

**THE  
ARCANE  
SCHOOL**

**SERVICE OF THE PLAN**

**STUDY SIX**

**DEPARTMENT OF EDUCATION**

**PSYCHOLOGY**

## **KEYNOTES:**

The outstanding characteristic of the coming cycle will be an outgrowth of psychology. It will be the emergence of a new factor from the standpoint of the modern psychologist of the materialistic school and will involve recognition of the soul  
(*A Treatise on White Magic*, p. 336)

The new psychology will become the basic and fundamental science of the Aquarian age, just as electrical science ... is the basic achievement of the Piscean age. (*Esoteric Psychology, Vol. I*, pp. 331-32)

The two most modern groups are the psychologists who work under the Delphic injunction "Man, know thyself", and the financiers who are the custodians of the means whereby man can live upon the physical plane. These two groups necessarily, and in spite of apparent divergences and differences are more synthetic in their foundational aspects, than any of the others. One group [the psychologists] concerns itself with mankind, with the varying types of humanity, the mechanism employed, and man's urges, characteristics, and with the purpose—apparent or hidden—of his being. The other group controls and orders the means whereby he exists.  
(*A Treatise on White Magic*, pp. 411-12)

The major task [of the group of psychologists] will be to relate, through approved techniques, the soul and the personality, leading to the revelation of divinity through the medium of humanity.  
(*Discipleship in the New Age*, p. 39)

It is France which will eventually reveal the true nature of the soul or the psyche and inaugurate the era of true esoteric psychology.  
(*The Rays and the Initiations*, p. 628)

The technique of discovering why persons fail to find meaning...is the modern contribution of depth-psychology.  
Dr. Rollo May  
*Springs of Creative Living*

I seek [in *A Treatise on White Magic*]...to teach the laws of spiritual psychology as distinguished from mental and emotional psychology; make clear the nature of the soul of man and its systemic and cosmic relationships...demonstrate the relations between the self and the sheaths which that self may use...and elucidate the problem of the supernormal powers, and give the rules for their safe and useful development.  
(*A Treatise on White Magic*, pp. 5-6)

The best conception hitherto gained for the elevation of humanity is the idea of God.

Dr. Alfred Adler  
*Beyond Good and Evil*

I have called this center the *self*. It might equally well be called the "God within us". The beginnings of our whole psychic life seem to be inextricably rooted in this point, and all our highest and ultimate purposes seem to be striving towards it.

Dr. Carl G. Jung  
*Two Essays on Analytical Psychology*

The study of the soul will before long be as legitimate and respectable an investigation as any scientific problem, such as research into the nature of the atom.  
(*Esoteric Psychology, Vol. I*, p. 105)

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## **PSYCHOLOGY**

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**A. INTRODUCTION TO THE STUDY**

In the future, the true method [of training disciples] will be to develop ... the sense of synthesis and of “place” in the One World and thus decentralise him. The theme of direction underlies the system of instruction.

*(Discipleship in the New Age Vol. II, p. 302)*

*Today, slowly, the esoteric groups are awakening to the realisation that their major service to humanity is to crystallise the immaterial, to render vocal and evocative the silent invocative recognitions of the masses of men and to stand, therefore, as a militant group between the attentive hierarchy and expectant, suffering humanity.*

*(The Tibetan's Letter to the Arcane School, September 1947)*

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The Arcane School was established (in 1920) to aid the Hierarchy in its world work. It is hierarchical plan and purpose which claim our attention and our allegiance; we have accepted a conscious responsibility in the spiritual drive of Hierarchy at this time.

It is therefore essential that we provide a training programme to help “determined aspirants” become conscious disciples; we should also include studies which help each one to discover his own right field of service in relation to hierarchical work in the world. The Hierarchy functions through three major aspects or “departments”, each one of which is reflected into its counterpart in human affairs. These three are the Department of Government, the Department of Religion and the Department of Education. Each Department also contains various aspects, and these too find a correspondence in human affairs.

Since all disciples are in training for world service in terms of the Plan of Hierarchy, it is necessary that as we begin to expand our consciousness, to contact and to respond to the soul which relates us to the hierarchical centre, we should also begin to establish a mental link and response to that hierarchical field of work in which we are destined, through ashramic affiliation, to serve. Therefore we have prepared seven studies relating to the three Departments of Hierarchical work, setting out the laws and principles, the energies and forces, and the main points of emphasis within each Department, so far as these can be ascertained from the teachings we have. These should be linked in with a study of existing trends and possibilities which would require knowledge of contemporary conditions and an evaluation of current events. Newspapers, periodicals and specialised journals provide this type of news and information. Out of it, the student should be able to train himself for a better application of spiritual law and principle and ashramic intention to the field of his chosen, or recognised, discipleship responsibility to the ashram.

Bearing in mind that the Hierarchical Department of Education under the Lord of Civilisation is concerned with the evolutionary progress of civilisation through science, philosophy, psychology, culture and the arts, as well as through formal education itself, the seven studies we have prepared are as follows:

1. The Hierarchical Department of Government. One set of papers is geared in to the three main aspects of this Department.
  - a. Politics—Statesmanship.

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- b. Law—Legislation.
- c. Economics—Finance.

Through right orientation and occult meditation our esoteric work should help to vitalise the subjective underlying factors originating within the inner government.

2. The Hierarchical Department of Religion. Again, one three-part set of papers is prepared:
  - a. The new world religion, and the universality of life.
  - b. The process of initiation into the life of God.
  - c. The science of invocation-evocation.
3. The Hierarchical Department of Education. Five sets of papers, one for each of the main areas of work within this comprehensive Department are available.
  - a. Education—universal techniques of right development as a whole being.
  - b. Science—revealing the underlying occult structure through scientific fact.
  - c. Philosophy—the spiritual principles and seed ideas which should condition thought and attitudes of mind in the new age.
  - d. Psychology—the constitution of man as a three-fold being, made in the image of God, and the consequent field of his relationships.
  - e. Culture and the Arts—training the creative mind to reflect the beauty and harmony of the universe in daily life.

The student is given the choice of these seven studies as he begins to identify his own field of service, or to help him towards that goal by stimulating his sense of recognition and sensitive response.

He may require only one of the seven studies available; or he may need several or all of them before the vision of his discipleship work begins to open up for him.

In addition to the material in the study set, students are expected to inform themselves of current and developing events. Contemporary material, which becomes quickly out of date due to the rapidity of change in these transition years, cannot be included here. This study includes much of the basic teaching contained in the Tibetan's books. Our task is to understand the teaching, the laws and principles, the values and meanings of the world of causes and, in relating these to current trends and events, begin to vision the future and the immediately possible.

So the mind begins to function as a bridge, a channel of energy communication, between the Plan as it exists in the conscious intent of Hierarchy, and world affairs as they must change and adapt to planetary purpose held “in solution” by Hierarchy. Thus disciples cooperate in the task of establishing “the thoughtform of solution” and also train themselves for active service in human affairs.

This set of papers presents the basic esoteric teaching in the “Department of Education – Psychology Section”. It is important to remember, however, that while Hierarchy – and human affairs – functions

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through three departments, they are nevertheless interdependent and interactive. Education, and educators, are essential to an intelligent understanding of right governmental processes and to participation in it. So also are the true spiritual values which it is the task of the religious field to inculcate in the people. All aspects of human life interact on one another with either good or bad effects.

The ashrams of Hierarchy are also today fusing and blending their work in a new way and as a basic factor in establishing a synthesis of thought and action in the working out of the Plan on Earth. Each Department of Hierarchy, therefore, while responsible for a major aspect of God's Plan, includes and is included by all others, "... so strenuous is the work of breaking down national group isolation and separateness that it takes the united energies of three groups of workers to bring about the desired results. The seven groups of workers are organised, therefore, as follows:

1. In the department of politics – ..... First, sixth and seventh rays.
2. In the department of religion – ..... Second and fourth rays
3. In the department of education – ..... Third and fifth rays.

Do not forget that, though the work is being carried forward in three fields of human thought and activity, the net result is one directed effort towards the production of synthesis and a great preparatory drive towards a revelation of such wonder that I cannot yet detail it." (*A Treatise on the Seven Rays, Vol. I, p. 178*) As we seek to develop our techniques of service this factor of synthesis and interaction is an important one, so that our vision is broad and our horizons wide as we concentrate energy in a specific area of accepted responsibility.

The Tibetan tells us: "The servants of the spiritual Hierarchy and the world disciples are found in every nation; they are loyal to that nation's ideology or political trend of thought or government; the members of the New Group of World Servers embrace every political creed and recognise the authority of every imaginable religion. Men and women of goodwill can be discovered functioning in every group, no matter what its ideology or creed or belief. The Hierarchy does not look for co-operators in any one school of thought, political creed, or national government. It finds them in all and co-operates with all. This I have frequently said, and yet you find it difficult to believe, so convinced are many of you that your peculiar belief and your particular acceptance of truth is the best undoubtedly and the most true. It may be for you, but not for your brother of another persuasion, nation or religion.

"Thus we find, as well you know, members of the New Group of World Servers scattered everywhere. They are the only agents which the Hierarchy chooses to employ at this time and to them is committed the task of doing the following things:

1. Restoring the world balance through understanding and goodwill.
2. Bringing harmony and unity among men and nations by the revelation of the widespread goodwill everywhere existent.
3. Precipitating, through spiritual perception and correct interpretation, the kingdom of God on Earth."

(*A Treatise on the Seven Rays, Vol. II, pp. 739-40*)

Headquarters Group  
ARCANE SCHOOL

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#### The Use of the Will

Although the following paragraphs from *The Rays and the Initiations* relate specifically to the third degree initiate, the information given on the use of the different aspects of the will in relation to the three Departments of Hierarchy is of value for all students:

“In connection with the use by the initiate of what we might call pure will, it should be remembered that this pure will works into manifestation through one or other of the three aspects of the Spiritual Triad. This activity is determined by the major ray upon which the initiate finds himself, from the angle of his monadic ray. Every spiritual man is upon one or another of the three major rays, for the minor four rays of attribute are all eventually absorbed into the third Ray of Active Intelligence.

“If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express the innate will aspect through the atmic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of ‘divine Will’. Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the three-fold personality is related to the soul, expresses the three major aspects of Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose.

“If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad.

“If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilisation, he will work through the higher mind, the lowest aspect of the Spiritual Triad.

“Forget not, however, that none of these aspects can be regarded as higher or lower, for all are equally divine.

“Understanding of these ideas may come if, for instance, you realise that the expression of buddhi, or of the intuition, in the consciousness of the spiritual man will lead to the use of the will in working out the purposes of Shamballa in the field of religions, of education, and of salvaging or saving the life aspect in all forms in the three worlds, but it will have no relation to the individual and personal problems of the man himself. If the expression is that of the higher mind, the use of the will will be in connection with civilisations and cultures for which the third department is responsible, and there will be the carrying out of the will of God in the large and general plans. If it is the will as it expresses itself through the atmic aspect of the Triad, it will function in relation to races, nations, and the kingdoms in nature, and to great planetary arrangements at present unknown to man. The synthesis of this picture will be apparent if carefully studied.”

(*A Treatise on the Seven Rays*, Vol. V, pp. 310-11)

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**B. MEDITATION**

**Releasing the Power of the Soul**

- I. Lift the consciousness from the integrated personality to the soul, holding the consciousness within the ajna centre. See the golden thread, like two intertwined cables of light, linking heart and head with the soul.
- II. Realise that:
  - a. You are now face to face with the soul, standing before the Angel of the Presence, who is yourself.
  - b. You, the personal self, and the Angel, the divine Self, are one essential Reality, manifesting through three aspects. You are a reflection of the Trinity of Deity.
  - c. There is in reality no separation or duality, but simply a God in manifestation, Whose nature is Light.

- III. Reflect on these words for a few minutes:

*Having pervaded this world of the little manifested self with one fragment of Myself, I remain, inclusive, overshadowing all my daily living.*

- IV. Then ponder for five minutes on this thought:

*I, the manifesting Self, through the magical power of my nature, revitalise, redeem and re-absorb this fragment dwelling in the body.*

- V. Carry the life, the love and the light of the Angel of the Presence back again consciously into the personality, knowing it to be the indwelling power of the soul, illuminating the mind, rendering positive and quiescent the emotional nature, stimulating the physical body. Do this slowly and definitely, using the will, saying this invocation:

*May the energy of the divine Self inspire and the light of the Soul direct; may I be led from darkness to light, from the unreal to the real, and from death to immortality.*



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- VI. Send forth the light and love of the soul in strength and blessing, working consciously as the soul and as a representative and channel for the spiritual Hierarchy, using the words of the Great Invocation. Circulate the energy through the five planetary inlets: New York, Geneva, London, Darjeeling and Tokyo. See the consciousness of the whole human race irradiated.

From the point of Light within the Mind of God  
Let light stream forth into the minds of men.  
Let Light descend on Earth.

From the point of Love within the Heart of God  
Let love stream forth into the hearts of men.  
May Christ return to Earth.

From the centre where the Will of God is known  
Let purpose guide the little wills of men –  
The purpose which the Masters know and serve.

From the centre which we call the race of men  
Let the Plan of Love and Light work out.  
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth

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**C. WORK TO BE DONE**

If this study is chosen by the students as an addition to the regular degree work in the Arcane School, it is recommended that it should not supersede the degree work to which adequate time must be given. Study of the Hierarchical Departments and fields of service for the disciple is a continuing one; it is one that will build over a period of time to reveal the reality of the work to be done and equip the server to work.

It is therefore recommended that students give whatever time they can to the study itself and to ways and means of familiarising themselves with the contemporary scene. There is no limit set on sources of study. In addition to this set of papers and the book references already given, the Alice Bailey books themselves contain more valuable teaching, and books by other authors should also be investigated.

The daily fifteen minutes of reflective meditation recommended to the student should not substitute for the regular Arcane School degree meditation. It can be fitted in at another time, and would be particularly appropriate at the close of a period of study of the Department of Education.

No written work is expected from students. It is suggested, however, that all students build up their own framework of reference by noting all relevant and significant material that comes their way which enlightens the mind and expands their thinking.

All new ideas and thoughts resulting from the meditation should also be noted down and developed in further reflection – or discarded as irrelevant.

Although at this stage no reporting or written work is expected, the headquarters group welcomes any thought, comments, ideas or questions you may wish to send in with your regular monthly meditation report. We want to know how you are progressing, what values the study has for you and to what extent you are able to relate the basic teaching to things *as they are* in the field of education and to what *they should be* in the future. Some direct experience “in the field” itself, giving actual and factual knowledge, would obviously be invaluable. A sharing of thought and energy is stimulative and evocative. Your experience can be helpful to others.

We are ready also to offer help, suggestions or advice. This is a group effort to co-operate more consciously and usefully in externalising hierarchical methods of work and in linking inner cause to outer effect.

It may be helpful for the student to organise his thoughts around certain key questions.

1. Why is the psychology of the soul so important to correct entry into the Aquarian age?
2. How can knowledge of the seven rays and seven groups of individuals be creatively incorporated into new educational techniques?
3. Since the “psyche” is the soul, how can the psychologists of the future contribute to scientific proof of the fact of the soul?
4. How can the soul be brought out into everyday human life as a natural fact essential to balanced, harmonious living?

## **D. INTRODUCTORY STATEMENTS**

### **Key Thoughts**

The major science today is Psychology. It is one that is yet in its infancy but it holds the fate of humanity in its grasp and it has the power (rightly developed and employed) to save the race. The reason for its greatness and usefulness lies in the fact that it lays the emphasis upon the relation of the unit to the whole, to the environment and contacts; it studies man's equipment and apparatus of such contact, and seeks to produce right adaptation, correct integration and co-ordination and the release of the individual to a life of usefulness, fulfillment and service.  
(*A Treatise on the Seven Rays, Vol. II, pp. 402-03*)

It is a platitude to say that the true meaning of "psychology" is the "word of the soul". It is the sound, producing an effect in matter, which a particular ray may make.... If it is realised that each of the seven rays emits its own sound, and in so doing sets in motion those forces which must work in unison with it, the entire question of man's free will, of his eternal destiny and of his power to be self-assertive comes up for solution.  
(*A Treatise on the Seven Rays, Vol. I, p. 80*)

I have given out much information on [the seven rays] and have endeavoured to show the importance of this teaching from the psychological angle, because the new psychology is in the making. If esoteric teaching is eventually to be public in its presentation, it will be given out along the lines of psychology because esoteric teaching in its fullest and deepest sense concerns the consciousness aspect of man and God.  
(*A Treatise on the Seven Rays, Vol. V, p. 252*)

The new psychology ... will become the basic and fundamental science of that [Aquarian] age, just as electrical science (the electricity of matter) is the basic achievement of the Piscean age.... We are going to consider the influences which make a man what he is, and which determine the quality of his appearance. This appearance must be studied in terms of the entire integrated personality, and not just from the outer and objective physical condition. The influences which determine him are his own personal and soul rays which play upon him and affect his consciousness, finding entrance into his form equipment through the energy units of which that form is made.  
(*A Treatise on the Seven Rays, Vole I, pp. 331-32*)

The whole emphasis of the entire evolutionary process is ... placed upon the development of conscious, intelligent awareness in the life animating the various forms. The exact state of awareness is contingent upon the age of the soul.  
(*A Treatise on the Seven Rays, Vole II, p. 23*)

The discovery of the will in oneself, and even more the realisation that the self and the will are intimately connected, may come as a real revelation which can change, often radically, a man's self-awareness and his whole attitude toward himself, other people, and the world. He perceives that he is a "living subject" endowed with the power to choose, to relate, to bring about changes in his own personality, in others, in circumstances. This enhanced awareness, this "awakening" and vision of new, unlimited potentialities for inner expansion and outer action, gives a new feeling of confidence, security, joy – a sense of "wholeness".  
(Robert Assagioli, M.D., *The Act of Will*, p. 9)

When considering the human being and his expression and existence ... we are really considering *energy*, and the relation or non-relation of forces.... We are considering related units of energy, functioning in a field of energy.... The field of energy which we call the soul (the major energy with which man is concerned) absorbs, dominates or utilises the lesser energy which we call the personality.  
(*A Treatise on the Seven Rays, Vol. II, p. 424-25*)

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Every human being is a miniature replica of the entire plan. He is also spirit-soul-body, life-quality-appearance. He colours his appearance with his quality and animates it with his life. Because all appearances are expressions of quality and the lesser is included in the greater, every form in nature and every human being is found upon one or other of the seven qualifying rays and his appearance in a phenomenal form is coloured by the quality of his basic ray.

*(A Treatise on the Seven Rays, Vol. I, p. 21)*

The science of the seven qualities or rays, and their effect upon the myriad forms which they mould and energise, is the coming new approach to the correct method of training and developing the human family.

*(Ibid., p. 120)*

The *Psychologists* will form this [eighth] group and they will be concerned with the revelation of the fact of the soul and with the new psychology which will be based upon the seven ray types and the new esoteric astrology. Their major task will be to relate, through approved techniques, the soul and the personality, leading to the revelation of divinity through the medium of humanity. They will act also as transmitters of illumination between groups of thinkers and as illuminators of group thought. They transmit energy from one thought centre to another and, above everything else, they transmit the energy of ideas.

*(Discipleship in the New Age, Vol. I, p. 39)*

The esoteric sciences carry us within the form and enable us to penetrate to the quality aspect... As a man learns to “know himself” he automatically learns to know the quality underlying all appearances. Look therefore for the quality everywhere. ...Quality, in the last analysis [which embodies the second ray aspect], is neither more nor less than the nature of that awareness, and the response in terms of quality to sentient contact.

*(A Treatise on the Seven Rays, Vol. I, pp. 193-96)*

## **Definitions**

### ***PSYCHOLOGY***

The mental or behavioural characteristics of an individual or group.

*(Webster's Seventh New Collegiate Dictionary)*

Psychology [is] the effort to account for humanity and to discover what man is essentially and how he functions.

*(A Treatise on the Seven Rays, Vol. V, p. 594)*

The true meaning of “psychology” is the “word of the soul”. *(A Treatise on the Seven Rays, Vol. I, p. 8)*

### ***SOUL***

Innermost being or nature; that which one identifies with oneself; essence; the essential part; an indwelling, or originating principle.

*(Chambers Dictionary)*

The soul is the force of evolution itself....The soul is that which gives distinctive characteristics and differing form manifestations.

*(A Treatise on White Magic, pp. 35-6)*

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The self is our life's goal, for it is the completest expression of that fateful combination we call individuality, the full flowering not only of the single individual, but of the group, in which each adds his portion to the whole.

(Carl G. Jung, *Two Essays on Analytical Psychology*)

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**E. PRESENT PSYCHOLOGY COMPARED WITH ESOTERIC PSYCHOLOGY**

*The study of healthy people can teach us much about our own mistakes, our shortcomings, the proper directions in which to grow. Every age but ours has had its model, its ideal. All of these have been given up by our culture; the saint, the hero, the gentleman, the knight, the mystic. About all we have left is the well-adjusted man without problems, a very pale and doubtful substitute. Perhaps we shall soon be able to use as our guide and model the fully growing and self-fulfilling human being, the one in whom all his potentialities are coming to full development, the one whose inner nature expresses itself freely.*

Abraham H. Maslow, *Towards a Psychology of Being*

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Modern psychology is in a cul-de-sac. The many psychologies have made their contribution to the whole subject, and all of them have value, for all have embodied an aspect of truth. Through them we have arrived at an amazing knowledge of man, of his instincts and animal mechanisms, of his reactions to his environment and of his sensitive apparatus; we have learnt much about the sub-conscious, through which ancient racial sins and knowledges, suppressed complexes and latent desires, as well as highly organised psychic reactions, well up into the conscious mind so disastrously. We know much anent the man as a whole functioning unity, and of the interactions existing between the nervous system, the glandular system, the muscles, and their expression, in forms of quality, character, personality and the environment. We have learnt much about the composite being called Man, and man, as a psychic entity, is an established fact in nature, as is man, the animal. But man, the soul ... is not yet substantiated; and in helping the truth into the light I seek to bring the subject of the seven rays to the notice of the thinkers of modern times, so that the light of this esoteric knowledge may be thrown upon the science of psychology.

*A Treatise on the Seven Rays, Vol. I, pp. 118-19*

Modern exoteric science knows much about the outer form, or matter aspect, and its electrical nature. Esoteric science knows much about the nature of the subjective energies and the qualities which colour and condition the form. When these two knowledges are brought intelligently together, we shall evolve a truer and more accurate psychology and a new science of human culture. Then the work of unifying man – man, the psychic entity, and man, the conditioning soul – will go rapidly forward. *Ibid.*, p. 120

Psychologists well know that the deepest element of human happiness is embodied in the idea of movement towards something; movement in the “right” direction; and all of the devices of therapeutic psychiatry are really only shoves and pushes and suggestions intended to help a mind find its particular right direction of movement. Continued observations of this basic dynamic nature of happiness, especially in clinical practice, leads almost inevitably to the conclusion that ... it is the craving for knowledge of the right direction – or orientation ... [that makes up] the more universal craving in the human make-up.... Every system of philosophy, whether called religion or not, is at bottom, a human attempt to satisfy the craving to be pointed in the right direction.

Dr. William H. Sheldon, *Psychology and the Promethean Will*

From the standpoint of esoteric psychology, it should be noted that all the schools of psychology go astray in their handling of the human unit, for just this reason: they do not judge a man as a synthetic whole, and – owing to the lack of knowledge, and to the failure, as yet, of the intuitive faculty – the average psychologist seldom enters into the realms of true quality and of the life aspects; the man under

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investigation is considered more or less objectively, and the true sources of the phenomenal nature are seldom touched. The determining aspects of the personality ray which produce the sum total of the physical, emotional and mental qualities is in process of tabulation and research, and much has been done of a valuable nature.

*A Treatise on the Seven Rays, Vol. I, p. 160*

We shall therefore ... add to modern psychology and enrich its content with that esoteric psychology which deals with the soul or self, the ensouling entity within the form.

*Ibid., p. 7*

When the psychologist of the future employs all the available sciences at his disposal, and lays the emphasis upon those sciences which deal with the subjective man and not so predominantly with the objective man (though that should *not* be omitted) we shall then have a fundamental change in the handling of the human problem.... The psychologist will then employ:

1. The modern exoteric science of psychology, with its emphasis upon equipment, upon the glands and their effects, upon dreams and their occasional effect, upon instinctual behaviour (which is largely a reaction of the physical body) and upon all the latest conclusions of the investigating material scientists the world over.
2. Esoteric psychology.... This indicates the types of energy and forces which govern, control and determine the varying aspects of the average man's equipment, and condition his consciousness.
3. Astrology, with its indications ... of man's place "in the sun", and in the general scheme of things. These relate him to the planetary whole and give much information anent the time factors which govern every individual....

[This] astrology ... does not deal with the expression of the personality. It is the planetary and racial astrology which Those Who work on the inner side know to be of deep significance. It is the astrology of discipleship and the relation of the stars to the activities of the soul which [is] of importance.

*A Treatise on the Seven Rays, Vol. II, pp. 300-01*

It is with the seven groups of souls (or soul energies) that we shall deal

- [a. the power type
- b. the love type
- c. the active type
- d. the artistic type
- e. the scientific type
- f. the devotee type
- g. the business type]

and with the threefold forms in the fourth kingdom of nature which they create, and through which they have to express the quality of their ray group and the energy of that one of the three essential groups to which their soul ray is related.

*A Treatise on the Seven Rays, Vol. I, p. 7*

Only when modern psychologists add to the amazingly interesting knowledge they have of the lower man, an occidental interpretation of the oriental teaching about the centres of force through which the subjective aspects of man – lower, personal and divine – are to be expressed, will they solve the human problem and arrive at an understanding of the technique of unfoldment and of integration which will lead

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to intelligent comprehension, and a wise solution of the difficulties ... with which they are so frequently confronted.

*Treatise on the Seven Rays, Vol. II, p. 413*

Each man is, ... *within himself*, a hierarchy, a reflection of a great chain of being – that Being which the universe expresses. Psychology has to recognise eventually:

1. The fact of the soul, the integrating agent, the Self.
2. The Law of Opportunity or Rebirth.
3. The nature of the inner structure of man and its relation to the outer tangible form.

It is interesting to note that practically all the teaching given anent rebirth or reincarnation has emphasised the material phenomenal side though there has always been a more or less casual reference to the spiritual and mental gains acquired in the school of life upon this planet, from incarnation to incarnation.

*Ibid.*, p. 432

Modern psychology, speaking generally; regards the soul in one or another of the following ways:

1. Either as non-existent, the only obvious and provable thing being the intelligent mechanism.
2. As being the sum total of the conscious reactions of the cells of the body – the sentiency of the organism....
- 3.. As a gradually evolving self, conveying life and, as time elapses, awareness; it is regarded as being conditioned by the body and as a product of the evolution of that body during the ages. It does not, however, exist in the lower types of human beings, and it possibly possesses immortality, but that is not provable and may not be posited as a fact.
4. As a definite Self, an entity, informing a body, functioning at various levels ... and having continuity, immortality and potentiality.

The occult teaching accepts all these hypotheses as correct, but as relative in time and space, and as having reference to different forms of divine life and to differing aspects of those forms. It is with the occult teaching, right or wrong, that we are at present engaged, and our premises and conclusions can be stated in the following propositions:

1. Every human being, in or out of incarnation, is a “fragment of divinity”, and an outpost of the divine consciousness functioning in time and space for purposes of expression.
2. All these souls, selves, or human beings are found ... on one or other of the seven emanations of spiritual energy, issuing forth from God at the beginning of an era of creative activity. They return to their emanating Source when that particular cycle is brought to a close.
3. In the interim between emanation and reabsorption, these souls pass through various experiences until such a time as they can “shine forth in all their exactitude of truth”.
4. They are called, as has been stated in *A Treatise on Cosmic Fire* ....



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- a. Lotuses of revelation.
  - b. Lotuses with perfume.
  - c. Radiant lotuses.
  - d. Lotuses wherein the flower is on the point of opening.
  - e. Lotuses of closed and sealed condition.
  - f. The colourless lotuses.
  - g. Lotuses in bud.
5. These souls, cycling through various forms of life in the long evolutionary process, arrive eventually at full, self-conscious existence. By this we mean that they are self-determined, self-conditioned and self-aware. They are also conscious of and responsive to their environment.
6. Once this conscious awareness is achieved, then progress becomes more rapid. It should be borne in mind that many human beings are not thus aware. The groupings which arise out of this awareness (limiting our ideas entirely to those within the radius of the human family) can be expressed as follows:
- a. The souls who live but whose consciousness sleeps. These are dormant human beings whose intelligence is of such a low order ... that only the lowest forms of human existence come into this category....
  - b. The souls who are simply aware of physical plane life and of sensation. These people are slow, inert, inarticulate, bewildered *by their environment*.... They can be recognised through their complete incapacity to respond to emotional and mental training and culture.
  - c. The souls who are beginning to integrate and who are emotionally and psychically alive. In them, of course, the animal nature is awake and the desire nature is becoming rampant....
  - d. The souls who are primarily emotional. The mind nature is not functioning strongly ... and the physical body is slipping steadily into the realm of the unconscious....
  - e. Those souls who can now be classed as intelligent human beings, capable of mental application if trained, and showing that they can think when the need arises. They are still, nevertheless, predominantly emotional. They constitute the bulk of humanity at this time....
  - f. The souls who think, and who are minds. They are steadily increasing in number.... They constitute the cream of the human family, and are the people who are achieving success in some department of human life. They are writers, artists, thinkers ... politicians, religious leaders, scientists, skilled workers and artisans, and all those who ... take ideas and propositions and work with them for the ultimate benefit of the human family....
  - g. Those souls whose sense of awareness on the physical plane is now of such an order that they can pass on to the Probationary Path. They are the mystics conscious of duality.... Their mind natures are alive and active, yet they cannot yet control them as they should....
  - h. Souls whose intelligence and love nature is becoming so awakened and integrated that they begin to tread the Path of Discipleship. They are the practical mystics, or the occultists, of modern times.

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- i. The souls who are initiate into the mysteries of the kingdom of God. These are souls who ... know, past all controversy, that there is no such thing as “my soul and your soul”, but simply “the Soul”.
  - j. The souls who have achieved release from all the limitations of the form nature and who dwell eternally in the consciousness of the One Soul.... These are the Masters of Life, the perfected adepts.
7. In the development of the race at this time, we can now study the types, the qualities of these souls, the apparatus of response which they must use, and the nature of the mechanism of contact which they have constructed in order to enable them to function in the world as we know it today. Science and religion together are producing that latest of the sciences which we call psychology. For this, the time is ripe.
8. All these manifesting souls have come forth from some Source at some time in their cyclic expressions.... The occultist regards all the above affirmative statements as constituting an exact and proven science, but as being presented in symbolic form for the consideration of the minds of men....
9. The process whereby the soul nature and the form nature meet and blend is termed *individualisation*.
- a. *Individualisation* is the emergence of the soul upon the path of outgoing, through the medium of a form ....
  - b. *Initiation* is the process whereby a soul, having exhausted the resources of form life, and having thus achieved mastery and expression, returns again to its source.

*Ibid.*, pp. 201-09

## **F. THE FIELD OF MAN'S RELATIONSHIPS**

### **The Ray Influences**

One of the first things we need to grasp, as we study man and the rays, is the large number of these ray influences which play upon him, and which form him, and “enliven” him, and make him the complexity he is. It would be wise for us to enumerate them one by one....

1. The ray of the solar system itself.
2. The ray of the planetary Logos of our planet.
3. The ray of the human kingdom itself.
4. Our particular racial ray, the ray that determines the Aryan race.
5. The rays that govern any particular cycle.
6. The national ray, or that ray influence which is peculiarly influencing a particular nation.
7. The ray of the soul, or ego.
8. The ray of the personality.
9. The rays governing:
  - a. the mental body.
  - b. the emotional or astral body.
  - c. the physical body.

*A Treatise on the Seven Rays, Vol. I., pp. 333-34*

Groups of people, organisations, nations and groups of nations are all the result of ray activity and magnetism.... The seven planets are governed by one or other of the rays.... Countries ... are likewise the result of ray activity....

*Ibid., p. 129*

The study of the rays ... will throw much light upon the times and cycles in the unfolding panorama of history. In the last analysis, history is an account of the growth and development of man from the stage of the cave man, with his consciousness centred in his animal life, up to the present time wherein the human consciousness is steadily becoming more inclusive and mental, and so on and up to the stage of a perfected son of God. It is an account of the apprehension, by man, of the creative ideas which have moulded the race and are establishing its destiny. It gives us a dramatic picture of the progress of those souls who are carried in or out of manifestation by appearance or disappearance of a ray ... These rays are in constant movement and circulation.... They are dominant at one time and quiescent at another, and according to the particular ray which is making its presence felt at any particular time, so will be the quality of the civilisation, the type of forms which will make their appearance in the kingdoms of nature, and the consequent stage of awareness (the state of consciousness) of the human beings who are carried into form life in that particular era. These embodied lives (again in all four kingdoms) will be responsive to the peculiar vibration, quality, colouring and nature of the ray in question. The ray in manifestation will

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affect potently the three bodies which constitute the personality of man, and the influence of the ray will produce changes in the mind content and the emotional nature of the man and determine the calibre of the physical body. *Ibid.*, pp. 3-4

Not only shall we understand somewhat the inner side of history, not only shall we gain an idea of the divine qualities emerging from the three aspects and determining the forms of expression on the physical plane, but we shall have a practical method of analysis whereby we can arrive at a right understanding of ourselves as ensouling entities, and at a wiser comprehension of our fellow-men. When, through our study, we ascertain for instance that the tendency of our soul ray is that of will or power, but that the ray governing the personality is that of devotion, we can more truly gauge our opportunity, our capacities and our limitations; we can more justly determine our vocation and service, our assets and our debits, our true value and strength. When we can add to that knowledge an analysis which enables us to realise that the physical body is reacting pre-eminently to the soul ray, whilst the emotional body is under the influence of the personality ray which is historically in manifestation at the time, we are then in a position to gauge our particular problem with judgment. We can then deal more intelligently with ourselves, with our children and with our friends and associates. We shall find ourselves able to co-operate more wisely with the Plan as it is seeking expression at any particular time. *Ibid.*, p. 8

### The Ray Types

[The main divisions into which esoteric psychology divides humanity] are five in number....  
The *racial divisions*. These can be considered in two ways:

1. The *racial division*. These can be considered in two ways:
  - a. From the standpoint of modern esoteric science.
  - b. From the standpoint of *The Secret Doctrine*, with its septenary divisions of mankind and its forty-nine subdivisions.
2. The division of humanity into *seven main ray types*, which might be enumerated as follows:
  - a. The power type ..... full of will and governing capacity.
  - b. The love type ..... full of love and fusing power.
  - c. The active type ..... full of action and manipulating energy.
  - d. The artistic type ..... full of the sense of beauty and creative aspiration.
  - e. The scientific type ..... full of the idea of cause and results. The mathematical type.
  - f. The devotee type ..... full of idealism.
  - g. The business type ..... full of organising power, given to ritualistic ceremony.

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3. The twelve astrological groups....
4. The division of human beings into *three esoteric groups*:
  - a. Those unawakened to the “I” consciousness ... called esoterically “the darkened sparks”.
  - b. Those awakened to the condition of individuality ... called “the flickering lights”.
  - c. Those awakened to the knowledge of the soul ... called “the radiant sons of light”.
5. The division of humanity into *three types of aspirants*:
  - a. Those watched from a distance by the guiding Hierarchy.
  - b. Those awakened by and attracted to the Hierarchy.
  - c. Those who, from the angle of the personality, belong to the world of forces, but are awakened souls whose consciousness is being integrated into that of the Hierarchy. These are the New Group of World Servers.

To these three last groups the Hierarchy Itself may well be added.

*Ibid.*, pp. 329-30

### The Process of Transference

Little is yet known and taught anent the centres and their force emanations and the activity of the vital or etheric body which is the receiver and the distributor of energies. These energies determine and condition the circumstances and the physique of the human being....

Ray one ..... Power or Will ..... Head centre.

Ray two ..... Love-Wisdom..... Heart centre.

Ray three ..... Active Intelligence ..... Throat centre.

Ray four ..... Harmony through Conflict ..... Ajna centre.

Ray five..... Concrete Knowledge ..... Sacral centre.

Ray six ..... Devotion ..... Solar plexus.

Ray Seven ..... Ceremonial Order ..... Base of Spine

All that I can do here is to give a general idea of the subject, indicate certain lines of development and relationship anent the seven major centres, the seven major glands and the localities and areas in the human body where these glands and centres are to be found. I would also beg you to realise five facts:

1. That undeveloped men are energised and galvanised into outer activity through the medium of the

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three centres below the diaphragm.

2. That average man is beginning to function primarily through the solar plexus centre and to use it as a transferring centre of force for energies which must be carried from below the diaphragm to above the diaphragm.
3. That the world aspirants are slowly being energised and controlled by the forces which are being transferred from the centres below the diaphragm to the throat centre and from the soul to the throat centre. This leads to creative activity of some kind.
4. That the world disciples are beginning to be governed and controlled by the throat and heart centres, and are also beginning to transfer the forces which have been raised to the heart and throat, to the ajna centre between the eyebrows, in the middle of the forehead. When this has been done, the man is then an integrated personality. The soul also stimulates the ajna centre.
5. That the more advanced disciples and world initiates are also energised from two sources: by means of the energies raised up and lifted into the head from all the centres in the body, and by those which pour into the human frame from the soul, via the highest centre at the top of the head.

The whole process is, as you can see, one of development, use and transference, as is the case in all evolutionary development. There are two major transferring centres in the etheric body – the solar plexus and the throat – and one master centre through which the energy of the soul must pour when the right time comes, pouring consciously and with the full awareness of the disciple. That centre is the head centre, called in the Eastern philosophy “the thousand-petalled lotus”. The problem of the average man is, therefore, connected with the solar plexus. The problem of the disciple, the advanced aspirant and the initiate of the lower degrees is connected with the creative centre, the throat.... The following three points, related to the transference of energy, must be borne in mind:

1. That there is a transference to be made from all the lower centres to higher ones and that this is usually done in two stages. This transference, carried on within the personality, is paralleled by the transference of spiritual energy from that reservoir of force we call the soul to the man on the physical plane. This becomes possible as the man makes the needed transference within himself. These transferences can take place in the course of the evolutionary process, or they can be hastened through the forced training given to disciples of all degrees.

2. That, within this major field of activity, the following transferences will have to be made:

- a. The energy of the centre at the base of the spine (the organ of the personal will) must be raised and carried up the spinal column to the head centre, via the ajna centre.
- b. The energy of the sacral centre (governing the sexual life and the organs of physical creation) must be raised to the throat centre, which becomes the organ of creative activity of a non-physical nature.
- c. The energy of the solar plexus (the organ of self-conscious personal desire) must be raised to the heart and there transmuted into group service.

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3. That all these centres are developed and brought into activity in three stages, and thus progressively condition the outer aspects of a man's life:

- a. There is a period wherein the centres are active only in a sluggish and semi-dormant manner: the forces of which they are formed, and which they express, move slowly and with a heavy inert rhythm; the light which can be seen wherever there is a centre is dim; the point of electric potency at the centre (the "heart of the lotus or chakra" ...) is relatively quiescent. There is just enough energy pouring into the centre to produce the preservation of life, the smooth functioning of the instinctual nature, plus a tendency to react, in a fluctuating and unintelligent manner, to stimuli coming from the astral plane, via the individual astral body.
- b. A period wherein there takes place a definite heightening and intensifying of force. The light of the centres is brighter and the solar plexus centre, in particular, becomes very active. As yet, all the real life of the man is focused below the diaphragm. The centres above the diaphragm are dim and dull and relatively inactive; the point at the centre is, however, more electrical and dynamic. At this stage the man is the average intelligent citizen, predominantly controlled by his lower nature and his emotional reactions, with what mind he has actively employed in bringing satisfaction to his needs. His centres are the receivers primarily of physical and astral forces, but occasionally respond to mental impacts.
- c. A period wherein the first transference is being made. This can last a long time and cover several lives. The centres below the diaphragm are fully awakened; their activity is great; their light is vivid; their interrelation is real, so much so that a complete magnetic field has been set up involving the whole area below the diaphragm and becoming potent enough to extend its influence above the diaphragm. The solar plexus becomes the dominant organ in the place of the sacral centre which has so long determined the life of the animal nature. It becomes the recipient of energy streams from below which it absorbs and starts on its task of deflecting them and transferring them to the higher centres. The man is now the highly intelligent citizen and aspirant. He is conscious of the dualism of his nature, of that which is below and of that which is above, as it has been called, and is ready to tread the Probationary Path.
- d. A period wherein the transference is continued. The sacral forces are carried to the throat and the solar plexus forces are carried to the heart. The latter transference is as yet of so small a measure that the effect of the transference is almost negligible. This period is a long and very difficult one. Today, most people are going through periods (c) and (d), which are preparatory to the expression of the mystical life.
- e. A period wherein the heart and throat centres are brought into activity. The man is creatively intelligent along some line or other and is slowly becoming group conscious. As yet, however, his reactions are still selfishly motivated though – at the same time – he is subject to cycles of visions and periods of spiritual effort. The mystical life is definitely attracting him. He is becoming the mystic.
- f. A second period of transference ensues and the ajna centre, which governs the integrated personality, becomes active and dominant. The life of feeling and of mystical effort is, at this time, liable to die down temporarily in its expressed fervour and ardent disciplines, and personality integration, personality ambitions, personality aims and personality expression take its place. This is a right and good change and tends correctly to a rounded out development. It is

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only temporary, for still the mystic sleeps beneath the outer activity and the intelligent worldly effort, and will emerge again to living endeavour when the mind nature has been fully aroused and is controlling, when desire for mental satisfaction has been satiated and the “son of God is ready to arise and enter the Father's house”. During this period we find the intelligently creative or the powerful man will come to the zenith of his personality life. The centres below the head will all be active and functioning, but the centres below the diaphragm will be subordinated to and controlled by those found above. They are subject then to the conditioning will of the man who is governed at this time by ambition, intellectual expediency and that form of group work which tends to the expression of his personality potency. The ajna centre is vivid and potent; the throat centre is intensely active and the heart centre is rapidly awakening.

- g. A period wherein the highest head centre is brought into radiant activity. This occurs as the result of the uprising (in a fresh and more potent manner) of the mystical instinct, plus, this time, an intelligent approach to reality. The result is twofold:
  - (i) The soul begins to pour its energy into all the etheric or vital centres, via the head centre.
  - (ii) The point at the heart of each centre comes into its first real activity; it becomes radiant, brilliant, magnetic and forceful, so that it “dims the light of all that lies around”.

All the centres in the body are then swept into ordered activity by the forces of love and will. Then takes place the final transference of all the bodily and psychic energies into the head centre through the awakening of the centre at the base of the spine. Then the great Polar opposites, as symbolised and expressed by the head centre (the organ of spiritual energy) and the centre at the base of the spine (the organ of the material forces) are fused and blended, and from this time on the man is controlled only from above, by the soul.

There are, consequently, two points to be borne in mind as we study the mystic and his difficulties; first of all, the period of awakening and subsequent utilisation of the centres and, secondly, the period of the transference of energy from the solar plexus to the heart, and then from all the four centres up the spine to the throat centre, prior to the focusing of the energy of all the centres in the ajna centre (between the eyebrows). This centre is the controlling one in the personality life and from it goes all personality direction and guidance to the five lower centres which it synthesises. Each of these stages brings with it its own difficulties and problems. We shall, however, concern ourselves with these problems only as they affect present opportunity or hinder the man who finds himself upon the Path and is, therefore, taking his own evolution in hand. Then he stands “midway between the pairs of opposites” and this means (as far as our particular interest at this time is concerned) that we shall find three stages in the mystical work, each of which will mark a definite point of crisis, with its attendant tests and trials:

- 1. The stage wherein transference is made of all the lower energies into the solar plexus, preparatory to carrying them to the throat and heart centres above the diaphragm. This stage covers not only the process of transference but also that of focusing the forces in the higher centres.

Period ..... The later stages of the Path of Probation and the early stages of the Path of Discipleship.

Keynote ..... Discipline.



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Objective .....Idealism, plus personality effort. Purification and control.

2. The stage wherein transference is made into the ajna centre and the personality life becomes integrated and powerful.

Period .....The later stages of the Path of Discipleship and up till the time of the third initiation.

Keynote .....Expression of the soul, through the medium of the personality.

Objective .....The understanding of the Plan and consequent cooperation with it.

Then comes the third and final stage with which we need not concern ourselves, wherein there is a complete blending of the bodily forces (focused through the ajna centre) with the Soul forces (focused through the head centre). It is at this time that there comes the final evocation of the personality will (purified and consecrated) which has been “sleeping, coiled like the serpent of wisdom” at the base of the spine; this surges upward on the impulse of devotion, aspiration and enlightened will, and thus fuses itself in the head with the spiritual will. This is the final raising, by an act of discriminating determination, of the kundalini fire.

*A Treatise on the Seven Rays, Vol. II, pp. 520-28*

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**G. SOME FUNDAMENTAL PROPOSITIONS OF ESOTERIC PSYCHOLOGY**

*The turning away from the kingdom of the world to the kingdom of the soul  
becomes an esoteric habit, and in this thought lies hid the secret of esoteric  
psychology.*  
*A Treatise on White Magic, p. 149*

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The fundamental propositions upon which all this [esoteric psychology] teaching is founded....

**One.** There is one Life, which expresses Itself primarily through seven basic qualities or aspects, and secondarily through the myriad diversity of forms.

**Two.** These seven radiant qualities are the seven Rays, the seven Lives, who give Their life to the forms, and give the form world its meaning, its laws, and its urge to evolution.

**Three.** Life, quality and appearance, or spirit, soul and body constitute all that exists. They are existence itself, with its capacity for growth, for activity, for manifestation of beauty, and for full conformity to the Plan. This Plan is rooted in the consciousness of the seven ray Lives.

**Four.** These seven Lives, Whose nature is consciousness and Whose expression is sentiency and specific quality, produce cyclically the manifested world; They work together ... with the Plan, of which They are the custodians. They are the seven Builders, Who produce the radiant temple of the Lord, under the guidance of the Mind of the Great Architect of the Universe.

**Five.** Each ray Life is predominantly expressing Itself through one of the seven sacred planets, but the life of all the seven flows through every planet, including the Earth, and thus qualifies every form. On each planet is a small replica of the general scheme, and every planet conforms to the intent and purpose of the whole.

**Six.** Humanity ... is an expression of the life of God, and every human being has come forth along one line or other of the seven ray forces. The nature of his soul is qualified or determined by the ray Life which breathed him forth, and his form nature is coloured by the ray Life which – in its cyclic appearance on the physical plane at any particular time – sets the quality of the race life and of the forms in the kingdoms of nature. The soul nature or quality remains the same throughout a world period; its form life and nature change from life to life, according to its cyclic need and the environing group condition. This latter is determined by the ray or rays in incarnation at the time.

**Seven.** The Monad is the Life, lived in unison with the seven ray Lives. One Monad, seven rays and myriads of forms – this is the structure behind the manifested worlds.

**Eight.** The Laws which govern the emergence of the quality or soul, through the medium of forms, are simply the mental purpose and life direction of the ray Lords, Whose purpose is immutable, Whose vision is perfect, and Whose justice is supreme.

**Nine.** The mode or method of development for humanity is self-expression and self-realisation. When this process is consummated the self expressed is the One Self or the ray Life, and the realisation achieved is the revelation of God as the quality of the manifested world and as the Life behind appearance and

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quality. The seven ray Lives, or the seven soul types, are seen as the expression of one Life, and diversity is lost in the vision of the One and in identification with the One.

**Ten.** The method employed to bring about this realisation is experience, beginning with individualisation and ending with initiation, thus producing the perfect blending and expression of life-quality-appearance.

This is a brief statement of the Plan. Of this the Hierarchy of Masters in Its seven divisions (the correspondences of the seven rays) is the custodian, and with Them lies the responsibility in any century of carrying out the next stage of that Plan. *A Treatise on the Seven Rays, Vol. I, pp. 141-43*

In our study of the ray of the Ego or Soul, certain major premises might be briefly stated and incorporated into a series of propositions ... as follows:

1. The egos of all human beings are to be found upon one or another of the seven rays.
2. All egos found upon the fourth, the fifth, the sixth and the seventh rays must eventually, after the third initiation, blend with the three major rays, or monadic rays.
3. The monadic ray of every ego is one of the three rays of aspect, and the sons of men are either monads of power, monads of love, or monads of intelligence.
4. For our specific purposes, we shall confine our attention to the seven groups of souls found upon one or other of the seven rays or streams of divine energy.
5. For the major part of our racial and life experience we are governed sequentially, and later simultaneously, by:
  - a. The physical body, which is dominated by the ray governing the sum total of the atoms of that body.
  - b. The emotional desire nature, which is to be found influenced and controlled by the ray which colours the totality of astral atoms.
  - c. The mind body or mental nature, and the calibre and quality of the ray determining its atomic value.
  - d. Later, on the physical plane, the soul ray begins to work in and with the sum total of the three bodies, which constitute – when aligned and functioning in unison – the personality. The effect of that general integration is actively to produce an incarnation and incarnations wherein the personality ray emerges clearly, and the three bodies or selves constitute the three aspects or rays of the lower personal self.
6. When the personality ray becomes pronounced and dominant, and the three body rays are subordinated to it, then the great fight takes place between the egoic ray or soul and the personality ray. The differentiation becomes clearly marked, and the sense of duality becomes more definitely established. The experiences detailed in the *Bhagavad Gita* become the experiences of the path of discipleship; Arjuna stands “at the midway point” on the field of Kurukshetra, between the two opposing forces, and, owing to the smoke of the battle, finds

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himself unable to see clearly.

7. Eventually, the soul ray or influence becomes the dominating factor, and the rays of the lower bodies become the sub-rays of this controlling ray. This last sentence is of basic importance, for it indicates the true relation of the personality to the ego or soul. The disciple who understands this relation and conforms to it is ready to tread the path of initiation.
8. Each of the seven groups of souls is responsive to one of the seven types of force, and all of them are responsive to the ray of the planetary Logos of our planet, which is the third Ray of Active Intelligence. All are therefore upon a sub-ray of this ray, but it must never be forgotten that the planetary Logos is also upon a ray, which is a sub-ray of the second Ray of Love-Wisdom. *Ibid.*, pp. 401-03

The energies which inform the personalities and which constitute the nature of the human being fall naturally into three groups:

1. Those energies which we call “the spirits in men”.... Spirit is *One*, but within that essential unity the “points of fire” or “the divine sparks” can be seen and noted. These unities, within the unity, are coloured by, and react qualitatively to, the three types of energy, for it is scientifically true and a spiritual fact in nature, that God is the Three in One and the One in Three....
2. These streams of energy differentiate into a major three yet remain one stream. This is an occult fact worthy of the deepest meditation. In their turn they differentiate into seven streams which “carry into the light” ... the seven types of souls....
3. The energies into which the three distribute themselves, thus becoming the seven, in their turn produce the forty-nine types of force which express themselves through all the forms in the three worlds and the four kingdoms in nature. You have therefore:
  - a. Three monadic groups of energies. The essential Unity expresses, through these three, the qualities of Will, Love and Intelligence.
  - b. Seven groups of energies which are the medium through which the three major groups express the divine qualities.
  - c. Forty-nine groups of forces to which all forms respond and which constitute the body of expression for the seven, who in their turn are reflections of the three divine qualities.

In some mysterious ways, therefore, the differentiations which manifest in nature are found in the realm of quality and not in the realm of reality. *Ibid.*, pp. 6-7

It is only when man is no longer deluded by appearance and has freed himself from the veil of illusion that he arrives at a knowledge of the quality of God’s consciousness and at the purpose which it is revealing. This he does in a triple way:

1. He discovers his own soul, the product of the union of his Father in heaven with the Mother or the material nature. This last is the personality. He then, having discovered the personality,

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- discovers the quality of his own soul life, and the purpose for which he has “appeared”.
2. He finds that this quality expresses itself through seven aspects or basic differentiations, and that this septenate of qualities colours, esoterically, all forms in all kingdoms in nature, thus constituting the totality of the revelations of the divine purpose. This, he finds, is essentially a septenary aggregation of energies, each energy producing differing effects and appearances. This discovery he makes by finding that his own soul is tintured by one of the seven ray qualities, that he is identified with his ray purpose – whatever it may be – and is expressing a particular type of divine energy.
  3. From this point he proceeds to a recognition of the entire septenate, and upon the Path of Initiation he gains a glimpse of a Unity hitherto unrealised, nor even sensed.

Thus from a consciousness of himself, man arrives at an awareness of the interrelation between the seven basic energies or rays; and from that he proceeds to a realisation of the triple Deity, until at the final initiation (the fifth) he finds himself consciously at-one with the unified divine intent lying behind all appearances and all qualities. *Bid.*, pp. 36-7

As a human unit finds his place on one or other of these rays ... [he must steadily bear in mind] the physical body may be responsive to one type of ray force, whilst the personality as a whole may vibrate in unison with another. The ego or soul may find itself upon still a third type of ray, thus responding to another type of ray energy. The question of the monadic ray brings in still another factor ... but this can only be implied and not really elucidated. *Ibid.*, p. XXIV

*The Personality ray* finds its major field of activity and expression in the physical body. It determines its life trend and purpose, its appearance and occupation. It is selective of quality when influenced by the egoic ray.

*The Egoic ray* has direct and specific action upon the astral body. Hence the battlefield of the life is ever on the plane of illusion; as the soul seeks to dispel the ancient glamour, the aspirant is enabled to walk in the light.

*The Monadic ray* influences the mental body, after integration of the personality has been brought about. It causes the mind nature to achieve that clear vision which finds its consummation at the fourth initiation and releases the man from the limitations of form. *Ibid.*, p. 406

## **H. LAWS AND PRINCIPLES**

*As rivers have their source in some far off fountain, so the human spirit has its source. To find his fountain of spirit is to learn the secret of heaven and earth.*  
*Lao-tzu*

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Two sets of principles are to be found controlling human life – the selfish and the unselfish, the individual good and the group good, the objective goal and the subjective goal, the material incentive and the spiritual impulse, national patriotism and the world ideal, separative religious belief and the federation of nations, and all the many massed dualities which simply indicate the realism of people who are personalities (integrated and separative) or of souls (aligned and group conscious).... A balancing of the two will gradually take place.... Therefore we can look for the new laws governing soul life, which is group life, to begin to function and make their presence felt.

*A Treatise on the Seven Rays, Vol. II, pp. 86-7*

The **three major laws** are ...

1. *The Law of Economy.* This governs primarily the instinctual nature of man.
2. *The Law of Attraction,* which governs the soul aspect in man and in all forms of life, from an atom to a solar system.
3. *The Law of Synthesis,* which will govern man when he has arrived at the Path of Initiation....

There are, then, the **seven minor laws** which produce the evolutionary unfoldment of man, the person, and man, the soul. These are:

1. *The Law of Vibration,* the atomic law of the solar system.
2. *The Law of Cohesion,* an aspect of the Law of Attraction.
3. *The Law of Magnetic Control,* governing the control of the personality by the spiritual nature, via the soul nature.
4. *The Law of Disintegration.*
5. *The Law of Fixation.* By means of this law the mind controls and stabilises.
6. *The Law of Love,* whereby the lower desire nature is transmuted.
7. *The Law of Sacrifice* and Death.

These seven laws concern the form side of life. To these ten laws must be added the seven laws of the soul....These begin to play upon the man and produce his more rapid spiritual unfoldment after he has been subjected to the discipline of the Probationary Path....These seven laws are the basis of all true psychological understanding and, when their influence is better grasped, man will arrive at real self

## **SERVICE OF THE PLAN**

### **Study Six: Section H**

knowledge. He will then be ready for the fourth initiation which releases him from all further need for rebirth. *Ibid.*, pp. 151-52

#### **The seven Laws of Soul or Group Life:**

1. The Law of Sacrifice.
2. The Law of Magnetic Impulse.
3. The Law of Service.
4. The Law of Repulse.
5. The Law of Group Progress.
6. The Law of Expansive Response.
7. The Law of the Lower Four.

*Ibid.*, pp. ix-x

There is a parallelism worth noting between:

1. The eighteen laws:
  - a. The three major laws of the universe.
  - b. The seven minor laws of the solar system.
  - c. The seven basic laws of the soul, plus what we might call the great law of Deity Itself, the law of God's synthetic purpose.
2. The eighteen subplanes through which man makes his way:
  - a. The seven physical subplanes.
  - b. The seven astral or emotional-desire subplanes.
  - c. The four lower mental subplanes.
3. The eighteen degrees of Masonry, from that of the Entered Apprentice to that of the perfected initiate of the Rose Croix Chapter.
4. The eighteen centres of force with which the spiritual man has to work:
  - a. The seven centres in the etheric body.
  - b. The seven centres in the astral body.
  - c. The three rows of petals in the egoic lotus.
  - d. The "Jewel in the Lotus", at the heart of the "flower of the soul", which makes the eighteenth centre.

An understanding of these symbolic relations will do much to clarify the way of the soul in a body, and will constitute the basis of all true esoteric psychological study. *Ibid.*, p. 153

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The seven factors or “Rules for Inducing Soul Control” ... [embody the key ideas which will reveal Deity in operation as the Soul of all things; they will reveal the nature and method of activity of the Cosmic Christ, and will indicate the governing qualitative tendencies which determine the psychical life of all forms – from a universe to an atom. *Ibid.*, p. 228

These are:

1. The tendency, innate and ineradicable, to blend and synthesise....
2. The quality of the hidden vision....
3. The instinct to formulate a plan....
4. The urge to creative life, through the divine faculty of imagination....
5. The factor of analysis....
6. The quality innate in man to idealise....
7. The interplay of the great dualities.

*Ibid.*, pp. 220-24

The Law of Service is the expression of the energy of a great Life who, in co-operation with Him “in Whom we live and move and have our being”, is subjecting the human family to certain influences and streams of energy which will eventually do three things:

1. Awaken the heart centre in all aspirants and disciples.
2. Enable emotionally polarised humanity to focus intelligently in the mind.
3. Transfer the energy of the solar plexus into the heart.

*Ibid.*, p. 122

As the work of learning to serve proceeds and the inner contact becomes more sure, the next thing which will occur will be a deepening of the life of meditation, and a more frequent illumining of the mind by the light of the soul. Thereby the Plan is revealed. This will not be the shedding of that light upon the plans of the server either for his own life or upon his chosen field of service....

It will be the recognition, in the mind, of the Plan of God for the world at the particular time in which the server is existing, and the part that he may play in furthering the ends of those who are responsible for the carrying forward of that Plan. *Ibid.*, pp. 135-36

It takes the soul itself to reveal to the poised and peaceful mind the next step to be taken in the work of world evolution, through the impartation of ideas. Such is the plan for humanity.... If, however, [the servers] can avoid glamour, and can discriminate between the Real and the unreal, then the inflowing force will flood their lives with effective unselfish love and with devotion to the Plan, to those whom the Plan serves, and to those who serve the Plan. *Ibid.*, pp. 136-37



**SERVICE OF THE PLAN**  
**Study Six: Section I**

**I. THE QUALITIES AND CHARACTERISTICS OF THE SEVEN RAYS**

*No one is born a new being. He bears in his psyche the imprint of past generations. He is a combination of ancestral units from which a new being must be fused, yet he also bears within him an essential germ, a potential of a unique individual value. The discovery of this unique essence and its development is the quest of consciousness.*

Frances G. Wickes, *The Inner World of Man*

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The seven rays are the sum total of the divine Consciousness, of the universal Mind; They might be regarded as seven intelligent Entities through Whom the plan is working out....

Every human being is swept into manifestation on the impulse of some ray, and is coloured by that particular ray quality, which determines the form aspect, indicates the way he should go, and enables him (by the time the third initiation is reached) to have sensed and then to have co-operated with his ray purpose.

*A Treatise on the Seven Rays, Vol. I, pp. 59-61*

A ray confers, through its energy, peculiar physical conditions, and determines the quality of the astral-emotional nature; it colours the mind body; it controls the distribution of energy .... Each ray works through one centre primarily, and through the remaining six in a specific order. The ray predisposes a man to certain strengths and weaknesses, and constitutes his principle of limitation, as well as endowing him with capacity. It governs the method of his relations to other human types and is responsible for his reactions in form to other forms. It gives him his colouring and quality, his general tone on the three planes of the personality, and it moulds his physical appearance. Certain attitudes of mind are easy for one ray type and difficult for another.... Certain souls, by their ray destiny, are found in certain fields of activity, and a particular field of endeavour remains relatively the same for many life expressions.... A knowledge, therefore, of the rays and their qualities and activities is, from the standpoint of psychology, of profound importance.

*Ibid.*, pp. 128-29

The emphasis laid by the churches upon the cultivation of virtues, and by the occultists upon the use of a seed thought in meditation ... serve a valuable and constructive purpose. The Biblical truism that “as a man thinketh in his heart, so is he” is based on the same basic realisation, and the distinction between the spiritual man and the man of worldly and material purpose consists in the fact that one is attempting to work with the quality aspect of the life, and the other is focusing his attention upon the appearance aspect.

*Ibid.*, pp. 196-97

Qualities are not achieved as the result of disciplining the emotional nature, but demonstrate as a natural, automatic reaction of the soul. This is the reward of a definitely achieved alignment. These two qualities of the soul – serenity and joy – are the indications that the soul, the ego, the One Who stands alone, is controlling or dominating the personality, circumstance, and all environing conditions of life in the three worlds.

*Ibid.*, p. 200

**SUMMARY OF RAY QUALITIES**

[The following is an analysis of the Rays and their expression, necessarily imperfect, of the action and results of the ray activities in man]:

## **SERVICE OF THE PLAN**

### **Study Six: Section I**

#### *FIRST RAY OF WILL OR POWER*

##### *Special virtues:*

Strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of handling men and measures.

##### *Vices of Ray:*

Pride, ambition, wilfulness, hardness, arrogance, desire to control others, obstinacy, anger.

##### *Virtues to be acquired:*

Tenderness, humility, sympathy, tolerance, patience.

This has been spoken of as the ray of power, and is correctly so called, but if it were power alone, without wisdom and love, a destructive and disintegrating force would result. When however the three characteristics are united, it becomes a creative and governing ray. Those on this ray have strong will power, for either good or evil, for the former when the will is directed by wisdom and made selfless by love. The first ray man will always “come to the front” in his own line. He may be the burglar or the judge who condemns him, but in either case he will be at the head of his profession. He is the born leader in any and every public career, one to trust and lean on, one to defend the weak and put down oppression, fearless of consequences and utterly indifferent to comment. On the other hand, an unmodified first ray can produce a man of unrelenting cruelty and hardness of nature.

The first ray man often has strong feeling and affection, but he does not readily express it; he will love strong contrasts and masses of colour, but will rarely be an artist; he will delight in great orchestral effects and crashing choruses, and if modified by the fourth, sixth or seventh rays may be a great composer, but not otherwise; and there is a type of this ray which is tone-deaf, and another which is colour-blind to the more delicate colours. Such a man will distinguish red and yellow, but will hopelessly confuse blue, green and violet.

The literary work of the first ray man will be strong and trenchant, but he will care little for style or finish in his writings. Perhaps examples of this type would be Luther, Carlyle and Walt Whitman. It is said that in attempting the cure of disease the best method for the first ray man would be to draw health and strength from the great fount of universal life by his will power, and then pour it through the patient. This, of course, presupposes knowledge on his part of occult methods.

The characteristic method of approaching the great Quest on this ray would be by sheer force of will. Such a man would, as it were, take the kingdom of heaven “by violence”. We have seen that the born leader belongs to this ray, wholly or in part. It makes the able commander-in-chief, such as Napoleon or Kitchener. Napoleon was first and fourth rays, and Kitchener was first and seventh, the seventh ray giving him his remarkable power of organisation.

#### *THE SECOND RAY OF LOVE-WISDOM*

##### *Special virtues:*

Calm, strength, patience and endurance, love of truth, faithfulness, intuition, clear intelligence and serene temper.

##### *Vices of Ray:*

## **SERVICE OF THE PLAN**

### **Study Six: Section I**

Over-absorption in study, coldness, indifference to others, contempt of mental limitations in others.

*Virtues to be acquired:*

Love, compassion, unselfishness, energy.

This is called the ray of wisdom from its characteristic desire for pure knowledge and for absolute truth – cold and selfish, if without love, and inactive without power. When both power and love are present, then you have the ray of the Buddhas and of all great teachers of humanity – those who, having attained wisdom for the sake of others, spend themselves in giving it forth. The student on this ray is ever unsatisfied with his highest attainments; no matter how great his knowledge, his mind is still fixed on the unknown, the beyond, and on the heights as yet unscaled.

The second ray man will have tact and foresight; he will make an excellent ambassador, and a first-rate teacher or head of a college; as a man of affairs, he will have clear intelligence and wisdom in dealing with matters which come before him, and he will have the capacity of impressing true views of things on others and of making them see things as he does. He will make a good businessman, if modified by the fourth, fifth and seventh rays. The soldier on this ray would plan wisely and foresee possibilities; he would have an intuition as to the best course to pursue, and he would never lead his men into danger through rashness. He might be deficient in rapidity of action and energy. The artist on this ray would always seek to teach through his art, and his pictures would have a meaning. His literary work would always be instructive.

The method of healing, for the second ray man, would be to learn thoroughly the temperament of the patient as well as to be thoroughly conversant with the nature of the disease, so as to use his will power on the case to the best advantage.

The characteristic method of approaching the Path would be by close and earnest study of the teachings till they become so much a part of the man's consciousness as no longer to be merely intellectual knowledge, but a spiritual rule of living, thus bringing in intuition and true wisdom.

A bad type of the second ray would be bent on acquiring knowledge for himself alone, absolutely indifferent to the human needs of others. The foresight of such a man would degenerate into suspicion, his calmness into coldness and hardness of nature.

### *THE THIRD RAY OF HIGHER MIND*

*Special virtues:*

Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic studies, patience, caution, absence of the tendency to worry himself or others over trifles.

*Vices of Ray:*

Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, overmuch criticism of others.

*Virtues to be acquired:*

Sympathy, tolerance, devotion, accuracy, energy, and common-sense.

## SERVICE OF THE PLAN

### Study Six: Section I

This is the ray of the abstract thinker, of the philosopher and the metaphysician, of the man who delights in the higher mathematics but who, unless modified by some practical ray, would hardly be troubled to keep his accounts accurately. His imaginative faculty will be highly developed, i.e., he can by the power of his imagination grasp the essence of a truth; his idealism will often be strong; he is a dreamer and a theorist, and from his wide views and great caution he sees every side of a question equally clearly. This sometimes paralyses his action. He will make a good business man; as a soldier he will work out a problem in tactics at his desk, but is seldom great in the field. As an artist his technique is not fine, but his subjects will be full of thought and interest. He will love music, but unless influenced by the fourth ray he will not produce it. In all walks of life he is full of ideas, but is too impractical to carry them out.

One type of this ray is unconventional to a degree, slovenly, unpunctual and idle, and regardless of appearances. If influenced by the fifth ray as the secondary ray, this character is entirely changed. The third and fifth rays make the perfectly balanced historian who grasps his subject in a large way and verifies every detail with patient accuracy. Again the third and fifth rays together make the truly great mathematician who soars into heights of abstract thought and calculation, and who can also bring his results down to practical scientific use. The literary style of the third ray man is too often vague and involved, but if influenced by the first, fourth, fifth or seventh rays, this is changed, and under the fifth he will be a master of the pen.

The curing of disease by the third ray man would be by the use of drugs made of herbs or minerals belonging to the same ray as the patient whom he desires to relieve.

The method of approaching the great Quest, for this ray type, is by deep thinking on philosophic or metaphysical lines till he is led to the realisation of the great Beyond and of the paramount importance of treading the Path that leads thither.

#### *THE FOURTH RAY OF HARMONY THROUGH CONFLICT*

##### *Special Virtues:*

Strong affections, sympathy, physical courage, generosity, devotion, quickness of intellect and perception.

##### *Vices of Ray:*

Self-centredness, worrying, inaccuracy, lack of moral courage, strong passions, indolence, extravagance.

##### *Virtues to be acquired:*

Serenity, confidence, self-control, purity, unselfishness, accuracy, mental and moral balance.

This has been called the “ray of struggle” for on this ray the qualities of rajas (activity) and tamas (inertia) are so strangely equal in proportion that the nature of the fourth ray man is torn with their combat, and the outcome, when satisfactory, is spoken of as the “Birth of Horus”, of the Christ, born from the throes of constant pain and suffering.

Tamas induces love of ease and pleasure, a hatred of causing pain amounting to moral cowardice, indolence, procrastination, a desire to let things be, to rest, and to take no thought of the morrow. Rajas is fiery, impatient, ever urging to action. These contrasting forces in the nature make life one perpetual warfare and unrest for the fourth ray man; the friction and the experience gained thereby may produce a very rapid evolution, but the man may as easily become a ne’er-do-well as a hero.

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### Study Six: Section I

It is the ray of the dashing cavalry leader, reckless of risks to himself or his followers. It is the ray of the man who will lead a forlorn hope, for in moments of excitement the fourth ray man is entirely dominated by rajas; of the wild speculator and gambler, full of enthusiasm and plans, easily overwhelmed by sorrow or failure, but as quickly recovering from all reverses and misfortunes.

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

In music, fourth ray compositions are always full of melody, and the fourth ray man loves a tune. As a writer or poet, his work will often be brilliant and full of picturesque word-painting, but inaccurate, full of exaggerations, and often pessimistic. He will generally talk well and have a sense of humour, but he varies between brilliant conversations and gloomy silences, according to his mood. He is a delightful and difficult person to live with.

In healing, the best fourth ray method is massage and magnetism, used with knowledge.

The method of approaching the Path will be by self-control, thus gaining equilibrium amongst the warring forces of the nature. The lower and extremely dangerous way is by Hatha Yoga.

### *THE FIFTH RAY OF LOWER MIND*

#### *Special Virtues:*

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

#### *Vices of Ray:*

Harsh criticism, narrowness, arrogance, unforgiving temper, lack of sympathy and reverence, prejudice.

#### *Virtues to be acquired:*

Reverence, devotion, sympathy, love, wide-mindedness.

This is the ray of science and of research. The man on this ray will possess keen intellect, great accuracy in detail, and will make unwearied efforts to trace the smallest fact to its source, and to verify every theory. He will generally be extremely truthful, full of lucid explanations of facts, though sometimes pedantic and wearisome from his insistence on trivial and unnecessary verbal minutiae. He will be orderly, punctual, business-like, disliking to receive favours or flattery.

It is the ray of the great chemist, the practical electrician, the first-rate engineer, the great operating surgeon. As a statesman, the fifth ray man would be narrow in his views, but he would be an excellent head of some special technical department, though a disagreeable person under whom to work. As a soldier, he would turn most readily to artillery and engineering. The artist on this ray is very rare, unless the fourth or seventh be the influencing secondary ray; even then his colouring will be dull, his sculptures lifeless, and his music (if he composes) will be uninteresting, though technically correct in form. His style in writing or speaking will be clearness itself, but it will lack fire and point, and he will often be long-winded, from his desire to say all that can possibly be said on his subject.

## **SERVICE OF THE PLAN**

### **Study Six: Section I**

In healing, he is the perfect surgeon, and his best cures will be through surgery and electricity.

For the fifth ray, the method of approaching the Path is by scientific research, pushed to ultimate conclusions, and by the acceptance of the inferences which follow these.

#### *THE SIXTH RAY OF DEVOTION*

##### *Special virtues:*

Devotion, single-mindedness, love, tenderness, intuition, loyalty, reverence.

##### *Vices of Ray:*

Selfish and jealous love, over-leaning on others, partiality, self-deception, sectarianism, superstition, prejudice, over-rapid conclusions, fiery anger.

##### *Virtues to be acquired:*

Strength, self-sacrifice, purity, truth, tolerance, serenity, balance and commonsense.

This is called the ray of devotion. The man who is on this ray is full of religious instincts and impulses, and of intense personal feeling; nothing is taken equably. Everything, in his eyes, is either perfect or intolerable; his friends are angels, his enemies are very much the reverse; his view, in both cases, is formed not on the intrinsic merits of either class, but on the way the persons appeal to him, or on the sympathy or lack of sympathy which they show to his favourite idols, whether these be concrete or abstract, for he is full of devotion, it may be to a person, or it may be to a cause.

He must always have a “personal God”, an incarnation of Deity to adore. The best type of this ray makes the saint, the worst type, the bigot or fanatic, the typical martyr or the typical inquisitor. All religious wars or crusades have originated from sixth ray fanaticism. The man on this ray is often of gentle nature, but he can always flame into fury and fiery wrath. He will lay down his life for the objects of his devotion or reverence, but will not lift a finger to help those outside of his immediate sympathies. As a soldier, he hates fighting but often when roused in battle fights like one possessed. He is never a great statesman nor a good business man, but he may be a great preacher or orator.

The sixth ray man will be the poet of the emotions (such as Tennyson) and the writer of religious books, either in poetry or prose. He is devoted to beauty and colour and all things lovely, but his productive skill is not great unless under the influence of one of the practically artistic rays, the fourth or seventh. His music will always be of a melodious order, and he will often be the composer of oratorios and of sacred music.

The method of healing for this ray would be by faith and prayer.

The way of approaching the Path would be by prayer and meditation, aiming at union with God.

#### *ORDER OR MAGIC*

##### *Special virtues:*

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

##### *Vices of Ray:*

## SERVICE OF THE PLAN

### Study Six: Section I

Formalism, bigotry, pride, narrowness, superficial judgements, self-opinion over-indulged.

*Virtues to be acquired:*

Realisation of unity, wide-mindedness, tolerance, humility, gentleness and love.

This is the ceremonial ray, the ray which makes a man delight in “all things done decently and in order”, and according to rule and precedent. It is the ray of the high priest and the court chamberlain, of the soldier who is a born genius in organisation, of the ideal commissary general who will dress and feed the troops in the best possible way. It is the ray of the perfect nurse for the sick, careful in the smallest detail, though sometimes too much inclined to disregard the patients’ idiosyncrasies and to try and grind them in the iron mill of routine.

It is the ray of form, of the perfect sculptor, who sees and produces ideal beauty, of the designer of beautiful forms and patterns of any sort; but such a man would not be successful as a painter unless his influencing ray were the fourth. The combination of four with seven would make the highest type of artist, form and colour being both in excelsis. The literary work of the seventh ray man would be remarkable for its ultra-polished style, and such a writer would think far more of the manner than of the matter in his work, but would always be fluent both in writing and speech. The seventh ray man will often be sectarian. He will delight in fixed ceremonials and observances, in great processions and shows, in reviews of troops and warships, in genealogical trees, and in rules of precedence.

The bad type of seventh ray man is superstitious, and such a man will take deep interest in omens, in dreams, in all occult practices, and in spiritualistic phenomena. The good type of the ray is absolutely determined to do the right thing and say the right word at the right moment; hence great social success.

In healing, the seventh ray man would rely on extreme exactness in carrying out orthodox treatment of disease. On him the practices of yoga would have no physical bad results.

He will approach the Path through observance of rules of practice and of ritual, and can easily evoke and control the elemental forces.

*A Treatise on the Seven Rays, Vol. I, pp. 201-11*

The various types of human beings who come forth along one or other of the seven rays, have each their specific ways of doing this.

*A Treatise on the Seven Rays, Vol. II, p. 76*

It should be remembered, when considering the seven ray methods of appropriation and the reverse stages, that we are dealing with energies. Occult students must increasingly think and work in terms of energy. These energies are spoken of esoterically as “having impulsive effects, magnetic appeals and focused activities”.... They have their own specific qualities and characteristics, and these determine the nature of the forms constructed, the quality of the life which is expressed at any particular time or in any particular incarnation, the length of the life cycle, and the appearance and disappearance of any of the three form aspects. Certain brief paragraphs will suffice to define each of the stages of appropriation...:

**RAY ONE –**

**THE ENERGY OF WILL OR POWER.**

*The Destroyer Aspect*

Souls on this ray are spoken of occultly as “crashing their way into incarnation”. They appropriate dynamically that which they require. They brook no hindrance in the satisfactions of their desires.

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### Study Six: Section I

They stand alone in a proud isolation, glorying in their strength and their ruthlessness. These qualities have to be transmuted into that intelligent use of power which makes them powerful factors in the Plan, and magnetic centres of force, gathering workers and forces around them....

#### RAY TWO – THE ENERGY OF LOVE-WISDOM

Souls on this ray use the method of “gathering in”, or “drawing into”. The soul sets up a vibration ... and that vibration affects its environment, and atoms of substance on all three planes are attracted to the central point of energy.... Souls on this ray, as they come into incarnation through desire, *attract*. They are magnetic more than they are dynamic; they are constructive, and they work along the line which is, for all lives and forms, the line of least resistance within our universe.

#### RAY THREE – THE ENERGY OF ACTIVE INTELLIGENCE

Just as the grasping and attracting are terms applicable to the methods of the two first rays, so a process of “selective manipulation” is characteristic of this third ray. This method is totally different in its technique to that of the two mentioned above. It might be said that the note which generates the activity set up by souls on this ray is such that atoms of the different planes are moved as if consciously responding to a selective process. The vibratory activity of the soul makes itself felt, and atoms collect from widely different points in response to a certain quality in the vibration. It is far more selective than in the case of the second ray....

One division or type of this substance is *dynamically electrified* and from this all first ray egos choose the material needed in the three worlds. Another type of substance is *magnetically electrified*, and from it all second ray egos select what they, in time and space, require in order to manifest. The third type of substance is *diffusively electrified* (I know of no better word to express the intent) and all third ray egos take from it their needed quota of substance from which to build the forms for manifestation.

*Ibid.*, pp. 79-82

Each of the great rays has a form of teaching truth to humanity which is its unique contribution, and in this way develops man by a system or technique which is qualified by the ray quality and is therefore specific and unique .... The modes of this group teaching:

Ray I .....	Higher Expression.....	The science of statesmanship, of government.
	Lower Expression	Modern diplomacy and politics
Ray II .....	Higher Expression.....	The process of initiation as taught by the hierarchy of adepts.
	Lower Expression	Religion
Ray III.....	Higher Expression.....	Means of communication or interaction. The radio, telephone, telegraph and the power to travel.
	Lower Expression	The use and spread of money and gold.
Ray IV.....	Higher Expression.....	The Masonic work, based on the formation of the Hierarchy, and related to the second ray.
	Lower Expression	Architecture educational systems and mental science.



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### Study Six: Section I

Ray V .....	Higher Expression.....	The science of the soul. Esoteric psychology.
	Lower expression	Modern educational systems and mental science.
Ray VI.....	Higher Expression.....	Christianity and diversified religions. (Notice here relation to Ray II).
	Lower Expression	Churches and organised religions.
Ray VII .....	Higher Expression.....	All forms of white magic.
	Lower Expression	Spiritualism of “phenomena”.

*Treatise on the Seven Rays, Vol. I, pp. 49-50*

... The reaction of these seven ray types to the process of Individualisation (which is the process of identification with form) ... can, if properly understood, give the keynote of the new psychology.

*A Treatise on the Seven Rays, Vol. II, p. 36*

The individualised Spirit expresses itself through the various ray types in the following manner:

#### **Ray One**

Dynamic one-pointedness.  
Destructive energy.  
Power realised selfishly.  
Lovelessness.  
Isolation.  
A longing for power and authority.  
Desire to dominate.  
Expressed strength and self-will.

#### **Leading to:**

A dynamic use of energy for the furtherance of the Plan.  
A use of destructive forces in order to prepare the way for the Builders.  
The will to power in order to co-operate.  
Power realised as the major weapon of love.  
Identification with the rhythm of the Whole.  
The cessation of isolation.

#### **Ray Two**

The power to build for selfish ends.  
Capacity to sense the Whole and to remain apart.  
The cultivation of a separative spirit.  
The hidden light.  
The realisation of selfish desire.  
Longing for material well-being.  
Selfishness, and subordination of all soul power to this end.

#### **Leading to:**

Building wisely, in relation to the Plan.  
Inclusiveness.  
A longing for wisdom and truth.

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Sensitivity to the Whole.  
Renunciation of the great heresy of separateness.  
The revelation of the light.  
True illumination.  
Right speech through generated wisdom.

#### ***Ray Three –***

Force manipulation through selfish desire.  
Intelligent use of force with wrong motive.  
Intense material and mental activity.  
The realisation of energy as an end in itself.  
Longing for glory, beauty and for material objectives.  
Submergence in illusion, glamour and maya.

#### ***Leading to:***

The manipulation of energy in order to reveal beauty and truth.  
The use of forces intelligently for the furtherance of the Plan.  
Ordered rhythmic activity in co-operation with the *Whole*.  
Desire for right revelation of divinity and light.  
Adherence to right action.  
The revelation of glory and good will.

#### ***Ray Four –***

Confused combat.  
The realisation of that which is high and that which is low.  
The veiling of the intuition. The darkness which precedes form expression. The sensing of in-harmony, and co-operation with the part and not the whole.  
Identification with humanity, the fourth Creative Hierarchy.  
Undue recognition of that which is produced by speech.  
Abnormal sensitivity to that which is the Not-Self.  
Constant points of crisis.

#### ***Leading to:***

Unity and harmony.  
The evocation of the intuition.  
Right judgment and pure reason.  
The wisdom which works through the Angel of the Presence.

I would here point out a constant misconception on the part of esotericists. This Fourth Ray of Harmony, Beauty and Art is *not* the ray, per se, of the creative artist. The creative artist is found equally on all rays, without exception. This ray is the ray of the intuition and of the harmonising of all that has been achieved through the activity of form life, as later synthesised and absorbed by the solar angel; it manifests eventually as all that can be evoked and evolved through the power of the One Life (the Monad) working through form expression. It is the point of meeting for all the energies flowing through the higher spiritual triad and the lower triplicity.

#### ***Ray Five –***

The energy of ignorance.

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Criticism.  
The power to rationalise and destroy.  
Mental separation.  
Desire of knowledge. This leads to material activity.  
Detailed analysis.  
Intense materialism and temporarily the negation of Deity.  
Intensification of the power to isolate.  
The implications of wrong emphasis.  
Distorted views of truth.  
Mental devotion to form and form activity.  
Theology.

#### ***Leading to:***

A knowledge of reality.  
The realisation of the soul and its potentialities.  
Power to recognise and contact the Angel of the Presence.  
Sensitivity to Deity, to light and to wisdom.  
Spiritual and mental devotion.  
The power to take initiation. (This is a point of real importance.)

#### ***Ray Six –***

Violence. Fanaticism. Wilful adherence to an ideal.  
Short-sighted blindness.  
Militarism and a tendency to make trouble with others and with groups.  
The power to see no point except one's own.  
Suspicion of people's motives.  
Rapid reaction to glamour and illusion.  
Emotional devotion and bewildered idealism.  
Vibratory activity between the pairs of opposites.  
Intense capacity to be personal and emphasise personalities.

#### ***Leading to:***

Directed, inclusive idealism.  
Steadiness of perception through the expansion of consciousness.  
Reaction to, and sympathy with, the point of view of others.  
Willingness to see the work of other people progress along their chosen lines.  
The choosing of the middle way.  
Peace and not war. The good of the *Whole* and not the part.

#### ***Ray Seven –***

Black magic, or the use of magical powers for selfish ends.  
The power to "sit upon the fence" till the selfish values emerge.  
Disorder and chaos, through misunderstanding of the Plan.  
The wrong use of speech to bring about chosen objectives.  
Untruth.  
Sex magic. The selfish perversion of soul powers.

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#### ***Leading to:***

White magic, the use of soul powers for spiritual ends.

The identification of oneself with reality.

Right order through right magic.

Power to co-operate with the *Whole*.

Understanding of the Plan.

The magical work of interpretation.

Manifestation of divinity.

A close study of the above suggested phrases, showing as they do the wrong and right major expressions of ray force, will aid the student correctly to comprehend [the ray natures] *Ibid.*, pp. 39-43

### THE SEVEN RAY QUALITIES AND THE PLAN FOR MAN

The seven ray types will work in the following ways:

**Ray I.** Servers on this ray, if they are trained disciples, work through ... the imposition of the Will of God upon the minds of men. This they do through the powerful impact of ideas ... and the emphasis of the governing principles which must be assimilated by humanity....

**Ray II.** Servers on this ray ponder, meditate upon and assimilate the new ideas associated with the Plan, and by the power of their attractive love, they gather together those who are at that point in their evolution where they can respond to the measure and rhythm of that Plan. They can select, and train those who can “carry” the idea deeper into the mass of humanity....

**Ray III.** The servers on this ray have a special function. In stimulating the intellect of humanity, sharpening it and inspiring it. They work, manipulating ideas so as to make them more easy of comprehension by the mass of intelligent men and women who are to be found in the world at this time and whose intuition is not yet awakened....

**Ray IV.** This ray is not in incarnation at this time and therefore few fourth ray egos are available in world service. There are, however, many fourth ray personalities.... The major task of the fourth ray aspirant is to harmonise the new ideas with the old.... They are those who bring about a “righteous compromise”, and adapt the new and the old so that the true pattern is preserved....

**Ray V.** Servers on this ray ... investigate the form in order to find its hidden idea, its motivating power.... They work with ideas proving them true or false.... They are ... leading men into the world of meaning, and their discoveries will eventually end the present era of unemployment; and their inventions and improvements, added to the steadily growing idea of group interdependence (which is the major message of the New Group of World Servers) will eventually ameliorate human conditions so that an era of peace and leisure can supervene....

**Ray VI.** The effect of the activity of this ray ... has been to train humanity in the art of recognising ideals, which are the blueprints of ideas. The main work ... is to capitalise on the developed tendency of humanity to recognise ideas, and ... train the world thinkers so ardently to desire the good, the true and the beautiful, that the idea ... should materialise in some form on earth....

**Ray VII.** This ray provides at this time an active and necessary grouping of disciples who are eager to aid

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the Plan. Their work lies naturally on the physical plane. They can organise the evoked ideal which will embody as much of the idea of God as the period and humanity can evidence and produce in form upon the earth.... [The seventh ray disciple] must speak the Words of Power which are a group word, and embody the group aspiration in an organised *movement* which, it will be noted, is quite distinct from an organisation. *Ibid.*, pp. 140-5

While we are unable to be aware of the complete scope of the Plan in its great mystery, we can at least know something of it and glimpse its broad lines and especially its evolutionary direction, and thus recognise it is the direction of the greatest *good*. This is what counts! Our first goal is not to discern the point of arrival, but to place ourselves in the right current, on the right road. Here also, and above all here, *wisdom* is necessary for harmoniously interweaving the individual plan in the Universal Plan; and *will* is needed for retaining a firm control of the rudder and proceeding on a straight course.

Robert Assagioli, *The Act of Will*, p. 188

## GLAMOURS OF THE RAYS

The problem of the individual is complicated by certain inherited tendencies of a family, national and racial nature. These powerfully affect the physical body in both its aspects, producing glamours of many kinds. It is also affected by certain inherited ideas which are the embodied thoughtforms of family, national and racial approaches to truth. These produce powerful illusions to which the individual man easily succumbs. There are also the inflowing forces of the sign into which the sun may be passing, such as the conditions found in the world today, due to the fact that our sun is passing into a new sign of the zodiac. Therefore powerful and new energies are playing upon humanity, producing effects in all the three bodies. They are evoking glamours in the emotional nature and illusions in the mental nature. Those easily subject to glamour become at this time conscious of an emphasised duality. The subject, as you will therefore see, is vast, and this science of the psychological influences and the results of their impact upon the human mechanism is, as yet, in its infancy. I have, however, indicated enough to arouse interest and to start investigation in this new field of psychological activity.

To return to the consideration of the many glamours which are produced by and related to certain ray types:

### ***Ray I***

The glamour of physical strength.

The glamour of personal magnetism.

The glamour of self-centredness and personal potency.

The glamour of "the one at the centre".

The glamour of selfish personal ambition.

The glamour of rulership, of dictatorship and of wide control.

The glamour of the Messiah complex in the field of politics.

The glamour of selfish destiny, of the divine right of kings personally exacted.

The glamour of destruction.

The glamour of isolation, of aloneness, of aloofness.

The glamour of the superimposed will - upon others and upon groups.

### ***Ray II***

The glamour of the love of being loved.

The glamour of popularity.

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The glamour of personal wisdom.  
The glamour of selfish responsibility.  
The glamour of too complete an understanding, which negates right action.  
The glamour of self-pity, a basic glamour of this ray.  
The glamour of the Messiah complex, in the world of religion and world need.  
The glamour of fear, based on undue sensitivity.  
The glamour of self-sacrifice.  
The glamour of selfish unselfishness.  
The glamour of self-satisfaction.  
The glamour of selfish service.

#### ***Ray III***

The glamour of being busy.  
The glamour of co-operation with the Plan in an individual and not a group way.  
The glamour of active scheming.  
The glamour of creative work - without true motive.  
The glamour of good intentions, which are basically selfish.  
The glamour of "the spider at the centre".  
The glamour of "God in the machine".  
The glamour of devious and continuous manipulation.  
The glamour of self-importance from the standpoint of knowing, of efficiency.

#### ***Ray IV***

The glamour of harmony, aiming at personal comfort and satisfaction.  
The glamour of war.  
The glamour of conflict, with the objective of imposing righteousness, peace.  
The glamour of vague artistic perception.  
The glamour of psychic perception instead of intuition.  
The glamour of musical perception.  
The glamour of the pairs of opposites, in the higher sense.

#### ***Ray V***

The glamour of materiality, or over-emphasis of form.  
The glamour of the intellect.  
The glamour of knowledge and of definition.  
The glamour of assurance, based on a narrow point of view.  
The glamour of the form which hides reality.  
The glamour of organisation.  
The glamour of the outer, which hides the inner.

#### ***Ray VI***

The glamour of devotion.  
The glamour of adherence to forms and persons.  
The glamour of idealism.  
The glamour of loyalties, of creeds.  
The glamour of emotional response.  
The glamour of sentimentality.  
The glamour of interference.

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The glamour of the lower pairs of opposites.  
The glamour of World Saviours and Teachers.  
The glamour of the narrow vision.  
The glamour of fanaticism.

#### *Ray VII*

The glamour of magical work.  
The glamour of the relation of the opposites.  
The glamour of the subterranean powers.  
The glamour of that which brings together.  
The glamour of the physical body.  
The glamour of the mysterious and the secret.  
The glamour of sex magic.  
The glamour of the emerging manifested forces.

I have here enumerated many glammers. But their names are legion, and I have by no means covered the possibilities or the field of glamour.

*Glamour: A World Problem*, pp. 120-23

## **J. THE STORY OF THE EVOLUTION OF HUMAN CONSCIOUSNESS**

*Continual conscious realisation .... together with active participation in [subjective] events, has .... the effect firstly of extending the conscious horizon by the inclusion of numerous unconscious contents; secondly, of gradually diminishing the dominant influence of the unconscious; and thirdly of bringing about a change of personality. This change of personality is naturally not an alteration of the original hereditary dispositions, but rather a transformation of the general attitude .... I want only to emphasise the fact that an important change does take place. I have called this change, which is the aim of our analysis of the unconscious, the transcendent function. [There is a] remarkable capacity of the human soul for change, expressed in the transcendent function.*

Carl G. Jung, *Two Essays on Analytical Psychology*

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### **CRISES LEADING TO INITIATION**

Just as there are five points of crisis in the life of a man as he achieves the goal of initiation (which we call the five Initiations), so there are five similar points of crisis in the process of taking form in the three worlds, with three of more importance – the first, the third and the fifth. When (speaking again in symbols) a soul, functioning under divine impulse, comes into incarnation and undergoes racial experience in order to develop certain manifested qualities, there are five points of crisis. I am here speaking in terms of humanity as a whole, as mankind expresses what we call the “human state of consciousness”. I am not speaking in terms of an individual soul, if such a misnomer may be permitted. These five points of crisis mark the transfer of soul life from one race to another. Each time such an event happens, there is racial unfoldment and the appropriation, more or less consciously, by the race of another vehicle of expression. The following tabulation shows the appropriations marking the five racial crises:

1. In the Lemurian civilisation .....the appropriation of the physical body, with its five senses.
2. In the Atlantean civilisation .....the appropriation of the astral body.
3. In the present Aryan world.....the appropriation of the mental body, with consequent intellectual unfoldment.
4. In the coming race .....conscious appropriation and integration of the threefold personality.
5. In the final race.....the expression, in fullest measure, of the soul and its vehicles, plus some measure of spiritual manifestation.

... These stages are carried forward over so long a period of time, and are so closely interrelated, that one stage and period makes possible that of another, and only the analytical mind sees or seeks differentiation. The reflection of this fivefold experience in any individual life takes place in the following order in the life of the average intelligent aspirant, who responds to, and takes advantage of the civilisation and education of the present time.

1. Appropriation of the physical sheath. This takes place between the fourth and seventh year,



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when the soul, hitherto overshadowing, takes possession of the physical vehicle.

2. A crisis during adolescence, wherein the soul appropriates the astral vehicle. This crisis is not recognised by the general public and is only dimly sensed, from its evidenced temporary abnormalities, by the average psychologist. They do not recognise the cause but only the effects.
3. A similar crisis between the twenty-first and twenty-fifth years, wherein the mind vehicle is appropriated. The man should then begin to respond to egoic influences, and in the case of the advanced man, he frequently does.
4. A crisis between the thirty-fifth and forty-second years, wherein conscious contact with the soul is established; the threefold personality then begins to respond, as a unit, to soul impulse.
5. For the remaining years of life, there should be an increasingly strong relationship between the soul and its vehicles, leading to another crisis between the fifty-sixth and the sixty-third years. According to that crisis will depend the future usefulness of the person and whether the ego continues to use the vehicles on into old age, or whether there is a gradual withdrawal of the indwelling entity.

There are many corresponding cycles of crisis in the life history of any soul down through the ages, but these major five crises can be traced with clarity from the standpoint of the higher vision.

*A Treatise on the Seven Rays, Vol. II, pp. 51-3*

From the angle of ... ray influences, we have (in the life of the aspirant) a recapitulation of the triple process which we could call the “processes of unfoldment of the Lemurian, Atlantean and Aryan consciousness”. On the Path of Probation, the ray of the physical body must become subordinated to the potencies emanating from those soul rays which stream forth from the outer tier of petals in the egoic lotus.... These are the knowledge petals. On the Path of Discipleship, the astral body is brought into subjection by the ray of the soul as it pours through the second tier of petals, the love petals. Upon the Path of Initiation, until the third initiation, the ray of the mental body is subdued by the force of the petals of sacrifice, found in the third tier of petals.... After the third initiation, the whole personality, composed of the three aspects, becomes sensitive to the energy of pure electric fire or life, as it pours through the “closed bud at the heart of the egoic lotus”.... Such is the programme for humanity, as it concerns the unfoldment of human consciousness. *Ibid.*, pp. 22-3

*Disciples have the problem of expressing the duality of love and will through the personality.* This statement is a true enunciation of the goal for the disciple. The initiate has the objective of expressing the Will of God through developed love and a wise use of the intelligence. The above preamble lays the ground for the definition of the three stages of egoic growth – individualisation ... initiation ... identification. *ibid.*, p. 9

These three words – *individualisation*, *initiation* and *identification* – cover the whole process of man’s career from the time he emerges into the human kingdom till he passes out of it at the third initiation and functions freely in the fifth kingdom, the kingdom of God. By that time, he has learnt that consciousness is free and unlimited, and can function in form or out of form according to the behest of the soul, or as the Plan can best be served. The soul is then in no way conditioned by form. *Ibid.*, p. 27

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It should be noted here ... that there are, literally, two points of identification in the long experience of the soul. One marks the stage wherein form, matter, substance, time and space are controlling factors, and imprison the soul within their types of consciousness. This connotes *identification with form life*. The other connotes *identification with all that lies outside of form expression and is released from it*.

*Ibid.*, pp. 29-30

As the ego or soul appropriates to itself a sheath for expression and experience, points of crisis will inevitably occur:

1. The work of passing onto a particular plane for purposes of incarnation is one such point. This concerns the passing down to a lower plane, or from a lower plane onto a higher....
2. Another such point of crisis occurs when the mental body is swept into activity and the etheric body is similarly vitalised. *Ibid.*, p. 49

Here ... are indicated two crises in the subjective life of the soul:

1. The crisis wherein the soul, blinded, limited and handicapped by form, begins to work in the quarry of experience, far from its own country, with inadequate tools, and in complete temporary self-imposed ignorance of the design, or pattern.
2. The crisis which comes very much later in the soul's experience, wherein the soul knows more clearly the design, and in which much material has been prepared. The soul is no longer blind, and can now work in collaboration with other souls in the preparation of the material for the final Temple of the Lord. The soul, incarnate in human form, places in that Temple his particular contribution to the whole, which might be stated symbolically to be:
  - a. A stone placed in the foundations, typical of the consecrated physical life.
  - b. A column in the Temple itself, typical of the desire or aspirational life.
  - c. A design upon the tracing board, which coincides with the Great Pattern or Design, and which is that fragment of that design which the individual had to supply and in search of which he went forth.
  - d. A radiance or light, which will augment the Shekinah, the light which "ever shineth in the East".

Three things emerge in connection with the task of the soul as it appropriates sheath after sheath for expression:

1. The condition of the substance of the sheaths which determines the equipment.
2. Responsiveness to the pattern, which is dependent upon the stage of conscious development.
3. Ability to work in connection with the Plan, which is dependent upon the number and quality of the crises undergone.

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All this takes place as the soul passes, time after time, through the experience of physical incarnation; later, progress is made consciously from plane to plane and this is undertaken with clear intent. The work is facilitated and progresses with increased rapidity as the soul, actively, intelligently and intuitively, begins to work with the pattern, transmitting from crisis to crisis (each marking an expansion of consciousness) a newer reach of development and a fresh grasp of the great Design, coupled with a better and more adequate equipment through which to carry on the work. *Ibid.*, pp. 58-9

#### PROCESS OF APPROPRIATION AND DETACHMENT

This process of appropriation is a dual matter, or rather, it involves a dual activity – that of taking and giving, of grasping and relinquishing, of establishing a hold upon that which is desired, and of detaching oneself from that which has been held....

In considering the processes of appropriation, the following phrases should be studied, as they throw a light upon the various stages from different angles:

1. The stage of concretisation and materialisation. The soul takes to itself what it needs and desires for form building.
2. The stage of incarnation, taken at this time blindly.
3. The period wherein satisfaction of the desires is the major goal. These range all the way from physical desire and its satisfaction to a general and undefined desire for release.
4. The processes, in detail, of appropriating (a) a body or bodies, (b) a sheath or sheaths, (c) a vehicle or vehicles, and (d) a form or forms.
5. Immersion in darkness. This was the result of desire. The darkness of ignorance was chosen and man started, through desire, to work his way from darkness to light, from ignorance to knowledge, from the unreal to the Real....
6. The Path of outgoing in order to possess.
7. Selfishness, the major characteristic of the self in relation to and identified with the not-self.
8. Love of possession, the prostitution of spiritual love.
9. Acquisitiveness, the illusion of material need.
10. The period called in the Bible, that of “riotous living” on the part of the Prodigal Son.
11. The application and use of energy for personal, selfish intent.
12. Personality life, with all that is therein implied.....
13. Attachment to the seen, the known, and the familiar, external, objective forms.
14. The stage wherein thoughtforms are built, at first ignorantly, and then with deliberate

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selfishness.

15. The period of engrossment in the things of the kingdom of earth.

16. The world, the flesh, and the devil.

On the side of soul expression, which is governed by detachment, the following phrases and sentences will give an idea of the progress and intent:

1. The stage of spiritualisation and of de-materialisation. The soul functions with the purpose of liberation before it, and not of further physical plane experience.
2. The relinquishment of form life.
3. The period wherein satiety is experienced; the desires have been so dominant and so often satisfied that they no longer attract.
4. The process, in detail, of liberation from (a) a body or bodies, (b) a sheath or sheaths, (c) a vehicle or vehicles, and (d) a form or forms.
5. Emergence into light, a symbolic way of expressing the reverse of immersion in darkness.
6. The Path of Return, motivated by the wish to appropriate nothing for the separated self. The beginning of group consciousness and of group work.
7. Selflessness, the major characteristic of the Soul or Self.
8. Freedom from the desire to possess, freedom from acquisitiveness and, therefore, the state of desirelessness.
9. The establishing of the sense of reality as the ruling principle of the life.
10. The return of the Prodigal Son to the Father's home.
11. The application and use of energy for group purpose and in co-operation with the Plan for the whole.
12. The life of the soul with all that is implied in that phrase.
13. Love of God in contradistinction to love of self.
14. Attachment to the unseen, the true, the subjective and the Real, which is only possible when there has been detachment from the seen, the false, the objective and the unreal.
15. Complete liberation from the control of the lower mind.
16. The period wherein the centre of interest is the kingdom of God and of the soul.

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#### 17. Reality. Formlessness. God.

It should be remembered, when considering the seven ray methods of appropriation and the reverse stages, that we are dealing with energies. *Ibid.*, pp. 76-9

### THE CRISES OF THE SOUL

1. Crisis of Incarnation ..... Individualisation..... Cancer .....Cardinal
2. Crisis of Orientation ..... Reversal ..... Aries .....Cardinal
3. Crisis of Initiation..... Expansion..... Capricorn.....Cardinal
4. Crisis of Renunciation..... Crucifixion ..... Gemini.....Mutable
5. Crisis of the Battlefield..... Conflict..... Scorpio .....Fixed
6. Crisis of the Birthplace..... Initiation ..... Virgo .....Mutable
7. Crisis of Burning Ground ..... Liberation ..... Leo .....Fixed

... In considering these crises which take place in the life history of the soul from its first incarnation until its final release, it will be found that seven major constellations and their influences, pouring through the exoteric and esoteric planets, stage the circumstances and condition the environment of the onward-moving, spiritual man. Certain lives will occur when one or other of these constellations will exert a predominant influence. They will produce that focusing of forces which – given a man's particular equipment at any point in time – will evoke from him the maximum of possible effort, thus enabling him to move forward into a more enlightened state of consciousness. You will note that I do not say “enable him to be victorious”. A man may succeed in surmounting the testing conditions and in emerging conqueror over circumstances upon the physical plane and yet be defeated. The reason for this is that unless the struggle and the emergence produce basic changes *in consciousness* and a greatly extended horizon, they will prove futile to accomplish their intended task.

In studying the moments of crisis, it must be remembered that they are passed through approximately three times from the standpoint of the major life cycle and are also recapitulated in a minor sense in some particular life or group of lives. The three cycles of major import in the consciousness of the reincarnating ego are:

1. The evolutionary cycle from individualisation to liberation, from the stage of primitive man to the emergence upon the stage of world affairs of a Master of the Wisdom, a Buddha or a Christ.
2. The cycle of aspiration from the stage of intelligent integrated man to that of the accepted disciple and from the experience of intellectual expression in the three worlds to that of the probationer who is seeking trial upon the Path and is beginning to take his spiritual unfoldment consciously in hand.
3. The cycle of initiation from the preparatory stage of accepted disciple to that of the Master and the still higher grades. These seven crises are each re-enacted during the process of self-initiation into the world of meaning and of reality. They constitute the keynote or the motif of each of the seven initiations.

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Each of these seven initiations permits entry into the state of divine consciousness on each of the seven planes of divine experience and expression. *A Treatise on the Seven Rays, Vol. III, pp. 472-74*

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## **K. THE SCIENCE OF PSYCHOLOGY**

The conquest of the kingdom of the soul looms before man. The day when the word *Psychology* will return to its original meaning is at hand. Education will then have two functions. It will fit man to handle his worldly contacts with the greatest efficiency and use intelligently that apparatus which the Behaviourists have done so much to explain, and it will also initiate him into the realm to which the mystics have always testified and to which the mind – rightly used – holds the key.

*From Intellect to Intuition*, pp. 129-30

I have in mind three things which it appears to me to be necessary to do [in *The Rays and the Initiations*]; these three will make this Treatise [*A Treatise on the Seven Rays*] not only the textbook of the new psychology but also a more vital factor in the human consciousness, because the fact of initiation will be emphasised. These three are:

1. I propose to deal with the theme of Initiation in order to prepare the world of men for the restoration of the Mysteries.
2. I will give some definite teaching on the Centres from the planetary angle and also from the angle of the individual aspirant.
3. I will endeavour to relate the seven Ray energies to the five and the seven Initiations and to the three and the seven centres in a new and more arresting manner....

This final volume of *A Treatise on the Seven Rays* will eventually change the attitude of men's minds towards the Mysteries and towards the activity of *spiritual transference*, which is one of the names given by the Masters to the basic mystery of initiation ....

It will be apparent to you that this long Treatise is in the nature of a preparatory thesis covering a vast field or area of information. The first two volumes [*Esoteric Psychology*, Vols. I and II] dealt with the sevenfold nature of man and with the influence of the seven basic energies or rays upon his unfoldment and his history, and (in a briefer manner) upon the world in which he lives and upon the environment which aids and conditions him. In the third volume [*Esoteric Astrology*] we took into consideration the influences of the constellations and planets upon the man and upon our planet, the Earth, and gave much time to the consideration of esoteric astrology; the rays, the signs, the constellations and the planets are all of them closely interrelated and the human being is the recipient of the energies and forces which they emanate or distribute. This makes the man what he essentially is at any one time whilst in incarnation.

We next [in *Esoteric Healing*] considered the subject of healing because of the necessity to understand the limitations - psychological and physical - which restrict man's free expression of divinity. We dealt with a major condition which has to be faced and comprehended if humanity is ever to step off the ordinary path of evolution on to the path of discipleship and of initiation. Man has to become aware of the ray effects, of the place the centres play in his advance and unfoldment, and of the play of energies and forces which produce the difficulties and the diseases, and can at the same time cure them and bring about the liberation of the man.

From the consideration of limitations we passed on to an entirely new theme and an entirely new concept as regards man's education when he has reached a relatively very advanced stage of unfoldment. I gave

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you the new teaching anent the antahkarana or the mode and method whereby the initiate could relate in one great fusion or at-one-ment not only the soul and the personality, but monad, soul and personality. This teaching has carried all that has hitherto been given, down the ages, another step further on and indicated the next stage of development ahead of the disciple. The time has come, as the Hierarchy had foreseen, for further light upon the endless Way. *Ibid.*, pp. 323-25

When the public mind has apprehended, even cursorily, the following briefly stated facts, the trend of popular education, the object of political science and the goal of economic and social endeavour will take a new and better direction. These facts might be summed up in the following postulates:

1. Man is *in essence* divine. This has ever been enunciated throughout the ages....
2. Man is in fact a fragment of the Universal Mind, or world soul, and as a fragment is thus partaker of the instincts and quality of that soul as it manifests through the human family. Therefore, unity is only possible upon the plane of mind....
3. Man in his lower nature, and in his three vehicles, is an aggregate of lesser lives, dependent upon him for their group nature, for their type of activity, and collective response, and who – through the energy or activity of the solar Lord – will themselves later be raised, and developed to the human stage.

When these three facts are understood, then and only then will we have a right and just comprehension of the nature of man.

Again, this realisation will bring about three changes in the thought of the age:

1. *A readjustment of the medical knowledge of man*, resulting in a truer understanding of the physical body, of its treatment, and of its protection, and thus producing a juster apprehension of the laws of health. The aim of the physician will then be to find out what it is in a man's life which is preventing egoic energy from flooding every part of his being; to find out what lines of thought are being indulged in which are causing that inertia of the will aspect which is so conducive to wrong doing; to ascertain what it is in the emotional body which is affecting the nervous system, and thus obstructing the flow of energy from the love petals of the egoic lotus ... to discover what is the hindrance in the etheric body which is preventing the right flow of prana, or of solar vitality, to every part of the body....
2. *The entire social world of thought* will apply itself to the understanding of the emotional nature of humanity, to the group relationships involved, and to the interaction between individuals and other individuals, between groups and other groups. These relationships will be interpreted wisely and broadly and a man will be taught his responsibility to the lesser lives which he ensouls. This will produce a just direction of individual force, and its utilisation for the stabilisation, the development, and the refining of the substance of the different vehicles ....
3. *In the educational world* an apprehension of man's true nature will bring about a fundamental change in the methods of teaching. The emphasis will be laid upon teaching people the *fact* of the Ego on its own plane, the nature of the lunar bodies, and the methods of aligning the lower bodies so that the Ego can communicate direct with the physical brain, and thus control



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the lower nature and work out its purposes. Men will be taught how, through concentration and meditation, they can ascertain knowledge for themselves, can develop the intuition, and thus draw upon the resources of the Ego. Then will men be taught to *think*, to assume control of the mental body, and thus develop their latent powers.

In the above few remarks are indicated very briefly and inadequately the results which may be looked for from a true understanding of the essential nature of man. It has been written in view of the necessity these days of a statement as to the real or inner man, and as to the laws of the kingdom of God ... Now comes the opportunity for man to realise the laws of his own being, and in that realisation those who stand on the verge of intuitional apprehension of knowledge and those of scientific bent who are willing to accept these truths as a working hypothesis to be utilised as a basis for experiment until proven false, will have the chance to solve the world problems from within. Thus will the Christ principle be manifested upon Earth, and thus will the Christ nature be demonstrated to be a fact in nature itself. The value to the public thought of a true explanation of the evolution of the Ego, and its gradually developing power on Earth is very great.

*A Treatise on Cosmic Fire*, pp. 809-15

What is true of the individual will be true ultimately of the entire human family. The plan for humanity concerns man's *conscious* unfoldment. As mankind grows in wisdom and knowledge, and as the civilisations come and go, each bringing its needed lesson and its high point of attainment, men as a group approach the gate which leadeth unto life. All modern discovery, all psychological studies and knowledge, all group activity and all scientific achievement; as well as all real occult knowledge, are spiritual in nature, and these are aids to that expansion of consciousness which will make of mankind the Great Initiate. Just as soon as human beings can grasp in a large synthesis the necessity of entering more definitely into the world of true meaning and of value, we shall see the mysteries becoming universally recognised. The new values will be seen and the new techniques and methods of living will be evolved as a result of this perception. There are signs that this is already happening ... we are on our way to "that which is within", and many voices are today proclaiming this.

*From Bethlehem to Calvary*, p. 28



