the unity (in diversity) of the human race is realized, through light and love, may conflict (illusion) be transformed and resolved into cooperative contrast (synthesis), and harmony (reality) manifested on Earth.

† Commentary No. 170

The Ray of Life

The first of the seven rays of qualification and manifestation is the ray of life which supports and sustains the entire field of evolution. This first ray of power is basic or fundamental to each of the other six rays, while none of the other six rays are fundamental to the first ray (but may be fundamental to each other). The first ray is the first to manifest and the last to withdraw from manifestation. Without life (spirit) and the first ray there could be no love (consciousness) (second ray) or light (form) (activity) (the third ray).

The first ray in manifestation interacts with all of the rays and with every element or aspect of life and manifestation. There are a number of primary

(major) keywords which are associated with the first ray. Each of these keywords can contribute significantly to the understanding of the nature and character of the first ray. The equivalence (interrelatedness) of these provides the basis of an esoteric analysis of the quality or energy of the ray. Among the primary keywords for the first ray are life, purpose, power, spirit, will, energy, and law. Each of these keywords is fundamental to the first ray but may be applied (through aspect) to each of the various rays. There are also a number of secondary keywords derived in various ways from the major keywords, such as freedom, vitality, leadership, government, emergence (creation) (genesis), and strength.

First ray analysis begins with life and purpose and ends with death and the fulfillment of purpose. Purpose provides the meaning or significance for life, and life allows a purpose to be accomplished. Life is power (potency) (potential) and the momentum to ultimately achieve some (evolutionary) intention (object) (goal) (completion). That power (life) (principle) animates (vibrates) (sustains) and motivates every atom on every level, every form and every aspect of differentiated life. The essence of life is the spirit which utilizes consciousness and form. Purpose is accomplished (is projected) (in reality) as an act of will, and in the highest sense, all of life and the field of manifestation is a simple consequence of an act (formulation) of divine will. All is energy; naught can possibly exist (conceptually or otherwise) apart from energy or life. Purpose, on every conceivable level, is indelibly stamped or impressed within every form of energy. And law is but another aspect of will and purpose, for all is qualified by the various laws (greater and lesser), and law (evolution) (life) itself. The law of karma, for example, is especially linked to the first ray of life.

Each of the various qualities may be clarified by equivalence and direct association, pairwise, such as: life equivalenced with purpose, power equated to energy, law associated with will, and energy associated with spirit. This may be done with secondary keywords as well. Further clarification may be obtained in the consideration (contemplation) of the basic first ray paradox (and its several derivatives). That paradox is essentially the equivalence of life and death, the beginning and the end, freedom and destiny. From the association of these concepts can be realized the essential unity of the first ray that underlies all of life. That unity expresses itself (esoterically) as the end pre-existent in the causation (precursor to life) (and various corollaries).

The first ray is manifestation. The first ray is also the ultimate synthesis and assimilation (abstraction) of manifestation (experience). The ray of life is the ray of creation, vibration, animation, and ultimate dissolution (withdrawal). But what is life, really, besides its equivalence and association with purpose, power, spirit, will, energy, and law? Life is.

† Commentary No. 175

The Ray of Love

The second of the seven rays of qualification and manifestation is the ray of love-wisdom which qualifies all of manifestation as consciousness. The second ray of love is fundamental or basic to all but the first ray of power (life) (and even to the first ray in some respects). This second ray of love (consciousness) is the ultimate ray of relationships, since it is the ray of interaction (communication) on all levels and in all realms.

The second ray is one of the three major (primary) rays and life through manifestation (experience and expression) would not be possible without it. The first ray provides the foundation of manifestation as life (spirit). The third ray provides the field of manifestation as form (light) (matter). But it is the second ray of consciousness which provides the link between purpose and activity, and the means for growth (evolution) and the abstraction (assimilation) of experience through unfolding consciousness. The purpose (ideality) of the first ray is reflected into the activity (practicality) of the third ray, but it is the moderation of the second ray which provides the balance necessary to sustain meaningful evolution.

There are a number of major keywords which are associated with the second ray. These keywords may be equivalenced in various ways to elucidate the character of this central ray of love-wisdom. Among the primary keywords for the second ray are love, wisdom, quality, consciousness, union, and moderation. There are also a number of secondary keywords that may be derived in various ways, such as teaching, magnetism, discipleship, healing, reformation, patience, compassion, and intuition. The two major aspects of the second ray (which are love and wisdom) may be equivalenced (in the esoteric sense), along with the

other keywords. Love is the wisdom that underlies all of creation; love is also the wisdom to be gained from all manifestation. Love (wisdom) is the supreme quality of life in every respect, the beauty of consciousness itself. Love (in its impersonal sense) is the union or process of interaction between higher and lower, masculine (active) and feminine (responsive) principles. As such, the second ray is the supreme ray of duality (and, esoterically, the ray of the resolution of duality).

As balance (moderation) it is the second ray of love (wisdom) which must temper or moderate the light of the third ray and the power (will) (energy) of the first ray. It is the heart (compassion) (inclusiveness) which must temper or moderate the head. It is the soul which must balance the ultimate purpose (life) of the monad with the (temporary) independence and arrogance of the personality. The second ray in its highest aspect is the ray of impersonality. During manifestation, that ray is reflected through the fourth ray of beauty (harmony) (contrast) and the sixth ray of personality (devotion). Thus is the second ray also the ray of conflict (contrast) between the personal and the impersonal, between personal love and impersonal (all-inclusive) love. It is the second ray which constitutes the soul of all life in manifestation, and therefore the inner link (which is love) between all lives.

As the ray of the solar logos, the second ray qualifies every aspect of manifestation (purpose) (experience) (expression) within the solar system. God is love, for God (the solar logos) is (for all practical purposes) the second ray of love-wisdom. And as the Christ principle, the second ray of love overshadows all of consciousness and the entire spiritual path of unfolding divinity. It is no wonder then, that love should constitute such a central position in the heart and soul of all creation.

The Ray of Light

The third of the seven rays is the ray of active intelligence which qualifies all of manifestation in the sense of form (matter). It is the ray of activity and the ray of matter, and it provides the foundation for existence of the four (minor) rays of attribute. As the first ray is the ray of life and as the second ray is the ray of love, the third ray is the ray of light.

Matter is a form of crystallized spirit; light is a form of energy, a form of radiation inherent in the third aspect of manifestation. That form of energy is evident in many ways, including the light of the atoms (atomic lives), the light of integrated forms (on the various planes of consciousness), the simple light of intelligence (wherever it is found), the light of mind, the greater light of the soul, the light of the world, the light of the Sun (Son), and the light of the universe. Light has both concrete and abstract connotations, all within the third ray and its relationships. The electromagnetic radiation that is involved with physical plane vision is one concrete example. The inner light (enlightenment) and spiritual truth are more abstract examples. The source of light is simply activity (active intelligence).

Active intelligence is the field of manifestation. And every aspect of manifestation is reflected in the keywords which are associated with this third ray of activity. Among the primary keywords for the third ray besides active intelligence are manifestation, thought, understanding, comprehension, light, form, matter, appearance, evolution, and truth. Other related (secondary) keywords include philosophy, economy, adaptation, contemplation, and expediency. The third ray is very much the ray of evolution through experience, knowledge, and development, and as such it works closely with the second ray of consciousness. Where the second ray is the ray of the soul, the third ray is the ray of the mind and the personality. The mental principle is essentially third ray, and the relationship between mind, light, and form bears close study.

The spiritual student must learn to work with light energies in various ways (according to temperament). As the student progresses he contributes more and more to the blending of two aspects of light energy: the light of the form and the

light of the higher self. As these two are properly fused the student becomes a radiator (and channel) of light energy. Radiation is actually a consequence of transformation (transmutation) as the hidden energies of matter (form) are released (purified and transformed) into higher experience. The mind is primarily the instrument of focus for light energy. As the mind is purified, disciplined, cultivated, and prepared, it becomes lighted and the entire aura engages in the processes of light. That radiation of light enables other energies to be released and transmitted, the most important of which is love. Thus light and love complement each other in a profound way, through evolutionary interdependence.

The third aspect is vibration (oscillation) in its infinite variations. Light is essentially motion or periodic movement. Manifestation is activity; activity requires vibration (which is adaptable) beyond inertia; and vibration is itself a form of light. That field of manifestation incorporates four rays of light (the rays of attribute), each with its characteristic light, vibration, domain, and interaction (exchange of energy) with the others. The fourth ray of balance allows the energies of the upper triad to be reflected into the lower triad. The fifth ray complements the sixth ray as the head complements the heart. And the seventh ray reflects the power (energy) (life) of the first ray into the structure, organization, and rules (order) of manifestation.

† Commentary No. 195

The Rays of Mind

The rays of mind are the third ray of active intelligence and the fifth ray of concrete knowledge. These two rays dominate the qualification of the mental (manasic) plane of consciousness. In ascending order, the mental plane is the third plane of consciousness (following the physical and emotional planes), but in descending order the mental plane is the fifth plane of consciousness. Thus both the third ray and its objective reflection (the fifth ray) lay claim to the mental plane and to mental processes.

The mental plane proper is divided naturally into two regions. The higher mental sub-planes constitute a region of abstract mind, whereas the lower

mental sub-planes constitute a region of concrete mind. The third ray predominates in the abstract region while the fifth ray especially qualifies the lower, concrete region. Since the two rays are closely related (esoterically and via reflection), the two regions of the mental plane are also closely related. The two rays provide the basis of human mental processes, as the lower mind (of the personality) is qualified primarily by the fifth ray, and as the higher mind (of the soul) is qualified primarily by the third ray.

The lower (personal) mind is the highest aspect of the personality. It is the instrument of rational, objective thinking. The focus of the concrete mind is relatively narrow, being concerned with the particulars and details of objective experience. The lower mind is analytical by nature, and is the primary instrument of the personality. The abstract mind is non-analytical and is an instrument of the soul and of subjective (intuitive) thinking. The focus of the abstract mind is relatively broad (inclusive), being concerned with the generalities of objective and subjective experience. The higher mind is synthetic by nature (being concerned with the correlation and broad unification of experience) and is the primary instrument of philosophy. Both the third ray and the fifth ray are involved with truth, knowledge, and understanding; but the focus and emphasis of the two rays are complementary.

The study of effects (appearances) and the human (objective) worlds of experience falls within the fifth ray domain while the study of causes (reality) and the world of subjective experience falls within third ray domain. Where the third ray is concerned with the creative activity (ideation) (theory) (insight), the fifth ray is concerned with the means of accomplishment (practice) and the application of insight. The scientific methods of the fifth ray (concrete mind) involve concentration and analysis, the study of processes themselves. The philosophical methods of the third ray (abstract mind) involve contemplation, reflection, and interpretation (implication). The fifth ray produces the keen, analytical thinker, the experimenter and the tactician; the third ray produces the deeper, contemplative thinker, the theoretician and the strategist.

Of considerable significance is the contribution to human (and individual) progress of these two rays properly aligned and interactive. The concrete mind is essentially a personality function while the abstract mind is essentially a soul function. As the two are properly linked, each provides the means of completion

for the other. The abstract mind (and the intuition) provide the inspiration and guidance of the soul, while the concrete mind provides the application of higher energies to the immediate, objective experience (and the purposes of incarnation). The spiritual student who has sufficiently developed and balanced both the abstract and concrete mental capacities has far greater insight and understanding, as well as greater potency for constructive experience and creative expression in the lower worlds.

† Commentary No. 200

The Mystical Rays

Three of the seven rays are considered to be mystical rays (rather than occult rays). These three heart-centered rays (the second ray, the fourth ray, and the sixth ray) constitute a special and potent group. That group is actually a mystical (and synthetic) triangle (2:4:6) of heart-centered energies. All three elements find their origin in the second aspect of the trinity (the second ray on higher levels), although two of the three (the fourth ray and the sixth ray) find their expression through the third aspect of the trinity.

Esoterically, the fourth ray and the sixth ray are expressions of the manifested second ray. Each contributes to the development of the second ray, and each draws considerable inner strength from that primary ray (and through the synthetic relationship of (2:4:6)). The second ray of love-wisdom provides the essential (heart-centered) quality of impersonal (mature) love, love energy in the inclusive and universal sense. The second ray also provides the aspect of consciousness. The fourth ray and the sixth ray provide more objective energies, energies that are basically more involved with manifestation. The fourth ray of harmony through conflict provides an essential balance between the second ray and its reflection (the sixth ray). The sixth ray externalizes the heart-centered energies through love in its more personal forms; through devotion, aspiration, and idealism.

While the occult (odd-numbered) (head-centered) rays provide the bulk of the work of manifestation, the heart-centered rays provide the balance and the moderation of the work of manifestation, and the assimilation (in consciousness) of experience. The second ray moderates the first and third

aspects through the synthetic triangle (1:2:3). The sixth ray moderates the reflection of that primary (basic) triplicity, through (5:6:7). The fourth ray moderates all of the reflected rays, through (1:4:7), (2:4:6), and (3:4:5). Thus, the mystical rays complement the occult rays in virtually every aspect of manifestation.

The mystical rays are to the occult rays what the deva (angelic) lifewave is to the human lifewave. Throughout manifestation, the fabric or structure is essentially binary (polarized into two modes of expression). These two modes (positive and negative) alternate throughout septenary manifestation. The odd-numbered domains (planes of consciousness, lifewaves, kingdoms, cycles) are polarized in the positive (male) (active) sense, analogously to the occult or head-centered rays. The even-numbered domains are polarized in the negative (female) (passive) sense, analogous to the mystical or heart-centered rays. The human lifewave is head-centered; the deva (angelic) lifewave is heart-centered. Many correlations between the various domains involve distinctions of polarity (male and female, occult and mystical, head-centered and heart-centered).

In the world of human experience the mystical rays provide many heart-centered energies. Emotional experience (the astral plane, the emotional body) is qualified primarily by the sixth ray. Intuitive experience (the soul, the buddhic plane) is qualified by the second ray and the fourth ray. The fourth ray also provides the link between abstract mental experience and concrete awareness. The mystical rays are fundamentally (properly) rays of balance, moderation, and consciousness. They are quite evident in the manifested realms of culture, art, religion, teaching, and healing. Wherever there are heart-centered activities or experience, mystical rays are present in various degrees to provide the essential heart-centered energies. Without the stabilizing and moderating force of the mystical rays, there would be no coherent field of human experience, nor any coherent field of universal manifestation.

The Occult Rays

Four of the seven rays are considered to be occult (head-centered) rays (rather than mystical rays). These four rays (the first ray, the third ray, the fifth ray, and the seventh ray) form a special and potent group, symbolized in part by the cross of manifestation. These odd-numbered (head-centered) rays provide the bulk of work (activity) of manifestation, being moderated by the heart-centered (mystical) rays. The occult rays provide the purpose, intelligence, and organization (structure and framework) for manifestation, while the mystical rays provide the quality (consciousness), guidance, and assimilation of the experience of manifestation.

The occult rays fall naturally into two (four) (six) pairs of rays (1+7 and 3+5) (1+3, 1+7, 3+5, 5+7) (1+3, 1+5, 1+7, 3+5, 3+7, 5+7). On the higher levels, the first and third rays constitute a potent vertical relationship (pair of opposites) of spirit (life) (energy) (will) and matter (form) (consequence), respectively. The first ray provides the purpose for life and manifestation (intelligent activity). On lower levels, the first and seventh rays provide another potent vertical relationship. The first ray provides the power (impulse) of life while the seventh ray provides ordered structure and material basis for the manifestation of energy (through the process of creation).

While the third and fifth rays constitute a highly vertical relationship (through reflection), they simultaneously form a horizontal relationship. Together, the third ray and the fifth ray are concerned with knowledge and truth (light). The third ray (in this respect) functions as the abstract mental plane (concerned with archetypes and patterns) (general principles) (philosophy) while the fifth ray functions as the concrete mental plane (concerned more with understanding the patterns as manifested) (details and specifics) (science) (application). The other two relationships (the first ray with the fifth ray and the third ray with the seventh ray) are significant but are less potent.

Of somewhat greater significance are the two synthetic triangles (1:3:5) and (3:5:7) which together forms the cross of manifestation. The higher triangle (1:3:5) relates the purpose of evolution to the middle stage of mental formulation,

while the lower triangle (3:5:7) carries the energy farther into the external world. Subjectively, these occult rays are concerned with creative plans and light energies (truth) (knowledge), while objectively, they are primarily concerned with the work, activity, and structure of manifestation. The rays of mind provide the middle ground of balance between archetype and created (manifested) form, between theory and practice, between the subjective realm and the objective work.

The substantive world of the occult rays involves invocation and evocation, the manipulation of matter by applied forces to achieve some evolutionary objective. The occultist is an instrument of force in the manipulation of form, while the mystic is the instrument of moderation (quality). The word "occult" essentially means concealed or hidden, referring to the superphysical or subtle nature of the forces of manifestation. The purpose of occult investigation is to establish the relation of manifested things to their invisible or subtle causes and thereby to be able to cooperate more intelligently with the forces of evolution. The occultist works primarily with head-centered rays in bringing into manifestation the needed forces. The esotericist blends and balances both occult (head-centered) and mystical (heart-centered) energies, bridging between the world of activity and the world of consciousness, having mastered both great hindrances to occult work: the undisciplined emotions and the ego.

Section 1.54



Ray Relationships

- In addition to the essential nature and primary groupings of rays, there are a number of secondary groupings or relationships that reveal more about the overall nature and the ways in which the rays manifest. There are basic ray relationships and applied ray relationships. The seven rays relate directly or indirectly to the spiritual path, to meditation practice, to ashrams, and to manifestation as a whole in various ways.

Ray Relationships

A study of the seven rays provides the basic framework for the entire field of the esoteric psychology. The first step toward understanding the seven rays is to understand the universal and synthetic nature of the rays: what they are (as a synthetic whole) and how they relate to life, consciousness, and form.

The second step is to study and understand the nature and characteristics of each of the seven rays in manifestation, both in terms of human psychology (through the monad, soul, and personality) and in terms of universals. The third step is to understand the various basic and applied ray relationships and correspondences. It is this third and final step which brings the deeper understanding of the rays, as comprehension dawns as to how each ray (and each relationship) contributes to the entire field of ray phenomena. And it is this third step which brings the student back to the universal and synthetic nature of the rays, as the cycle is renewed.

The seven rays cannot ever really be separated, one from another; they can be differentiated in various ways, and they can be studied, perceived, and related to individually or collectively (or in certain groups), but the rays remain interrelated, and the energy of any ray is modified and qualified by the other six. No ray can be wholly isolated because of the fundamental pattern or structure which supports (allows) the manifestation of the rays in the first place. During the early stages of (universal) manifestation, it might appear that one, two, or three of the rays (the major rays of aspect) exist without the lesser (the minor rays of attribute or the rays which follow in sequence during manifestation), but such is not the case, for the higher (early) rays contain rays to follow (in latent form, not in any dynamic sense). The integrated whole contains within itself the differentiated aspects and attributes; and within each of the differentiated aspects and attributes can be found the basic integral nature of the whole (and consequently the other six aspects and attributes).

The internal (basic) ray relationships include the distinction between higher (major) (primary) rays and lower (minor) (secondary) rays, the differentiation of the rays into the two paths (the occult or head-centered path and the mystical or

heart-centered path), and relationships based (apparently) upon symmetry, polarity, and numerological considerations. Through various ways, at least fourteen significant ray sets can be discerned (derived) (along with sixteen interpretations (relationships)). Each set or group of rays can be studied to obtain further insight into the nature of the (ray) members of the set, the special relationships between rays (and the significance for human psychology and manifestation), and the contribution of each ray (and each set) to the synthetic whole.

The internal ray relationships set the stage for the application of esoteric (ray) psychology to the outer and inner worlds. Every plane (and sub-plane) of consciousness, every cycle (greater and lesser), and every lifewave (and stream or set of lifewaves) has a direct and indirect correspondence with the rays. Every aspect of life (spirit) (energy), consciousness (quality) (force), and form (appearance) (matter) is qualified, conditioned, or otherwise related to one or another (or all) of the seven rays. With a comprehensive understanding of the rays and their relationships (basic and applied), the panorama of esoteric psychology opens up innumerable (and interrelated) avenues of study and subsequent understanding in all aspects of manifestation (according to consciousness).

† Commentary No. 155

Basic Ray Relationships

The basic ray relationships reveal the internal structure and inter-relatedness of the seven rays. In studying these relationships, the student can understand more fully the energy nature of each of the rays, the rules and ways in which that energy nature can be applied, and the application of ray phenomena as the foundation of universal manifestation. The two fundamental divisions of the seven rays are vertical (higher and lower) and horizontal (parallel).

The vertical differentiation of the rays involves the process of manifestation itself, as the three major rays of aspect (the upper division) (1,2,3) are reflected (transformed) into the four minor rays of attribute (the lower division) (4,5,6,7). The major rays are also the rays of inward direction (introspection). The three rays of outward direction (expression) (experience) (5,6,7) also form a set; each

set constitutes a ray relationship. The rays of the third aspect (3,4,5,6,7) form the largest significant set (short of totality), which sums to 25 and reduces to 7. The minor rays sum to 22 and reduce to 4, which is significant since the fourth ray is the ray of balance (contrast) between the lower and higher elements.

This relative distinction of higher and lower sets does not necessarily indicate relative importance. The major rays (1,2,3) (as a group) are reflected into the minor rays in three ways, as shown by the three lower sets: (3,4,5,6,7), (4,5,6,7), and (5,6,7). This particular distinction of ray relationships holds the key (for correspondence) to all generalized vertical relationships (such as the relationship between the soul and its personality).

The horizontal differentiation of the rays involves the manifestation of ray energy (life) through two parallel streams or paths: the set of occult rays (1,3,5,7) and the set of mystical rays (2,4,6). The occult (odd-numbered) rays are particularly head-centered, whereas the mystical (even-numbered) rays are particularly heart-centered. This horizontal distinction is ultimately superimposed upon the vertical to form a basic ray matrix (for synthesizing the contributions of each path). Each of the two distinctions constitutes a basic duality. The mystical path reduces to 3 (the largest single-place integer of base 4 (a perfect number (power of 2))), whereas the occult path reduces to 7 (the largest single-place integer of base 8 (likewise a perfect number)). Together, the two paths (the seven rays) reduce to 1 (totality).

Another important relationship involves higher and lower correspondence through an intermediate. The three sets of rays which demonstrate the intermediate relationship are (1,4,7), (2,4,6), and (3,4,5), all of which sum to 12 and reduce to 3. Each is centered on the ray of balance, and each involves a reflection about that point of balance. The central significance of the fourth ray should not be overlooked. Each of these three sets has an associated spread: (1,4,7) is broad; (2,4,6) is moderate; and (3,4,5) is fairly narrow. It is interesting to note that the mystical rays also form the moderate, intermediate set.

Another derivative of major relationships involves complements and reflections, by pairs. The special case includes the three complements (1,6), (2,5), and (3,4). The general case includes the three simple reflections (1,7), (2,6), and (3,5). The special case reduces to 7, while the general case reduces to 8. The real significance of the reflections is that each ray and its reflection constitute a

single energy (quality) perceived in different ways. Each of the sets (and basic ray relationships) can be studied in order to discern the contribution of each set to the evolution of the seven (the One) and all that is contained therein.

† Commentary No. 160

Applied Ray Relationships

The proper application of esoteric (ray) psychology to the outer and inner worlds can offer (yield) considerable information (insight) (understanding) of life and consciousness (purpose and experience). The applied ray relationships are essentially those of correspondence and analogy, both in the general sense and in the particular (specific) sense. In fact, ray psychology (and the esoteric (theosophical) teachings in general) would be of little significance were it not for the powerful tool of correspondence. The quality and characteristics of any of the seven rays (or any meaningful combination) may be applied to any valid correspondence, to learn (understand) by association.

Every class or set of seven members can be (intuitively, if not rationally) analyzed in terms of the seven rays and their relationships. The seven planes of consciousness are directly associated with the seven ray energies: the physical plane (1,7), the astral or emotional plane (2,6), the mental plane (3,5), etc., depending on relative sequence. For example, the character of the physical plane can clarify the nature of the first ray (and its reflection, the seventh ray), and vice versa. The same is true for the various (seven) elements of the human constitution. Through the (2,4,6) relationship, the human monad is related to the intuition (buddhi) and to the astral body.

The upper triad of atma-buddhi-manas is related to the rays (3,4,5) by virtue of correspondence with the seven planes of consciousness; but the upper triad (the soul) is also directly related to the rays (1,2,3) by virtue of having three relative aspects. The soul, as a class, is qualified by the second ray (and its reflection, the sixth ray), as the soul is the second of three major aspects (the monad, the soul, and the personality).

Similar analysis can be applied to the seven kingdoms in nature (of which the human kingdom is the fourth) and the seven lifewaves which inhabit the seven kingdoms. Superimposed upon (the analysis of) any set of seven elements may be the various cycles (greater and lesser) that manifest in a triple (for the three major rays) or septenary (for the seven rays) fashion. The present incarnation of the solar logos is the second of a series of three, and is therefore qualified by the second ray. The present Aryan root-race is the fifth in the (present) sequence of seven, and is therefore qualified by the fifth ray (which implies some emphasis upon the mental evolution since the fifth ray also corresponds with the mental plane (and especially with the concrete mental)). And wherever there is qualification by one ray, there is (subtle) qualification by the other rays to which it is especially related (through the basic ray relationships, which vary in relative significance).

In addition to the general ray associations, certain elements may be qualified individually. The soul (as a class) may be governed by the second ray in the general sense, but an (apparently) individual soul may be individually qualified by any one or another of the rays (in the particular sense). Particular qualification (and the implied relationships) must then also be taken into consideration. The ray relationships between a person's soul (ray) and personality (ray) might be analyzed, or the relationship between individuals might be considered in terms of ray relationships. It is essential, in dealing with the particular sense, to also consider the degree of development along ray lines. A second ray personality may be relatively undeveloped and demonstrate the weaknesses of that ray, or it might be rather well-developed and drawing upon integrated relationships with other rays. There is much to be considered, and much understanding to be gained through applied ray relationships.

The Path and the Seven Rays

The spiritual path may be viewed in many ways or perspectives, each contributing its share to the clarification or elucidation of the path. One perspective involves the esoteric psychology and the nature of the seven rays. The basic idea is that each individual or group is a latent potentiality (synthesis) of all the seven rays, and that through successive incarnations, the individual or group develops the character or quality of each of the seven rays.

The relatively unevolved student is qualified by a relatively loose conglomeration of several rays within the personality ray; one ray each for the physical body, the emotional nature, and the lower mind. These rays (and the ray of the personality) may be relatively undeveloped, and may be characterized by the so-called weaknesses of each of the particular rays. As the individual evolves in experience and consciousness, those weaknesses and limitations are transformed into the strengths and positive attributes of the respective rays. As the student progresses further, the three rays of the personality are gradually synthesized (integrated) (qualified) by (into) an increasingly dominant personality ray.

Each incarnation or lifetime of experience is an expression of one or another of the seven personality rays. In each incarnation the student normally develops along the lines of the personality ray. Through a succession of incarnations, the student is able to develop the positive characteristics of each of the various rays (the personality ray varies from one incarnation to another). Many such cycles may be required for complete development. This process is complicated (simplified) by the ray of the soul. Each soul is qualified by one or another of the seven rays, and that soul ray (in turn) qualifies the reflection (expression) of the soul through its personality. As the individual progresses, the soul ray comes more and more into play until it dominates the integrated personality ray. The soul ray is relatively permanent and offers continuity over a succession of lives.

Ideally, the development of the soul (and its personality) is perfectly balanced through the entire range of the seven rays. However, in practice, the situations or circumstances of each incarnation are limited (qualified) by certain rays which

periodically influence greater and lesser cycles of evolutionary activity (for the various life-waves and for the planet as a whole) and the individual must adapt (the incarnation) to those circumstances. The result of this is relatively unbalanced development. An individual may be well-developed along certain ray lines, but relatively undeveloped along other lines. Particular incarnations (circumstances and opportunities through conditions) must then be chosen for particularly needed experience and development (and consequent contributions to the greater life).

There is a similarity in this approach to the astrological approach to the spiritual path, in which the individual (or group) passes successively through each of the signs in (some) sequence (time and time again) until the proper synthesis and balance of all of the attributes have been achieved. Yet there is no real difference, for the path is One, and each approach (perspective) is coincident (concurrent) with the other. In either case (and there are others), the soul must incarnate many times under varying circumstances and opportunities in order to achieve completion. And completion does not imply that each person is identically (ultimately) completed; for in each completion, the student has traveled a different path to achieve the same (overall) degree or quality of consciousness; and in each completion, the student remains uniquely qualified.

† Commentary No. 220

Meditation and the Seven Rays

Before the student can consciously, intelligently, and safely evoke the energies of any of the seven rays, the student must have a reasonably thorough understanding of each of the rays and their relationships with each other, and the student must be in reasonably good control of his own faculties (with an understanding of his own strengths and weaknesses). Once the student has achieved a basic understanding of the seven rays, it becomes prudent for the student to contemplate and study each of the rays via meditation.

The student should begin by studying each of the rays in turn, and each of the keywords for a particular ray, one at a time, so that the various keywords are understood and consciously (and unconsciously) associated with the appropriate

ray. Then the various keywords for a particular ray should be associated with each other. Once this has been done for each of the rays, the student should meditate on each ray (in turn) as inclusively as possible, considering the nature and character or qualification of the ray as a particular type of energy. As this form of meditation is achieved, the student is actually evoking the energy contemplated, with nominal intensity, so that the student is actually learning to function with that particular energy.

The next step is to study and contemplate the relationships that exist between the various rays (planes) (kingdoms) (cycles), since it is not really safe to work with a particular ray without understanding its relationships. In working with a particular ray, there are usually effects along lines (via relationships) that should be taken into consideration. The student can easily and unnecessarily complicate his life by working with energies before they are fully understood, and since the student is held accountable for his actions (and the effects of evoked energies), he is wise to proceed slowly and cautiously. When the relationships among the rays are understood, and when the student has mastered his control of the nominal energies, those ray energies can be evoked and guided toward useful, constructive purposes.

Each of the rays has essentially unlimited application for its energy. The student can evoke a particular ray energy during meditation and channel it wisely toward almost any useful application. The rays may be used internally for purposes of personality cultivation and refinement; for the development of needed qualities; for more perfect integration and alignment; and for deeper understanding of life and consciousness. The rays may also be used externally, being sent forth in conscious support of humanitarian or spiritual activity. As the spiritual student progresses, he is expected to contribute more and more to evolutionary patterns. When the student becomes adept at working with the various ray energies, those energies will be naturally and automatically evoked as needed throughout the activities of life in the lower worlds, whether the student is fully conscious of that current process or not.

The student then becomes a potent channel for the distribution of the subtle energies, interacting consciously and subconsciously with the environment without being absorbed by it. That interaction is one of sharing energy wherever it is needed, without thought of self. The student should never be at a

loss for energy, so long as he is properly polarized and sincere. The student who lacks the basic alignment of mind and soul, who fails to achieve the necessary humility (prior to evocation) will have problems. But, as long as the head-centered nature (of invocation and application of the rays) is subordinated to the heart (the soul or higher self), the student should find no real difficulty in working with and controlling the various ray energies.

† Commentary No. 251

Keywords and the Seven Rays

Every aspect and attribute within the scope (framework) of human experience and beyond is qualified by one or another of the seven (energy) rays. These seven rays (lives) constitute all of manifestation and quite conveniently (naturally) classify (qualify) (organize) all of manifestation into seven fundamental domains. These seven rays can be studied (and understood) by their fundamental and applied nature (properties and characteristics) and by their domain, at least to the extent that the human mind can embrace and associate the various keywords that are naturally assigned to the respective rays.

Thus the seven rays (manifestation) can be understood (by degrees) by studying the various associated keywords and the relationships that exist between the rays through the correlation of keywords. Once a student has mastered the basic concepts involving the seven rays and has accomplished a comprehensive study of the rays (and has achieved a considerable understanding based on a well-developed mind and a balanced ability of discernment), it is a simple matter to recognize any word or concept as it relates to any one or more of the seven rays. Thus even words hitherto uncorrelated can be easily assigned to their proper places within the divine (natural) taxonomy of the seven rays.

However, in the natural assignment (realization) of keywords there are two governing principles: a uniqueness principle and (paradoxically) a conformity (plurality) principle. Each keyword can be uniquely (singularly) assigned to only one ray in the most basic, intrinsic sense. Or in other words, each keyword can be conclusively assigned to its (singularly) natural ray, according to its intrinsic

character. But, at the same time, the same keyword can be assigned to each of the remaining six rays, depending on context (implication) (application). Thus, each keyword exists (correlates) in an active sense (in qualifying) as well as in a passive sense (by being qualified singularly). For example, the keyword "energy" is associated uniquely with the first ray, in the most basic sense, for the first ray is the unique aspect (concept) of energy. But each of the seven rays is a particularly qualified energy. Second ray energy can be distinctly contrasted with third ray energy, etc.

Another example is the keyword "truth" which has a number of aspects or implications, depending on context. Truth in the sense of freedom is clearly within the first ray domain. Truth in the sense of wisdom is clearly second ray. Truth in the purely philosophical sense falls within the third ray domain, while truth in the sense of knowledge is more closely associated with the fifth ray. Thus, the assignment of a keyword may depend very much on the implication (context). The assignment of keywords is further complicated (to some extent) by the relationships that exist between the rays, so that a keyword belonging to one ray may also belong to another (by inference) according to the relationship(s) between the rays. Though no limit exists on the number of keywords, the rules (patterns) that determine assignment are relatively few.

The natural order (organization) of universal manifestation into seven streams (categories) of qualified energy provides the underlying potency for keywords. In understanding the seven rays, the spiritual student can apply the various keywords to any aspect of his experience and learn through association (correlation) and integration (since all of manifestation is interrelated). Provided the student avoids arbitrary (personal) assignment and association, and recognizes the natural order (rather than an order of personal (human) origin), the keywords associated with the seven rays can be a considerable tool leading to greater understanding and realization.

The Seven Ray Ashrams

The seven (primary) ashrams which constitute the seven departments of the spiritual hierarchy of the planet correspond to the seven rays, and are referred to as the seven ray ashrams. Each of these ashrams is particularly qualified by and responsive to one of the seven rays, and is, in a sense, a manifestation of that ray. Each of the seven ray ashrams is also a framework for the evolution (qualification) of consciousness along the lines of that particular ray.

Each of the seven ray ashrams is itself hierarchical and vertical in nature. In the broadest sense, all (human) souls within the planetary scheme on a particular ray are related, directly or indirectly, to the corresponding ray ashram. Each soul is qualified by and to some extent responsive to its ray correspondence; thus each soul is at least indirectly related to the corresponding ray ashram. As a soul commits itself to the spiritual path, that soul then begins a more direct relationship to an appropriate ashram (on the level of the soul). Usually, that ashram will be one of the basic ashrams within the corresponding ray ashram. As the soul evolves, so will it naturally progress more or less vertically through the hierarchy of ashrams that constitute its ray ashram. Thus, within the hierarchy of a ray ashram are ashrams-within-ashrams, each at some level and range of consciousness, and each with some particular character (charter) (assignment) (function).

Working through the seven ray ashrams, the spiritual hierarchy of the planet synthesizes the seven streams of ray energy as they relate to humanity (and to some extent to other lifewaves within the planetary scheme as well). The hierarchy is itself a synthesis of the seven ray ashrams. Working through the seven departments (ray ashrams), the hierarchy provides qualification in the form of focused, subjective energies (formulations) (concepts), according to the charter of each ray ashram (properly synthesized or coordinated with all of the ray ashrams). The resulting influence is by no means a forcing function for humanity, but, rather, that influence is effective only to the extent that humanity (the mass consciousness) is properly responsive. The hierarchy (the seven ray ashrams) does not provide direction or precipitate (evoke) specific events or effects; the hierarchy can only provide intelligent encouragement. But

the potency of the hierarchy is nonetheless considerable, and its influence extends in many subtle ways.

Not only does each department (ray ashram) provide ray qualification for all of humanity, for particular groups within humanity which are particularly responsive to or linked in some way to that ray, and for all souls and personalities (and their aspects) relating to that ray, but each department also qualifies each aspect of human life and activity within its charter. The charter of the fifth ray ashram, for example, includes science, education, the concrete mind, etc., while the charter of the third ray ashram includes philosophy, the abstract mind, etc. Each charter is complementary to the other six ray charters, and generally embraces all aspects of the particular ray manifestation as it affects or relates to humanity.

The hierarchy (the synthesis of the seven ray ashrams) has four generalized purposes; the development of self-consciousness in all (active) beings within the planetary scheme, the development of consciousness in the three lower (subhuman) kingdoms, the transmission of the will of the planetary logos (i.e., evolutionary adjustment and encouragement), and the qualification (encouragement) of humanity. The seven ray ashrams play various complementary roles in support of these purposes.

† Commentary No. 468

Manifestation and the Seven Rays 1

Universal manifestation is preeminently the manifestation of life and proceeds through multiplicative differentiation on and through a number of levels and in a number of ways, culminating in multidimensional integration, assimilation, and abstraction (withdrawal). The manifestation of life is also (simultaneously and (necessarily) coincidentally) the manifestation of form, the distinction between life and form (spirit and matter) being a simple matter of perspective. In manifestation, every life is a form from some perspective.

From the standpoint of central life (form), there are two principal (pseudo-spatial) dimensions, arbitrarily (symbolically) vertical and horizontal,

respectively. The vertical dimension constitutes the seven planes of consciousness. Each plane (sub-plane) is a ray life, a direct (central) manifestation of one or another of the seven rays (in obviously ordered and reflected fashion (e.g., the first and seventh planes (sub-planes) at any level are direct manifestations of the first ray and seventh ray, respectively (1,7) and reflectively (7,1))). Since the seven rays constitute one life (as well as three and seven), each ray manifestation is a differentiation of one life or subsequent, and intimately related to every other ray life (e.g., the third sub-plane of the second cosmic plane is a life that is responsive to and a manifestation of both the third ray and the second ray).

The horizontal dimension constitutes a septenary differentiation of parallel lives, where each successive differentiation results in seven parallel lives (equated to the seven ray lives, respectively), and where each succession (of seven lives or logoi) is upon the next lower plane of consciousness. Upon the first level is the absolute (unitary) (monadic) being; upon the second level is the supreme (triple) being (triad); upon each of the five succeeding levels (supreme, universal, cosmic, solar, and planetary, respectively) are seven logoi for each precedent. Each logos is a conjunction (coincidence) of two ray lives (categorical and particular) (e.g., the third of seven solar logoi is a conjunction of third ray (particularly) and sixth ray (categorically) lives).

Each logos constitutes the life for its succedent and part (one-seventh) of the form of its precedent. Each logos is actually a psychic center (chakra), multi-dimensionally vibrant, while the apparent form is induced within matter (e.g., a planetary logos is a chakra within the field of solar consciousness, while the planetary body (form) is merely an artificial, inductive secondary thereto). Both the horizontal and vertical dimensions are central (persistent) aspects of manifestation, while the third dimension (pseudo-temporal) is not persistent as far as logoi and planar centrality is concerned.

The third dimension is periodicity, as cyclic lives are sent forth from logoi centers to live and grow by progressively (recursively) passing through various levels and evolutionary fields before returning abstractively to their source. Typically, from each logos pours forth seven lifewaves (successively) which constitute the non-central or transient aspect of manifestation (the centrality of a soul within some lifewave is another perspective altogether). Each lifewave is

qualified primarily by the ray of its succession (i.e., the first lifewave is (at its level) primarily (particularly) a first ray manifestation, secondarily according to the particular cycle of that lifewave (but also according to the ray of its logos, etc.)). In each of the three principal dimensions (seven levels, seven logoi, seven cycles), qualification is equivalent to life and manifestation; to be qualified by some one of the seven rays is to be (alive as) that ray.

† Commentary No. 1141

Manifestation and the Seven Rays 2

In addition to implied, underlying purpose, there are really three principal dimensions or aspects of manifestation. (1) There are the seven planes of consciousness which provide a field of (for) manifestation. (2) There are seven rays or fundamental energies which qualify all of manifestation by association and ordered progression (including the seven planes of consciousness). (3) And there is life which manifests through the seven planes and is qualified by the seven rays.

The seven planes provide the background or field of (for) manifestation and the manifested life merely flows through this field of manifestation in accordance with (seven-fold) ordered impulse. Yet, in a sense, the seven rays are more fundamental than either (planes of consciousness or manifested life). The seven rays are life (energy) in the most basic sense, from which and through which everything other than the unmanifest proceeds. The seven planes of consciousness are great lives induced through the auspices of and qualified by the seven rays. The various lifewaves issue forth from the unmanifested state in a seven-fold cyclic panorama, again through the auspices of and qualified by the seven rays. Thus both the seven planes and manifested life are aspects of the seven rays.

From another perspective (life in the more general sense), the seven rays and the seven planes are aspects of life through the expression of consciousness. Thus distinctions between planes, rays, and life (manifested or otherwise) are not so clear. What is clear is correlation and correspondence. Manifestation proceeds in an ordered manner (with considerable opportunity for diversity) (i.e., in a

qualified but non-rigid manner). Life is more fundamental than consciousness and the seven rays bridge between and enfold both life and consciousness. The very ordering of life-consciousness-appearance (manifestation) is in accordance with the seven rays. Everything in manifestation corresponds to one or another or several or all of the seven rays, and to one or another in particular. Nothing in manifestation fails to correspond with one or another of the seven rays. Even "nothing" (the void) corresponds to the first ray.

Many people are familiar (cursorily or otherwise) with the principles of astrology and perceive manifestation in terms of astrological forces and their expression (qualification) (influence) (compelling or otherwise). While this is a valid perspective, astrological forces are merely derived from various combinations of ray energies (and not vice versa). The various planetary and solar lives (logoi) are themselves ray lives of one form or another (and so qualified and qualifying). Yet astrological (seven ray) forces embody (evolutionary) purpose more directly than spirit-consciousness-matter per se. Planes of consciousness and waves of manifested lives are merely the field of manifestation and the instruments of experience and expression, respectively. Both (planes and lives) are qualified by the seven rays. The seven rays are simply more fundamental.

Of course the source (God) is most fundamental, but even at the logoi level, the seven rays are very much in evidence. It is only at the level of the unmanifest (absolute) that the seven rays are dissolved. As manifestation comes to an end and the underlying forces are progressively withdrawn, the various logoi lives are synthesized (combined) (dissolved into each other) (abstracted) (extracted) according to relationships between the seven rays until there is only the one (in its unmanifested state).

Astrology and the Seven Rays

Astrology is a framework or context. The seven rays simply provide a more powerful (esoteric) and more natural framework. But each framework offers insight and any principle or process can be embraced and understood in either framework. Each of the astrological signs is formed by one or a combination of the seven rays. And each of the rays can be perceived as embracing three of the astrological signs. Astrology is clearly the more popular (profane) framework and has been exposed since its inception. The seven rays framework has for the most part been revealed through deeper, less public teachings. But even the seven rays framework is now being misinterpreted and misunderstood by those who lack the proper training and insight, much like has astrology. But both frameworks remain valid for those who do understand them.

Aries is formed by a combination of the first and seventh rays and is linked to Cancer (3,7), Leo (1,5), and Capricorn (1,3,7). Taurus is formed by the fourth ray and is linked to Scorpio (4) and to Sagittarius (4,5,6). Gemini is formed by the second ray and is linked to Virgo (2,6) and Pisces (2,6). Cancer is formed by a combination of the third and seventh rays and is linked to Aries (1,7), Libra (3), and Capricorn (1,3,7). Leo is formed by a combination of the first and fifth rays and is linked to Aries (1,7), Sagittarius (4,5,6), Capricorn (1,3,7), and Aquarius (5). Virgo is formed by a combination of the second and sixth rays and is linked to Gemini (2), Sagittarius (4,5,6), and Pisces (2,6).

Libra is formed by the third ray and is linked to Cancer (3,7) and Capricorn (1,3,7). Scorpio is formed by the fourth ray and is linked to Taurus (4) and Sagittarius (4,5,6). Sagittarius is formed by a combination of the fourth, fifth, and sixth rays and is linked to Taurus (4), Leo (1,5), Virgo (2,6), Scorpio (4), Aquarius (5), and Pisces (2,6). Capricorn is formed by a combination of the first, third, and seventh rays and is linked to Aries (1,7), Cancer (3,7), Leo (1,5), and Libra (3). Aquarius is formed by the fifth ray and is linked to Leo (1,5) and Sagittarius (4,5,6). And Pisces is formed by a combination of the second and sixth rays and is linked to Gemini (2), Virgo (2,6), and Sagittarius (4,5,6).

The first ray embraces and qualifies Aries (1), Leo (1,5), and Capricorn (1,3,7). The second ray embraces and qualifies Gemini (2), Virgo (2,6), and Pisces (2,6). The third ray embraces and qualifies Cancer (3,7), Libra (2,6), and Capricorn (1,3,7). The fourth ray embraces and qualifies Taurus (4), Scorpio (4), and Sagittarius (4,5,6). The fifth ray embraces and qualifies Leo (1,5), Sagittarius (4,5,6), and Aquarius (5). The sixth ray embraces Virgo (2,6), Sagittarius (4,5,6), and Pisces (2,6). And the seventh ray embraces and qualifies Aries (1,7), Cancer (3,7), and Capricorn (1,3,7). At first glance it would seem that Taurus and Scorpio should be quite similar as they are both formed by (only) the fourth ray, but they do in fact reflect different aspects of the fourth ray. The similarity is more esoteric than apparent in any mundane or exoteric sense. Likewise for Virgo (2,6) and Pisces (2,6), where each embraces a uniquely different combination of the same two rays.

In another sense, astrology is a mask that obscures the seven rays. It allows people to deal with influences in a relatively more understandable (conventional) (mundane) framework, without (necessarily) the spiritual context. But the seven rays are nonetheless underlying all of astrology. And the seven rays reveal the true potency of (esoteric) astrology, which is not an analytical science at all.



Section 1.55



The Seven Ray Methods

- Each of the seven rays facilitates experience and expression in the lower, objective worlds. Each of the rays has its own characteristic methods for experience, expression, and accomplishment. By developing along each of the ray lines, the student begins to complete the whole seven-fold nature. But by embracing the methodology of the seven rays, the student is able to draw more directly upon the character and quality of the evoked ray.

The Seven Ray Methods

Each of the seven rays is a qualification of energy. Each such qualification is a domain of experience and expression, and each domain has its characteristic methods for experience, expression, and accomplishment. Those characteristic methods are potentially available to anyone, regardless of the individual's personality and soul rays, though an individual who has mastered a particular ray will obviously have a greater understanding of its methods and be able to apply those methods more easily and effectively.

The energy or qualification of any of the rays can be evoked by the student and applied to any constructive purpose, depending on the student's ability and understanding, and depending to a certain extent on the student's particular combination of rays. But each of the rays has its own method of evocation that can be applied to the energy of any of the seven rays. A seventh ray method, for example, might be used to evoke fourth ray energy; that fourth ray energy might then (for example) be applied with fifth ray methods. Obviously, an intelligent prerequisite to such evocation and application is a proper study of the seven rays, their energies and methods, and a thorough study and cultivation of the individual's own consciousness and temperament.

Of particular interest to the aspirant and probationary disciple are the methods of personality cultivation, integration, and alignment associated with each of the seven rays. The student whose personality is properly cultivated (purified, disciplined, and qualified) and integrated into a single, stable, and coherent instrument should be far more effective in spiritual work. The proper preparation and integration are necessary to any true alignment of the personality and the soul, or of the individual with any group of souls. Each of the seven rays provides methods of cultivation, integration, and alignment which the individual (student) can apply according to his circumstances. And each of the seven ray combinations (of a personality ray and a soul ray) may be approached with any of the seven ray methods (some more successfully or appropriately than others, according to the ray relationships involved).

The evolutionary intention for humanity is for each person (individuality) (soul) to (ultimately) achieve a relatively high degree of mastery along each (all) of the seven ray lines. Consequently, an individual gradually accumulates experience in each of the seven domains, in accordance with the personality ray chosen for a particular incarnation. Any given personality (for incarnation) may or may not be one with which the individual is experienced, and in either case, it takes time for the waking-consciousness to develop (in each life-time) the needed (relative) maturity and control of the personality. Thus an individual may need to conquer an unfamiliar personality-instrument or re-conquer one that is relatively familiar. Depending on the situation, the individual may need to evoke and utilize certain ray energies and/or certain ray methods.

As the student progresses, he achieves a greater degree of control (and understanding) of each of the seven rays. That progress is hastened when the individual achieves proper alignment (of soul and personality). The advanced soul who has mastered all of the rays can easily apply any of the ray methods with confidence, potency, understanding, and wisdom. But long before a soul has (completely) mastered a particular ray, that soul can work with those ray energies intelligently, through its reflection (the personality), to the extent that the personality is properly integrated and aligned. These processes occur quite naturally depending on the experience of the individual, without there necessarily being any formal understanding of the seven rays.

† Commentary No. 276

First Ray Methods

First ray methods are particularly potent since the first ray provides the power aspect; consequently, first ray methods are relatively drastic and require a considerable self-mastery in order to properly handle the evoked energies. Development along first ray lines is somewhat of a paradox, as the intended qualities are inherently needed in order to properly wield the evoked energies. But, nevertheless, the willing aspirant can evoke first ray energies, and, if the aspirant is sufficiently strong, the aspirant can grow rather rapidly. Otherwise, the first ray methods may prove rather difficult and self-defeating.

First ray methods require a certain degree of will and determination, for the energies come quickly and forcefully, with relatively immediate success or failure; there is little, if any, quarter (middle ground). The first ray methods depend heavily on the self-reliance of the student; the student is often exiled, to stand alone and achieve through self-determination, only to return a stronger, healthier contributor and cooperator. The basic method of achievement (along first ray lines) is the concentration of the will, to overpower any obstacle and to conquer any and all circumstances. The (pure) first ray method of overcoming desire, for example, would be complete (total) (immediate) abstinence, without prelude or gradual cultivation. In a sense, the first ray method is the most direct path, calling for a maximum effort over a short period of time. It is the way of intensity and supreme self-discipline.

Through the concentration of will (force), first ray energies are easily evoked and (if the individual is prepared) applied to the purpose in mind. The first ray method of integration, for example, is the imposition of will upon the entire lower self (personality), forcing the physical (etheric) body, the emotional (astral) body, and the mind into a fully integrated state. Where there is resistance, that aspect of the lower self is either destroyed or overpowered (overwhelmed) by the intensity of will. The problem is one of sustaining integration (or alignment), which requires a more subtle (complete) (deeper) superposition of force. But with preparation (wisdom) comes the ability and understanding to effect permanent results.

One of the basic problems of the first ray arises with the application of first ray methods to external objects. The ethics of self-imposition are unquestionable, but the ethics of external imposition are another matter entirely. The student has the undeniable right to self-determination (insofar as karma permits), but where the rights of others are concerned, the student using first ray methods should be very careful. A (lower) first ray tendency is to dominate others, while another (higher) first ray tendency is to encourage others (by example) toward self-reliance. Throughout there exists a drive toward unification, forcefully (in the lower sense) or otherwise (in the higher sense). The supreme achievement (greater accomplishment) along first ray lines is that of selfless, effortless will, which, in the higher (group) sense, is the self-realized unification (synthesis) of consciousness. But such unification must be imposed from within (as a

cooperative achievement), never (effectively) from without (where higher intelligence is concerned).

In one sense, all of humanity experience along first ray lines, since each incarnation is a self-imposed exile (from the spiritual rapport of the soul) for needed experience. The first ray experience certainly cultivates the powers (attributes) of the individual, but with increasing maturity, the first ray experience is tempered by wisdom (love) and a growing humility (rapport with the greater life which embraces all).

† Commentary No. 280

Second Ray Methods

The various second ray methods deal predominantly with consciousness (the second aspect) and can be classified into two groups: the inner methods and the outer methods. The inner methods deal with consciousness directly, through meditation (proper) and alignment (though inner methods may be used in conjunction with first ray methods (concentration) and third ray methods (contemplation)). The outer methods deal with consciousness less directly, through activity and association with others on objective levels.

The inner methods involve a conscious identification with the soul and the evocation of soul energies along two lines: internally as the mind (and personality) is irradiated, and externally as the individual is linked with other souls. The proper evocation of second ray energy requires some degree of impersonality and a relatively well-developed (and mature) heart quality. The mystical experience proper is primarily a second ray experience, although some degree of sixth ray energy is usually incorporated in the method. The mystical method properly calls for the impersonal aspiration that so characterizes the enlightened second ray student. The inner methods depend primarily on the buddhic (intuitional) faculties of the soul, as it is along second ray lines that the intuition is unveiled and drawn into the responsive mind. The inner methods generally involve the pursuit of wisdom (rather than knowledge) and the concomitant sharing of heart-centered energies (as encouragement).

The outer methods include a number of characteristic activities, most of which are service-oriented. The general activity is sharing, though it may take the form of healing or teaching (or on higher levels, illumination through magnetic rapport). The healing (teaching) (sharing) methods call for the establishment of the inner alignment followed by an outpouring of second ray energies. Having achieved some degree of alignment, the student directs the consciousness outward to humanity, as the inclusive second ray energies are allowed to flow unobstructed by the personality-instrument. The teacher-student relationship (along second ray lines) involves mutual respect (and impersonal love), a sharing of the path and a spirit of cooperation. But the student is not allowed to become dependent (as is often the case along sixth ray lines); nor is the student directed. The student is simply encouraged in accordance with the capacity and responsiveness of his consciousness. As the loyalty of the student grows (based upon mutual respect and understanding), so does the student contribute more and more to the group endeavor.

The second ray method of achievement involves self-sacrifice, service, and sharing (which leads incidentally to intuitive insight, perception, and self-illumination). The student thus progresses to the extent that he is selfless (self-forgetting) (and to the extent that his service is relatively impersonal). Specifically, the second ray energies can be used to eliminate impediments and stumbling blocks (to spiritual progress), through non-resistance. The student learns to flow with the stream of (second ray) energy, and the struggle per se is one of allowing that energy to flow.

The student achieves integration through identification with the integrated state (identification being inherently non-resistive), but the student must also have sufficient awareness and freedom from deception. These second ray methods are relatively easy to use, except for those having a preponderance of fourth or sixth ray energy. The problems of the second ray methods include impatience, tendency toward reformation of others (rather than self-reformation), and the vulnerabilities implied through relationships with the fourth and sixth rays.

Third Ray Methods

The various third ray methods deal predominantly with intelligence rather than consciousness, and with the mental principle. While the will is the primary instrument of the first ray and the intuition (love) is the primary instrument of the second ray, the mind (light) is the major instrument of the third ray, with considerable emphasis on the higher, abstract mind. The inner third ray methods deal with intelligence directly, through contemplation, while the outer third ray methods deal with various aspects of civilization (active intelligence as a force for evolution and the fulfillment of purpose).

The inner third ray methods are initially concerned with understanding the mind and its relationships, then training the contemplative mental faculties (and cultivating the principle (factor) of intelligence), and finally applying those faculties in contemplation for greater understanding. Along first ray lines, internal adjustments are made through the application of the will; along second ray lines, internal adjustments are made through the application of consciousness; but along third ray lines, internal adjustments are made indirectly (but no less effectively) as a consequence of understanding. The act of understanding (comprehension) (realization) carries with it a flow of energy which qualifies the consciousness and brings about subtle, internal adjustments.

Contemplation can be a potent instrument for understanding, provided the student is properly qualified and responsive. Even contemplation without (preliminary) meditation can be quite helpful, for contemplation (in this lower sense) is a broad-minded consideration (evaluation) (reasoning) that draws the abstract mind into alignment with the concrete mind (of the waking-consciousness). True contemplation (beyond reasoning (beyond preliminary meditation)) is even more potent for it removes the lower mind (personality) as a hindrance (since the lower mind is brought to a point of responsive tension (perfect quiet) (allegiance)). Third ray methods (chiefly contemplation and subsequent reasoning (correlation) (creative ideation)) are used extensively in philosophic study (e.g., in the study of the plans, purposes, and methods of evolutionary manifestation). These third ray methods characterize the spiritual scholar who involves an active intelligence in the pursuit of understanding.

The third ray bridges between the (inner) realm of aspect and the (outer) realm of attribute (activity). Scholarly understanding may not lead directly to activity, for the consequential adjustments in consciousness may be sufficient in themselves. But understanding may more often lead to outer constructive activity (the application of outer third ray methods). As active evolutionary force, the third ray is involved with change, adaptation, improvement, progress, and development in many aspects of civilization. The third ray is an inherently creative ray, but in a general sense (in contrast with the more specialized creativity of the fourth ray and the seventh ray). Outer third ray methods include or are involved with economic methods, aspects of socialism, diplomacy, various judicial (legal) methods, and various aspects of communication.

The third ray approach leans heavily on the contemplative disposition, and involves patience, caution, impartiality (impersonality) (detachment), discrimination (discretion), goodwill, and the concept of right activity. To some extent, the third ray methods complement those of the fifth ray by emphasizing the abstract, relatively general (universal) principles, concepts, and ideas (while the fifth ray emphasizes particulars). Ultimately, the third ray is much more actively involved in guiding evolution than the four rays of attribute which provide the specifics of active experience.

† Commentary No. 288

Fourth Ray Methods

The fourth ray experience is to a large extent common to all of humanity, and particularly to those who are responsive to evolutionary forces (regardless of level or extent of consciousness). That experience involves (primarily) conflict, contrast, and crisis (and resolution), and extends throughout the lower world of human experience. In a sense, experience is a fourth ray function, as all (lower) experience involves some form of contrast leading ultimately to understanding and the growth of consciousness.

Fourth ray methods of experience concern the actual resolution of experience, recognizing the contrast (conflict) (crisis), understanding the opposing or contrasting forces (including motives and purpose), and achieving the intended

assimilation through reconciliation and/or balance. There are particular fourth ray methods which deal with each of these actions as well as general fourth ray methods (such as holding the mind steady) which can be applied to any of these actions. Reconciliation proper may not be appropriate, provided that the proper understanding is achieved (even unilaterally). All of life's experience in the lower worlds can be viewed in fourth ray terms, though energy associated with each of the seven rays may as well be appropriate.

Fourth ray methods of expression deal primarily with artistic expression and/or cultural expression (and the cultivation of culture and cultural progress). The methods of artistic expression deal with communication (via the artistic medium), mediation, and/or interpretation (through balance, contrast, harmony, stability, duality, beauty, relatedness, perception, etc.). Similarly, the methods of cultural expression can be related to purposive human experience and progress (understanding and evolution). Fourth ray teaching methods in general draw upon relationships with the second ray and the sixth ray, and to some extent with the seventh ray.

Fourth ray methods may be used to achieve internal balance (resolution) by bringing contrasting forces into balance. The fourth ray method for integrating the personality, for example, involves a subtle blending and balancing of the head and heart. Fourth ray methods of personality cultivation include methods for personality control (through the dampening of emotions and their controlled elevation into balance with the mental center) and the achievement of confidence, serenity, stability, and overall poise. There are fourth ray methods for balancing each of the various pairs of opposites, the head and the heart, the soul and the personality, the personal and the impersonal, etc., each of which involves some form of blending of forces (with adjustment and polarization). Fourth ray methods may also be applied to interpersonal relationships, the proper balancing of the individual's life-sphere with others. The burden (responsibility) of discretion and adjustment is ever upon the student with respect to others, never upon others with respect to oneself.

Fourth ray methods proper typically involve visualization and/or evocation of the intuition (the higher human faculty, beyond the rational mental). Visualization is a potent means of concentrating force, but the student should be careful in dealing with indisposed (unenlightened and unqualified)

imagination (which often leads to self-deception). Qualified imagination and visualization require the achievement of proper balance and stability prior to evocation. Many specific fourth ray methods deal with the various natural cycles (rhythm) and their proper application. Ultimately, fourth ray methods lead to the highest experience (along fourth ray lines), that of rapport. Thus, the fourth ray provides practical methods for human experience and progress.

† Commentary No. 292

Fifth Ray Methods

The fifth ray experience is related directly to the development, training, and application of the lower (concrete) (rational) (objective) mind and is further related to the major goals and qualification of the current (Aryan) (fifth) root-race. The development of the concrete mind proceeds as the mind is properly exercised through focused observation, concentration, specialization, discretion, structured reasoning, and analysis. Anyone who is emotionally polarized generally has an underdeveloped (unstructured, untrained, vaguely defined) concrete mind and is unable to think freely and effectively. It is the fifth ray experience (in its various forms) that leads from the emotional polarization to the fully-developed mental polarization.

Much of the orthodox educational process is related to (designed for) mental development, but the fully-developed mind can only be achieved through continual self-education and mental exercise. This fifth ray drive is the thirst for knowledge and understanding, utilizing various methods of study, thinking, seeking, searching, experimenting, and (ultimately) analysis and correlation. The fifth ray experience involves meaningful structure, various scientific methods and procedures, and organized, developmental thinking (through various ideas with consideration of perceived possible alternatives and implications).

Analysis is the fundamental tool along fifth ray lines. Analysis involves the logical, organized, or systematic study and resolution of some relatively complex object or subject into its component parts or constituent elements. As the differentiated parts are understood, and as the relationships between the

various elements are realized, a greater understanding of the whole is possible. Complex objects are thus resolved into relatively simple constituents leading (hopefully) to a mastery of the subject. Fifth ray methods consequently involve clarification and elaboration of details. Accuracy is a particularly important consideration. A fifth ray analysis is vastly improved where the intuition can be brought to bear, impersonally, upon the subject.

The fifth ray approach is not without its difficulties; namely, the tendency toward independence, smallness of vision, narrow-mindedness, a critical disposition, etc. Thus, the fifth ray approach should be tempered and balanced (with third ray and heart-centered energy), and should not be allowed to become an end in itself. When properly applied (with wisdom and discretion), the fifth ray approach can be particularly potent in the mental and spiritual development of the individual, but it is also a stepping-stone, as development preliminary (and necessary) to the effective union of mental and intuitive faculties. In this respect, meditation (spiritual discipline) plays an important role, in applying fifth ray energy to overcome and uplift the emotional nature, in linking the lower (objective) mental with the higher, (subjective) (contemplative) mental, and in correlating details with a greater whole.

Specific fifth ray methods normally involve formulae of one form or another to accomplish the intended development, training, or application. Such formulae range from simple, self-evident procedures or patterns to highly involved esoteric threads requiring considerable experience and formal training. Fifth ray methods (proper) utilize (primarily) the ajna chakra, as the energy center for mental focus and concentration of attention (energy). As the esoteric student progresses, he learns to utilize fifth ray methods in channeling energy through the various centers (chakras) for specific purposes. Ultimately, the crown chakra is used to overshadow the various fifth ray applications, as the proper balance of head and heart is achieved.

Sixth Ray Methods

The sixth ray experience generally embraces idealism, devotion, aspiration, religion, and the probationary path. Sixth ray energy provides a potent force of encouragement for the bulk of humanity, as the vast majority of human beings are responsive to sixth ray energy in one form or another (i.e., most are responsive to emotional energy or some form of idealism and/or glamour).

Thus, religion plays a major role in the cultivation and qualification of humanity, at least where it is responsive to higher guidance. Where religion becomes crystallized and inflexible, its utility for good is impaired. Where religion remains moderate (reasonable), it cultivates a considerable motivation for self-improvement and cooperation. In a broader sense, motivation itself is a derivative of sixth ray energy. Where motivation is without excessive emotion or narrow-mindedness, it can be a potent force for good.

Historically, much of the spiritual path has involved sixth ray methods, from the intrinsic spiritual motivation of the aspirant to the contemplation of divinity, from the reverence of the spiritual student for life (God) to the dedicated service to humanity of the disciple. But sixth ray energy is particularly vulnerable to personal energy; therefore, the student should exercise considerable care in dealing with sixth ray energies (and applying sixth ray methods), to avoid glamour and personal distractions. Where sixth ray energy is evoked impersonally, it is a particularly potent force for spiritual application. As the spiritual path evolves (as the spiritual path lives), so do the sixth ray methods evolve. As the sixth ray energy matures, it becomes less personal, less imposing, and more responsive (moderate) to higher impression.

The evolving spiritual student is concerned with the discipline and control of the emotions, while the esoteric student, having conquered the emotional self, is more concerned with the evolution of sixth ray energies which are responsive to mental and intuitional guidance. Most of the practical (higher) sixth ray methods involve an opening of the heart center and the controlled release of heart-centered energy, qualified as it needs to be by the soul. The force (and associated methods) of aspiration is as pertinent to the probationary student as

to the experienced disciple. Properly qualified (moderate) (non-reactive) heart energies can be used to strengthen good qualities wherever found, to encourage spiritual progress without imposition, to sharpen awareness and understanding through a mature rapport with humanity, and to elevate the overall consciousness to successively higher levels. Wherever magnetic lines of force are needed, sixth ray methods can be applied and utilized.

The real potency of the sixth ray is revealed where (when) the mature sixth ray energy is blended with the appropriate element of second ray energy to produce a high-order reflection (i.e., the reflection of higher-order energy onto lower levels). The actual process of incarnation (externalization) is related to a subtle blend of heart-centered energies (in balance with the blend of head-centered energies required for manifestation). All magnetic processes are qualified by heart-centered energy, involving elements of second ray and sixth ray energy (while the fourth ray provides balance and the head-centered rays provide moderation). In the evocation of sixth ray energies, the esoteric student relies upon the heart center (the second ray center) rather than the solar plexus (the sixth ray center). The solar plexus (alone) cannot be used to evoke higher energies, as it is aligned predominantly with etheric and astral forces. Where the heart center is properly opened, then the subordinated solar plexus can be used energy-wise to complement the evoked forces.

† Commentary No. 300

Seventh Ray Methods

Though the first ray properly contains the overall plan for manifestation and the evolution of consciousness, it is the seventh ray which provides the basic framework and specific methodology (organization) for manifestation. The various seventh ray methods all relate in some way to the creation (building) or manipulation (differentiation) (integration) (ordering) of matter (energy patterns), and usually involve the systematic integration of constituents to form some greater or more useful configuration.

Seventh ray methods include ceremony, ritual, invocation (evocation), prayer, construction, organization, etc., including most methods associated with magic.

Many occult orders incorporate seventh ray methods which establish and strengthen various energy patterns which in turn provide a framework for operation (application of energy). Much of the ritual and ceremonial forms found in occult orders (and in the various churches and religious orders) involves seventh ray energy. Each time a prayer or invocation is repeated (for example) (or each time a ritual is followed), an energy pattern is evoked and sustained which (structurally) relates the individual (participant) or group to the associated energy (or threads of energy). Each symbol utilized relates the participant to the knowledge (energy) held within the symbol (via threads or patterns of energy), depending on the quality and coherence (and strength) of association and depending on the responsiveness and ability of the participant.

The building process is inherently a seventh ray process, as building is basically associative and constructive (where building can refer as well to physical matter as to character building and the formation of subtle structures in consciousness). Most esoteric orders (and many exoteric metaphysical orders) involve meaningful (practical) structure and various seventh ray methods in support of their (particular) primary ray association. This is particularly so in the case of seventh ray orders (such as Masonry).

The most fundamental of the seventh ray methods involve occult chemistry and a deep understanding of the material (atomic and molecular) structure underlying manifestation. Matter on various levels can be qualified and utilized (formed or reformed) (manipulated), at least to the extent that the individual understands matter (energy) and the various direct methods of working with matter. The resort to ritual (ceremony) (invocation) involves less direct methods. In either case, the energies are associative and results depend on the ability of the individual and the suitability of the effort. The human creative potency increases dramatically as the abstract mind is used in conjunction with the concrete mind (as multiple correlations and subtle programming becomes possible). Esoteric students along each of the seven ray lines are trained in various direct seventh ray methods so that creative potencies may be properly applied (with discretion) to constructive purposes.

One of the keys to the seventh ray methods involves understanding the natural order of manifestation (and recognizing the natural place of any or all things).

Where this understanding is achieved, the student can apply the various seventh ray methods with wisdom, maintaining the natural order yet at the same time contributing to the natural development of manifestation. Another of the keys involves the relationship of devas (angelic or magnetic beings) to matter (and to energy qualification). The various orders of devas each have particular roles to play in the various processes of manifestation, and considerable cooperation (albeit subjective) of the devas is implied in the application of seventh ray methods (creative forces).

† Commentary No. 1148

Methods and the Seven Rays

Methods are procedures or processes for attaining some objective. Methods may be a matter of (particular) discipline. They may be relatively structured or relatively unstructured. Structured methods offer a stronger (narrower) focus with less flexibility, while unstructured methods offer a broader (weaker) focus and more flexibility.

Methods are important in two regards, namely (a) they facilitate achievement and (b) there are ethical considerations in how methods are applied. Choosing or realizing methods that are well suited both to achieving the objective and to the temperament or ability of the person(s) involved will make that achievement more likely (or at least make the process more effective). Likewise, understanding the ethical considerations in any given method allows the student to appreciate the effective limits and potential consequences. In the final analysis, the way (means, methods) in which one approaches an objective is more important than whether or not the objective is achieved. Indeed, spiritual objectives cannot be realized without the right methods applied in the right (ethical) ways.

The seven rays embrace the entire field of means and methods. Each ray has a nature (character) (flavor) and associated methods for achieving various objectives. Each person has various talents and abilities, qualities and characteristics, depending on the person's experience with each of the seven ray

energies. In some cases, a student may be capable on one or more rays and very incapable on others. In some cases, embracing an energy (ray) (method) that is unfamiliar is a legitimate means of experiencing the ray and becoming capable with regard to its energy (character). Ultimately, each of the ray energies must be internalized, becoming part of the person's character (nature) (more correctly, all seven energies already exist within a person's consciousness and it is largely a matter of developing facility, learning how to effectively evoke and wield the various energies and forces).

The ethical basis of methods varies according to the consciousness of the student, because karma is necessarily a function of one's extent of understanding. Early in the path (and before) the ethical constraints are not as substantial; there it is mainly a matter of honesty and harmlessness, as methods are embraced and applied with consideration for these factors. Later on the path, as the student advances, the path narrows and karmic forces are stronger (manifest more strongly and more stringently) and karma (consequences) is (are) more timely. There the student must pay more attention to appropriateness, beyond merely what appears to be honest and harmless. One should question one's objectives (are they based on a sense of appropriateness or are they self-centered rationalizations (even in the sense of subtle egoistic concerns)). And one should realize what methods are appropriate. In the latter stages of the path one's methods tend to be much less direct, less contrived, less involving the ego and intellect and personality, and more a matter of just responding intuitively to the flow of life and the needs implied by the flow (which are realized unconsciously or indirectly).

As the student advances through the seven rays and learns to blend the various rays, the student will naturally be drawn to a combination of methods that involve both the head (odd-numbered rays) and the heart (even-numbered rays). The relatively structured methods embraced early on will gradually be replaced by methods that are less structured and less apparently focused, but are nonetheless (indeed more) effective.