**The Rays and Man**

**“Man is a living entity, a conscious son of God (a soul)** **occupying an animal body.** Here lies the point. He is therefore in the nature of a link, and a far from missing link. He unifies in himself the results of the evolutionary process as it has been carried on during the past ages, and he brings into contact with that evolutionary result a new factor, that of an individual self-sustaining, self-knowing aspect. It is the presence of this factor and of this aspect which differentiates man from the animal. It is this aspect which produces in humanity a consciousness of immortality, a self-awareness and a self-centredness which make man truly to appear in the image of God. It is this innate and hidden power which gives man the capacity to suffer which no animal possesses, but which also confers on him the ability to reap the benefits of this experience in the realm of the intellect. This same capacity, in embryo, works out in the animal kingdom in the realm of the instincts. It is this peculiar property of humanity [Page 312] which confers upon it the power to sense ideals, to register beauty, to react sensuously to music, and to enjoy colour and harmony. It is this divine something which makes of mankind the prodigal son, torn between desire for the worldly life, for possessions and experience, and the attractive power of that centre, or home, from which he has come.

Man stands midway between heaven and earth, with his feet deep in the mud of material life and his head in heaven. In the majority of cases his eyes are closed, and he sees not the beauty of the heavenly vision, or they are open but fixed upon the mud and slime with which his feet are covered. But when his open eyes are lifted for a brief moment, and see the world of reality and of spiritual values, then the torn and distracted life of the aspirant begins.

**Humanity is the custodian of the hidden mystery**, and the difficulty consists in the fact that that which man conceals from the world is also hidden from himself. He knows not the wonder of that which he preserves and nourishes. Humanity is the treasure-house of God (this is the great Masonic secret), for only in the human kingdom, as esotericists have long pointed out, are the three divine qualities found in their full flower and together. In man, God the Father has hidden the secret of life; in man, God the Son has secreted the treasures of wisdom and of love; in man, God the Holy Spirit has implanted the mystery of manifestation. Humanity, and humanity alone, can reveal the nature of the Godhead and of eternal life. To man is given the privilege of revealing the nature of the divine consciousness, and of portraying before the eyes of the assembled sons of God (at the final conclave before the dissolution) what has lain hidden in the Mind of God. Hence the injunction before us today (in the words of the great Christian teacher) to possess in ourselves "the mind of Christ." This mind must dwell in us and reveal itself [Page 313] in the human race in ever greater fullness. To man is given the task of raising matter up into heaven, and of glorifying rightly the form side of life through his conscious manifestation of divine powers.

To portray adequately the wonder and the destiny of the human kingdom lies beyond my powers or the power of any human pen, no matter how great a man's realisation may be, or his response to the beauty of God's world. Divinity must be lived, expressed and manifested, to be understood. God must be loved, known and revealed within the human heart and brain, in order to be intellectually grasped.

The hierarchy of mystics, knowers and lovers of God, are manifesting this revealed truth in the world of the mental plane and of the emotional plane today. But the hour has now come when the manifestation of this reality can, for the first time and in truth, manifest itself on the physical plane in an organised group form, instead of through the instrumentality of the few inspired sons of God who have, in past ages, incarnated as the guarantee of the future possibilities. The Hierarchy of Angels and of Saints, of Masters, Rishis and Initiates, can now begin to organise itself in material form on earth, because today the group idea is rapidly gaining ground, and the nature of humanity is being better understood. The Church of Christ, hitherto invisible and militant, can now be seen slowly materialising and becoming the Church visible and triumphant.

This is the coming glory of the Aquarian Age; this is the next revelation of the evolutionary cycle, and such is the task of the immediate future. The true drama of this triple relationship (of which physical sex, as we have seen, is but the symbol) will be enacted on a large scale in the life of the modern aspirant during the next fifty years. We shall see what is called symbolically "the birth of the Christ," or the [Page 314] second birth, taking place in many lives, producing on earth a large group of the spiritually new-born. They will be those who have brought together, consciously and within themselves, the two aspects of soul and body, and thus have consummated the "mystical marriage". The aggregate of these individual happenings will produce a group activity of an analogous kind, and we shall see the emergence on the physical plane of "the body of the Christ," and the appearance of the manifested Hierarchy. This is what is happening today, and all that we see going on around us in the world is but the pangs and the travail which precede this glorious birthing.

We are now in the process of this consummation. Hence the difficulty and agony evidenced in the life of every true disciple who—embodying in himself symbolically the two aspects of father-mother, spirit-matter, and having nurtured the Christ child through a period of gestation—is now giving birth to the Christ, within the animal stable and in the manger of the world. In the sum total of the general accomplishment will the entire group achieve and the Christ again appear on earth, incarnated this time in the many and not in the one personality. Yet each member of the group is a Christ in manifestation, and all together present the Christ to the world, and constitute a channel for the Christ force and life.

It is indeed and in truth from glory to glory that we go. The past glory of individualisation must fade away in that of initiation. The glory of the slowly emerging self-consciousness must be lost to sight in the wonder of the group consciousness of the race, and this the foremost thinkers and workers today most ardently desire. The glory that can be seen faintly shining in humanity, and the dim light which flickers within the human form, must give place to the radiance which is the glory of the developed son of God. Only [Page 315] a little effort is needed, and the demonstration of a steady staying power, to enable those who are now on the physical plane of experience to evidence the radiant light, and to establish upon the earth a great station of light which will illumine the whole of human thought. Always there have been isolated light bearers, down the ages. Now the group light bearer will shortly be seen. Then shall we see the rest of the human family (who respond not yet to the Christ impulse) having their progress facilitated towards the path of probation. The work will still be slow, and much yet remains to be done; but if all the aspirants of the world and all the disciples at work in the world today will submerge their personal interests in the task immediately ahead, we shall have what I might pictorially call the opening of a great station of light on earth, and the founding of a power house which will greatly hasten the evolution and elevation of humanity, and the unfoldment of the human consciousness.

There has been for long in esoteric circles much idle and oft foolish talk anent the ray upon which a man may be found. People are as ignorantly excited over being told which is their ray as they are over the portrayal of their past incarnations. The "new teaching on the rays" vies with astrology in its interest. Like the Athenians, men are always searching for the novel and the unusual, forgetting that every new truth and every new presentation of an old truth carries with it the onus of increased responsibility.

However, it is interesting to trace parallels, and it is becoming obvious to the careful student that the emergence of the teaching on the rays has happened at a time when the scientist is announcing the fact that there is naught to be seen and known save energy, and that all forms are composed of energy units and are in themselves expressions of force. [Page 316] A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the force aspect which it creates. This is a true definition of a ray.

**The Rays and the Races**

We have been told in the past teaching of the Ageless Wisdom that a human being is a triple aspect of energy, and that he is essentially a trinity, as is the Deity. We speak of him technically as Monad-ego-personality. We define him as spirit-soul-body. I should like to point out here that in studying the human family as a unit and as a whole, it also will be discovered to be essentially a Monad, with seven egoic groups, within which all souls (in incarnation and out of incarnation) find their place, and with forty-nine corresponding racial forms through which the seven groups of souls cyclically express themselves. All souls work out their destiny in all races, but certain types predominate in certain racial forms. Where, then, is to be found any reason for racial predilections or antipathies? In the realisation of the truth that we all, at some time, experience incarnation in all racial forms will come the knowledge that there is only unity. The subject may be clarified if we tabulate the teaching and the ray relationship to the races as follows:

 Ray Full Expression Major influence

Ray I. Will. In the 7th rootrace. 1st and 7th subraces.

1st ray souls. Perfection of Plan.

Ray II. Love-Wisdom In the 6th rootrace. 2nd and 6th subraces.

2nd ray souls. Perfected Intuition.

Ray III. Intelligence. In the 5th rootrace. 3rd and 5th subraces.

3rd ray souls. Aryan race.

 Perfected Intellect.

Ray IV. Harmony. In the 4th rootrace. 4th and 6th subraces.

4th ray souls. Atlantean race.

 Perfected astralism.

 Perfected emotion.

Ray V. knowledge. In the 3rd rootrace. 5th and 3rd subraces.

5th ray souls. Lemurian.

 Perfected physical.

Ray VI. Devotion. In the 2nd rootrace. 6th and 2nd subraces.

6th ray souls.

Ray VII. Ceremonial In the 1st rootrace. 7th and 1st subraces.

 Magic.

7th ray souls

[Page 317]

Remember that this tabulation refers to the major ray cycles, and remember further that in every rootrace you have a continuous mingling and intermingling of the rays with what might be called the "constant" or dominating ray, which appears and re-appears with greater frequency and potency than do the other rays. There is therefore a close correspondence between certain rays and certain races, with their subraces, and these are coloured by these predominant ray influences. It is interesting also to interpret these ray influences (as I have expressed them) in terms of their quality leading to their objective, as follows:

The first Ray of Will leads from latent purpose in the first race to the fulfilled evolutionary Plan in the seventh race.

The second Ray of Love-Wisdom leads from love or divine desire in the second race to full intuitional understanding in the sixth race.

The third Ray of Active-Intelligence leads from the latent mental awareness of Lemurian man in the third race to the intellectual achievement of the Aryan race, the fifth race.

The fourth Ray of Harmony through Conflict leads from the period of that terrific balancing of forces in Atlantis (the [Page 318] fourth race) to the sanctified and free devotion of one-pointedness in the next or sixth race, with two lines of energy consummating in it. It marks the point of achievement of the Monads of Love, Who arrive at the expression of Love-Wisdom. The final race marks the point of achievement for the Monads of Will, just as the present Aryan race marks, and will mark, the achievement of the Monads of Intelligence. This warrants thought. It is a relative achievement, for this is the fourth round, but there is necessarily a "highwater mark," if I might so call it, for each round.

In the above four races you have the great period of the balancing of the forces for our humanity. The effect of the other three rays upon the Lemurian race and the two earlier and formless races need not here be considered by us. The nature of the consciousness of the forms found in those races, and the pressure exerted in them by the Entity Who informs the human family as a whole, are too abstruse for the average reader. He is mainly concerned with the races here enumerated, which summarise for him past and future achievement.

Consequently, in dealing with the human family, we must endeavour to think in larger terms than those of the individual man as we know him. We must look upon humanity itself as an integrated entity, as a being, as a Life in a form. In this unified form Life every human being is a cell, and the seven races constitute the seven major centres, with the polarisation shifting ever into the higher centres, and the lower centres fading away into quiescence, until the time comes when all of the seven will be coordinated and energised, at the end of the age. We might here make the following suggestions (note this word) as to the relation between the races and the centres in the body of humanity: [Page 319]

**Races Centre Expression**

7th and final

 rootrace The head centre Will. Plan.

6th rootrace.

 The next The centre between the

 eyebrows Intuitive integration.

5th rootrace.

 The present The throat centre Creative power.

 Occult

4th and past

 rootrace The solar plexus centre Psychic sensitivity.

 Mystic.

3rd and first

 human race The sacral centre Physical appearance.

 Generation.

2nd and etheric

 race The heart or vital centre Life forces coordinated.

1st race The base of spine he Will to be, to exist

It is with only the last four evolving races that we shall concern ourselves (the first four dealt with in the above tabulation), for the first three races are too far off for any one under the degree of initiate to grasp their mode of development, their type of consciousness, and their procedure towards their goal. The point I seek to emphasize is the necessity of seeing the picture whole, and not in terms of individual man.

It may here be helpful if we note down our tabulation of certain points anent the human kingdom, as we did in connection with the three subhuman kingdoms.

**THE HUMAN KINGDOM**

Influences

Two rays of divine energy are peculiarly active in bringing this kingdom into manifestation. These are:

1. The fourth Ray of Harmony, beauty and unity, attained through conflict.

2. The fifth Ray of Concrete Knowledge, or the power to know.

The fourth ray is the ray par excellence which governs humanity. There is a numerical relation to be noted here, for the fourth creative Hierarchy of human monads, the fourth ray, in this fourth round, on the fourth globe, the Earth, are extremely active. It is their close interrelation and interplay which is responsible for the emergence into prominence of humanity. In other rounds, humanity has not been the dominant evolution or the most important. In this round it is. In the next round, the dominant evolution will be that of souls on the astral level, and the deva kingdom. Humanity now walks in the light of day, symbolically speaking, on Earth, and these two rays were responsible for the process of initiating the human evolution in this major cycle. Our objective is the harmonising of the higher and the lower aspects, or principles, both in the individual and in the whole. This involves conflict and struggle, but produces eventually beauty, creative power in art, and synthesis. This result would not have been possible had it not been for the potent work of the fifth Ray of Concrete Knowledge which—in conjunction with the fourth ray—produced that reflection of divinity we call a man.

The human entity is a curious synthesis, on the subjective side of his nature, producing a fusion of life, of power, of harmonious intent and of mental activity. The following should be noted, for it is of profound psychological interest and import:

Rays I, IV and V....predominate in the life of humanity and govern with increasing power man's mental life and determine his mental body.

Rays II and VI....govern potently his emotional life and determine the type of his astral body. [Page 321]

Rays III and VII....govern the vital physical life and the physical body.

Here you have, if you note carefully, a summation of the rays which govern and differentiate the life of the personality forms, and therefore bring in other factors which psychologists will have to consider as time goes on. You will see therefore that:

1. The human soul or ego is found on one or other of the seven rays, in one or other of the seven ray groups.

2. The mind nature and mental body are governed by the Rays of Purpose, of Harmony or Synthesis, and of Knowledge.

3. The emotional nature and form are governed by the Rays of Love, Wisdom and of idealistic Devotion.

4. The vital life and physical body are governed by the Rays of Intelligence in matter and of Organising Power.

But in the midst of this complexity of rays and forces, the third and fifth rays hold paramount place, and govern the major cycles of the individual. He is controlled not only by his own ray cycles (determined by his egoic ray) and by the lesser cycles of the personality, but he comes also under the influence of the major and minor cycles in the ray life of humanity as a whole.

Results

Through the active work of the two rays above discussed, we find the fourth ray producing eventually in man the appearance of the intuition. The fifth ray is responsible for the development in him of the intellect. Here again we find appearing in man his great gift of synthesis and his prerogative [Page 322] of unification, for—as earlier said—he blends in himself the qualities of three kingdoms in nature, including the one before and the one after his own.

1. The kingdom of souls..........................Intuition.

2. The human kingdom............................Intellect.

3. The animal kingdom............................Instinct.

Hence his problem, and hence his glory. We might also say that through the union of the positive intuition and the negative instinct the intellect is born, for man repeats in himself the great creative process as enacted in the universe. This is the inner creative side of consciousness, just as we have the outer creative side in the creation of forms.

Process:

In the human family, owing to the presence within the human physical form of a thinking entity, called by us the Soul, the procedure followed in order to produce conscious control is that of adaptation. All forms in the three lower subhuman kingdoms are also subjected to the process of adaptation, but that is a group adaptation to environment, whereas in humanity we have the adaptation of the individual to his environment. The person who works consciously and intelligently at adapting himself to that situation and those conditions in which he finds himself is relatively rare. Conscious adapting of oneself to circumstances is the result of evolutionary development. The stages by which man arrives at this capacity may be enumerated as follows:

1. That unconscious adaptation to his environment of the man who is primarily an unintelligent animal. Low grade savages are in this class, and many purely agricultural peasants who have not been subjected to modern education. The man at this stage is little better than an animal and is governed entirely by instinct. [Page 323]

2. An unconscious adaptation to environment carried on by the man who is beginning to evidence some faint flickers of mental perception. This is partly instinctual and is based on a growing self-love. There is more of the "I" consciousness in him, and rather less of group instinctual awareness. You find this growing self-realisation in the low grade slum dwellers, for instance, and in the petty criminal who is instinctual enough and bright enough to live by his wits and to show quickness in reactions and deftness manually. It is the stage of animal cunning.

3. A conscious and purely selfish adapting of oneself to the environment. In these cases, the man is definitely aware of his motives; they are consciously thought out and recognised, and the man makes "the best of his circumstances". He forces himself to live as far as possible harmoniously in his surroundings. In this there is really good motive, but principally the man is governed by a desire for comfort—physical, emotional and mental—to such a degree that he will discipline himself into such a condition that he fits wherever he may be and can get on with anyone.

4. From this stage on the differentiations become so numerous that they are difficult to follow, being mixtures of pure selfishness (developed often to the nth degree), of a growing recognition of the group, of an awakening realisation of the right of other people to a similar degree of comfort and harmony, and of a steady effort to adapt conditions of character and personality life, so that the purely selfish interests do no real damage to others, until we arrive at...

5. The average really good man who is struggling to adapt himself to his surroundings, to his group relations and responsibilities in such a way that some measure of love [Page 324] can be seen. I refer not here to that instinctual love for family and children and herd which men share in common with the animals and which often breaks down when the loved individuals assert themselves. The tie is not strong enough to hold, and the motive is too selfish to resist the pull. I refer to that motivated love which recognises the rights of others and consciously strives to adapt itself to those recognised rights whilst tenaciously holding on to the rights of the personality.

6. Then we have the work of adaptation as carried on by the aspirants of the world who are theoretically convinced of their group relation, of its paramount importance, and of the need of every personality to develop its powers to the fullest capacity in order to bring real value to the group and to serve adequately the group need. In true esotericism, there is no such motive as "killing the personality", or of disciplining it to such an extent that it becomes a dead poor thing. The true motive is to train the threefold lower nature, the integrated personality, to the highest demonstration of its powers, latent or developing, in order that those powers may be brought to the helping of the group need, and the personality of the aspirant may be integrated into the group. Thereby the group life is enriched, the group potency is increased, and the group consciousness is enhanced.

What is therefore to be seen going on in the life of the true aspirant today (his developing recognition of group responsibility) can also be seen going on in groups, in organisations and nations. Hence the many experiments. A process is going forward whereby these groups, large or small, are being subjected to a housecleaning, to a discarding of the rubbish of old and worn-out ideas, and to a period of disciplining and training [Page 325] which must precede all real group life. When this process is over, we shall have these groups approaching each other in a new and real spirit of cooperation, of religious fusion, and in an international attitude which will be new indeed. Then they will have something of a surer and greater value to offer to the whole. Within all these groups which are struggling towards this newer realisation and integration, and which express what we might call "the sixth stage of adaptation,", are those who are already at the seventh stage.

7. Here we have complete unselfish adaptation to the group need and purpose. Those who have reached this point in their evolution are decentralised as regards their own personality life. The focus of their mental attention is in the soul and in the world of souls. Their attention is not directed towards the personality at all, except in so far as is needed to force it to adhere to group or soul purpose. These servers who are expressions of soul radiance and attractive power are knowers of the Plan, and in every organisation they constitute the new and slowly growing group of World Servers. In their hands lies the salvation of the world.

8. The final group in this scale of adaptation is that of the higher initiates, the perfected Elder Brethren and Great Companions. They are perfectly adapted to Their personalities, to each other and to world conditions; but as a group They are learning how to adapt the forces of nature, the energies of the rays and the potencies of the zodiacal signs to the world need and the world demand in a practical manner and at any particular time. It is here that the work of the disciples of the world, and of the higher types of aspirants, proves helpful [Page 326] as a field of experiment, and it is in the new group of World Servers that the process of adaptation goes on.

I have endeavoured to outline these stages of the process of adaptation in terms of consciousness, viewing the subject therefore philosophically and psychologically. It should be remembered that this process, as it goes on in consciousness, produces (surely and inevitably) corresponding changes in mechanism and structure, and in sense perception through the apparatus of the body. On these changes I lay no emphasis in this treatise, for they are beautifully dealt with by modern science, which is steadily forging ahead in the right direction. I lay the emphasis upon consciousness as the pre-disposing factor, and on the developed sense of awareness which produces an inner demand for improved equipment. The improving of equipment as a result of the demand of consciousness is the secret of the evolutionary impulse, down the ages. This inner demand in man awakens the centres, and the awakening of the centres determines the response of the endocrine system, governs the nervous system in its threefold capacity, and also the blood stream. Thus the outer form or mechanism is ever an indication of the point of evolution of the inner subjective and spiritual man.

The Secret:

This is called, in esotericism, "the secret of translation". I might bring the general concept underlying those words down to the intelligence of the average student by telling him that when a man really understands the elevating power of the aspiration, he can begin to work with the secret of translation. Students must lose sight of the foolish and erroneous idea that aspiration is really an emotional attitude. It is not. It is a scientific process, governing evolution itself. [Page 327] When given free scope and duly followed, it is the mode par excellence whereby the matter aspect, or the whole personality, is "raised up into heaven". The effect of continued aspiration, when followed by right action, is to bring about three things:

1. A stimulation of the higher atoms of the three bodies.

2. The discarding, as a result of this stimulation, of those atomic substances which (when present) occultly hold the aspirant down to earth.

3. The increasing of the magnetic attractive power of the higher atoms, which draw to themselves atoms of high vibration to take the place of those of low vibration. One point I should like to make here, in order to correct an almost universal wrong mental attitude. Right atoms of high vibration are attracted into a man's body or bodies by the power of the united attraction of the atoms already present, and not primarily by the will of the soul, except in so far as that will acts upon the high grade atoms already present and responsive.

Aspiration is an activity of an occult and scientific nature, and is instinctual in substance itself. This point needs emphasis when instructing groups.

It is an interesting side-light thrown upon the phenomena of aspiration that the power to levitate the body, which is so oft today the subject of psychic interest and research, is dependent upon having produced a peculiar alignment of the personality through aspiration and an act of the will. It presupposes in the three bodies a certain percentage of atoms of the adequate vibrations and lightness.

This secret of translation is the underlying cause of the caste system, and caste is a symbol of translation. In the last analysis, souls pass from caste to caste as they "translate" [Page 328] their bodies. The clue to the translation is to be found in the fact that no act of translation ever involves one body alone, and no "passing on and up" into another dimension, into another state of consciousness and another "caste," ever takes place unless an alignment has been produced between (for instance):

a. The physical body and the emotional body.

b. These two and the mental body.

c. These three and the soul.

d. These four and the group of World Servers.

In these four alignments we have the esoteric parallels of which the outer caste system is the prostituted symbol. Ponder on this, for the caste system is universal in the world. It is when the third alignment has been truly accomplished and when the light of the fourth constituent to the relationship dominates the inherent light of the other three, that the objective of man's evolution is reached. This brings us to the point next to be considered.

Purpose:

This purpose is the Transfiguration. This is the esoteric goal set before humanity. This was the tremendous event which was enacted before humanity by the greatest of all the sons of God in His Own Body, Whom I and all true disciples regard as the Master of all the Masters, the Christ. What shall I say about this culminating event for which the entire personality of man waits? This third great initiation marks a crisis in the initiatory work, and produces a further synthesis experienced in the life of the spiritual man. Up to the third initiation, man has been occupied with the process of fusing soul and body into one unity. After the third initiation (and owing to an event which takes place) man is [Page 329] oriented towards, and becomes occupied with, a further fusion in consciousness, that of spirit-soul-body. I speak of a fusion in consciousness. The unity is ever there, and man in evolution is really becoming aware of that which already exists.”

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More on the Rays can be found in the remaining section of the Book: Esoteric Psychology – Volume I, from which the above excerpt was taken.