THE NATURE OF THE SOUL

A study compilation for practitioners of the Wisdom

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CONTENT

LESSON 16 - THE FIFTH RAY AND THE SEQUENTIAL UNFOLDING OF THE DIVINE PLAN IN TIME AND SPACE

1. Our “Reality” as an Out picturing of Our Inner State of Consciousness;
2. The “Outpicturing” of the Divine Plan in the Coming Age, and Details of the Work to be Done;
3. The 3rd and 5th Ray Related;
4. The 5th Ray as the Divine Equation.

LESSON 17 - THE FIFTH RAY RELATED TO EVOLUTION AND INITIATION

1. The Path of Return and Self-Initiated Growth;
2. The Relation of 5th and 1st Ray in Terms of Three Motivations of Will Related to the Three Initiations;

LESSON 18 - THE SIXTH RAY OF DEVOTION AND IDEATION

1. The Sixth Ray Conditioning of the Past Age;
2. The Role of the Idea and its Counterparts of Ideal and Idol;
3. The Soul as an Idea Unfolding via Seven Stages of Growth;
4. Building Right Relationship with the 6th Ray as it Passes Out of Manifestation.

LESSON 19 - OPPOSITES OF RAY SIX & IT’S IMPACT ON THE INSTRUMENT

1. The Opposites as Seen in Present World Religions;
2. The Energy of One-Pointedness versus Fanatism;

LESSON 20 - THE INCOMING RAY SEVEN OF DIVINE LAW & ORDER

1. The Meaning of the “New Age” Clarified;
2. Conflict Between the Outgoing 6th Ray Thought-Forms & the Incoming 7th Ray Thought-Forms;
3. The Polar Opposites of Seventh Ray Energy;
4. White versus Black Magic and the Temptation to Create from a Separated Point of View.
LESSON 16

THE FIFTH RAY AND THE SEQUENTIAL UNFOLDING OF THE DIVINE PLAN
IN TIME AND SPACE

1. Our “Reality” as an Out picturing of Our Inner State of Consciousness;
2. The “Outpicturing” of the Divine Plan in the Coming Age, and Details of the Work to be Done;
3. The Third and Fifth Ray Related;
4. The Fifth Ray as the Divine Equation.

In his study of the attributes of the Soul, the probationer soon discovers that here are tangible realities, which he can more readily understand and apply than the rays of aspect. They make up both his seen and unseen world in a close and real sense, are the very basis of the civilization in which he lives, and account for almost all of his developed talents and abilities.

These are the energies, which underlie his inner state of consciousness, and constitute the forms his outer experiences take. An experience is but the pictorial manifestation (an out picturing in dense substance) of the inner state of consciousness. That “state of consciousness” is the combination of characteristics, attributes, qualities, etc., which, in their sum-total, constitute the inner (incarnating) man. When this combination is somewhat integrated into a focus, and identified with its experiences (of which the bodies are a part), we call it a persona. When the integrated focus has detached its identification from its experiences (detached from its own effect in substance) and re-identified as a focal point within the One Life, we call it a conscious soul incarnate. The consciousness has then become identified as consciousness, and realizes that while it lends itself to its effect in substance, nonetheless the creator is not its own creation.

Through this process of de-identification and re-identification, the Soul evolves into the Christ, the Christ being the only begotten Son, i.e., the consciousness of the many focused into a One! The Father, then, is the consciousness of the One focused into the many, while the persona is conscious of neither the One or the many, but only of that illusion called self.

Of what is the Soul conscious? What does its awareness include that can be defined as goals to the aspiring probationer?

The Soul on its own plane is conscious of the group-life, hence its participation within the ashram. Its awareness includes the consciousness of its group in an ever-widening sphere of identification, which gradually includes the many.

This means that the brain awareness becomes but an instrument through which the group-life (Soul) expresses itself in service to its brothers (other group souls).

Its particular service has to do with its relationship to the Plan, and that of course, is determined by the type, strength, and quality of its energy potential, i.e., the ray of the Soul.

What is the Divine Plan for humanity? We have defined it in numerous ways, speaking in generalities rather than in specifics, and this has been necessary, for each must interpret the Plan according to his relationship to it.

In this lesson, however, we shall be somewhat more specific by relating it generally to this particular time in space, this cyclic period of growth within which humanity now finds itself.

The Divine Plan (A-B-C) for humanity in this cycle includes the following growth and development:

A. Identification, both individually and collectively, of the mass consciousness with the Soul via:
1. Conclusive proof, in several scientific fields of endeavour, of the existence of the Soul as the causal factor of manifestation:

   a. through psychological findings anent reincarnation, life after death, and the incarnating entity or Soul.

   b. through the instrumental perception of the etheric network and its final discovery as the substantial body of the One Life, thus relating and leading to new discoveries anent the Life aspect.

   c. through instrumental contact with the astral plane, and groups of disciples working within that sphere.

   d. through instrumental contact with the mental plane, the perception and recording of thought-forms, and the tracing of energies released and directed into manifestation by those thought-forms.

   e. through data gathered via contact with outer space.

Thus, science itself will force a complete re-evaluation of all religious and philosophical systems of thought, lifting humanity up out of its apparent lethargy into a new, dynamic, spiritual endeavour.

B. Realization by the mass consciousness of the Purpose of life in the three worlds as being the growth and development of the Soul via:

1. The forced shift by science of human consciousness from an astral to a mental focus.

2. The intensive effort of disciples to re-educate the mass to the new ideas and ideals.

3. The emergence, out of the ruins of the outmoded structure of organized religions, of a new World Religion which cannot be confined within, or limited to, any outer organization. It will be of such strength and purpose, of such universality, as to break the bonds of any attempted organization of it! This will truly be a World Religion because it will spring forth from the fountainhead of the mass mind and heart.

C. A new culture and civilization created in an endeavour to aid the growth and development of the consciousness aspect.

1. The development of a new and valid science called Occultology.

2. The building of a new economic structure whose purpose is to manifest the growth and development of consciousness. This economy will convert all natural resources to the Spiritual betterment of humanity, meeting the common need whenever and wherever it is focused.

3. A new educational system designed to aid in the growth of the Soul within the child, and to develop the Soul purpose from a potential into an active expression.

4. The end of the political regime and the beginning of the true function of the New Group of World Servers within the body of humanity.

5. The advance of medicine into the science of regeneration and rejuvenation of substance. This is but a bare outline containing only a few of the changes the Divine Plan holds for humanity now, but these few indicate much more clearly the fields of service into which probationers may enter as a part of their own initiatory activity.
In the light of the above, consider what humanity has yet to experience prior to, and as a part of the mass initiation. The impact of the fifth ray alone, via the various fields of science upon the consciousness of humanity, will demand an intensive effort of all probationers and disciples in the field to stabilize that impact into an ordered, steady, progressive growth. Here is the field of service dictated by the Divine Plan. How shall you relate to it?

The fifth ray of concrete knowledge and science is that energy, which properly equates Spirit, matter, and consciousness - defines them into a manifesting picture. Hence this lesson, which brings into a focus this energy of the fifth ray, clarifies somewhat the Divine Plan for humanity in its relationship to the world of affairs here and now.

Thus, we see that this energy is concerned with time and space. It is the concretizing aspect of the third ray, that energy which makes possible the clothing of a universal abstraction with concrete mental substance, thus producing the specific thought form in a sequential manner. The abstraction is precipitated into concrete form, and the sequence of the manifesting form creates so-called time and space.

The third ray is the form building aspect - the energy and substance of intelligence - the matter aspect. The fifth ray is that frequency of the substantial intelligence which produces the final form in its outer structure - that which moves into appearance, the movement itself creating time.

While it is realized that this is a somewhat difficult concept to grasp at the onset, it is nonetheless important to your development at this point. Try to visualize the idea in its timeless sense, being precipitated into that frequency which produces its movement through a series or sequence of defined forms, thus creating the manifestation of its evolution in time and space.

This is the connotation of the fifth ray as seen from the perspective of the Overshadowing Spiritual Soul. Its Purpose, then, or its Divine Intent, is to produce the equation of Spirit, matter, and consciousness into such movement as to result in an experiencing (which we call evolution), by every atom of consciousness, of all that is possible to the sum total. Thus, the consciousness knows not only in theory, but in actuality, all that is possible to it from the lowest to the highest state of Being.

What does all of this mean to the probationer who is caught up in time and space? Whose consciousness is imprisoned, so to speak, in the movement of the form building aspect?

The probationer is learning the art and science of form-building; he is endeavouring to become the builder in a creative sense, rather than the building. An understanding of the fifth ray of concrete science and knowledge will not only place him in consciousness in the world of ideas, which is above the frequency of form, but it will teach him how to use time and space to the advantage of the Plan.

Knowing this, the initiate disciple moves into his own manifestations in the three worlds of human endeavour. He not only places them in time and space, but he creates his own time and space as well.

Thus, he masters the form nature, and the form building aspect, the substantial intelligence, which is his negative pole of manifestation. He rises out of it, a conscious Soul incarnate, to finally become the Christ, and go unto the Father.

We have defined the frequency of the fourth ray as sound. How do we define the frequency of the fifth ray? What can be told to you at this point, which will render you receptive to an understanding of this energy potential, which is available to you as an attribute of the Soul?

I can only state that the frequency of this energy is that of movement. It is the steady motion of the Soul, which produces a moving picture, so to speak, of its growth.

The probationer, who is also an applicant to initiation, endeavours to sense this motion, this intelligent activity, before it creates time.
Let your new seed thought for meditation be a receptivity to that downward and outward movement of the Soul which produces its inward and upward growth.

Please write your understanding of the fifth ray of concrete knowledge and science, using both the lesson material and meditation technique in an approach to it. Bring this paper with you to the next class.
LESSON 17

THE FIFTH RAY RELATED TO EVOLUTION AND INITIATION

1. The Path of Return and Self-Initiated Growth;
2. The Relation of Fifth and First Ray in Terms of Three Motivations of Will Related to the Three Initiations;

The probationer disciple is endeavouring to take up his residence within his mental body, to achieve control of the forces, which constitute his emotional nature, and in some measure, to control the motion of that substance, which has coalesced to produce his bodies.

Evolution itself brings him to this cycle of opportunity, placing him within the necessity of the situation somewhat prematurely, to all outward appearances. He is then faced with this threefold task prior to his understanding of it, and so, for some period of time, deals with it almost unconsciously. He does not know what he is trying to do or why, but only that he must do something. Here is the driving force of evolution itself impelling him in a certain direction almost in spite of his will. This is a period, which is fraught with much real, inner pain.

Finally, evolution brings him to that place where self-conscious and self-initiated growth is seen as a possibility. Speaking in occult symbols, he stands neck deep in the battle being waged between the forces of the Soul as they are brought to bear upon the persona, and the forces of the many forms with which he as a persona is identified. Here is a gigantic conflict raging within his own ring-pass-not, and within which he is submerged up to his head.

Realizing that he can bring it to an end only from a head polarization, and hence from a position within his mind, this one faces a major decision in the evolutionary process. Will he, for the sake of his own liberation, cooperate with the forces of evolution, and initiate the beginning of the end of conflict?

In that moment of clear seeing, the individual will either seize the opportunity and maintain himself in the head, via decision, or he will ignore it to go down again into the midst of conflicting forces for yet another period of time.

Sooner or later, during one or another of the cycles of opportunity, the individual will grasp the connotations of this reappearing moment, wield the energy of decision, and place his feet for the first time upon the path of initiation as a probationer.

Consider the tremendous significance of this act. He must place his feet upon the path from a position within his mind. The only expendable energy available to him, which will cut through the conflict to move him onto the path is the energy of Will.

This is the moment, when finally despairing of the attractive pull of the form nature, he states: “I will arise and go unto the Father”.

This is his first conscious effort toward liberation, his first conscious cooperation with the Divine energy of Will as transmitted to him from the Monad through the medium of his Spiritual Soul. Thus, Monadic forces are brought directly to bear upon the conflict, taking place within his ring-pass-not.

This first impact does in no way lessen the conflict, but it will maintain him in the head, above and almost free of it.

That phase of the path, which we call probationary discipleship is characterized by three motivations of the Will.
1. The will toward individual and personal liberation from pain. This is the beginning of self-initiated growth.

2. The will toward union with the One Life. This is the advance toward a known spiritual attainment.

3. The will toward humanity's liberation from pain. This is the real beginning of active discipleship, and finally places the probationer within his own ashram.

Thus, we see that the first statement “I will arise and go unto the Father” is but the beginning, and that it is necessarily selfish. It concerns the separated self, and his suddenly realized necessity to escape pain.

We find the mass of humanity today approaching this stage, which is the completion of the first initiation, (the realized son-ship which can will to arise and go unto the Father) and the approach toward the second initiation.

Thus, humanity again approaches the reappearing moment, when from a sudden experience of clear seeing, the mass, individually and collectively, realizes that only from a focus in the mind as the son, can liberation from pain be achieved. Those who can be considered the leadership of the mass will see a way out which leads from the valley of pain to the mountaintop of freedom, and that way out will be cognized as self initiated growth toward spiritual maturity. The leadership will in turn transfer the concept to the mass, and humanity will consciously place its feet upon the path.

If, in this new age of many new concepts and ideas, one is more important than any other, it is this concept of self initiated growth. Here is an idea, which is not new in itself, and yet has never before made its impact upon other than a few minds at any given time. Consider the spiritual significance of the concept. Consider its many implications and their effects upon humanity.

Man grows because it is a basic law of consciousness that he does so. Regardless of how little, mean, or petty he may appear, each incarnation will see his growth toward the positive side of his nature. This is evolution and it appears as a long, slow process with which man has very little to do. Growth is something, which naturally happens to him, and deep within every man's consciousness is knowledge of this.

Now, suddenly, he discovers that he can, through his own effort, initiate a new growth and development! He can conceive a goal of spiritual maturity within himself, and initiate the experiences, which will produce an embodiment of that goal. Hence, every man can become a Christ because he wills to do so. No longer is he hampered by fate or karma, for he has reached that place wherein he sees himself as the creator of his own fate. Via the creative process of thought, he can become that which he would be. He is no longer held prisoner to his heredity, environment, or built-in response mechanism. Here is the real vision of freedom which humanity en masse now approaches.

Thus, we see the Divine Plan again, from a somewhat different perspective, as it relates to the consciousness of humanity today. We see the field of service, into which the probationer can enter, with a growing clarity, which gradually erases all doubt as to what constitutes right action in any given instance.

We also see man's separative point of view as a tool, which we can use in service to the Plan. This concept of self-initiated growth, which is to make its impact upon the whole of humanity, has a natural path of approach already created for it. That path can be put into right use as the appeal for liberation from pain, and the way of that liberation is placed upon it to impact upon the minds and brains of men. Despair not that the mass motive concerns the separated self, for this is evolution. Rejoice, in that the direction upward, “I will arise and go unto my Father”, can be taken, even if from a separated need to escape pain.
The second motivation of the Will toward union with the One Life will come after the first step is taken, and it will constitute the second initiation.

In the meantime, where do you find yourselves? All of those who are sincerely and seriously attracted to this course of instruction will find themselves in the third and final phase of probationary discipleship where the Will motivation is concerned with humanity as a whole. Here the probationer initiates that service which will place him within the ashram as an accepted disciple. He is taking the third initiation wherein his realized need to be of service is concerned with (1) the fitting of his instrument for increased service, and (2) active contribution to the One Life via the present imperfect vehicle.

It is during this stage that the probationer consciously works with the fifth ray of concrete knowledge and science. This energy makes it possible for him to use his mind, to develop that knowledge of the Plan with which to do the following:

1. discriminate between the real, and the non-real;
2. discriminate between the essential and the non-essential;
3. discriminate between the important and the lesser important.

His use of the fifth ray from a realized point of Soul consciousness develops his mind into a tool of keen discriminative perception.

The meditation form, regardless of the predominant ray of the seed thought, is basically and technically an expression of the fifth ray. That is, the form itself, which is a process of mathematical alignment, is a fifth ray activity. Thus, we see that the probationer appropriates and directs this energy into activity, as he aligns his persona and its vehicles with his Spiritual Soul via a mediating focus.

His point of identified focus becomes the mediator between Spirit (as seen from the level of the Spiritual Soul), and matter. Thus, he equates Spirit, matter, and consciousness from his particular level of activity.

In this way he:

1. maintains his residence in the head;
2. controls the forces of his astral emotional nature;
3. controls, somewhat, the motion of that substance which has coalesced to produce his bodies.

It is now that the probationer realizes in full the need to consciously create the forms his energies shall take as they make their appearance in the Light of Day. Up to this point, he has been content to let evolution, his unconscious, his environment, his neighbours, and finally the Divine Plan as a vague and unknowable something, dictate his experiences, and hence the direction of his energies.

Now he realizes that not only must he submit his will to the Divine Will, but that he must ascertain that Divine Will as well. It becomes his business to know the Divine Plan, and to cooperate with it in full waking consciousness of what he is doing. Thus does he become the manipulator rather than the manipulated.

He achieves this as he aligns (a) Spirit, as his overshadowing Spiritual Soul, with (b) matter, as the substantial force within:

his vehicles;
his environment;
his experience;
through himself as a mediating (meditating) focus.

He draws a line of energy from his Spiritual Soul, to and through himself as a focus in the mental body, to whatever form (be it his bodies, a situation, or condition) with which he is momentarily concerned, thus establishing the perfect alignment between Spirit and matter. In this way, he arrives at a knowledge, and an understanding, of the Purpose of that form; and as he meditates, he impresses Purpose upon the form to alter its appearance according to the Divine Plan.

Using this fifth ray technique the probationer (1) learns to create his own time and space, (2) contributes to the One Life in service to Its Plan, and (3) takes the third initiation, passing into the ashram as an accepted disciple.

Continue with the same seed thought for meditation, and as an assignment please carry out the following technique:

A. First Week

Consciously align the substantial forces of the threefold instrument with the Overshadowing Spiritual Soul via an identified focus in the mind as the Son. Carry this alignment with you throughout the entire day, endeavouring to cognize and realize it as often as is possible.

B. Second Week

Choose a situation of a negative nature within your environment and align the substantial forces of that situation with the Overshadowing Spiritual Soul via an identified focus in the mind as the Son. Carry the alignment with you through the entire day, endeavouring to cognize and realize it as often as is possible.

C. Third Week

Use the same technique, this time working with a situation of a positive (pleasing) nature within the environment.

D. Fourth Week

Choose a negative condition manifesting within the body of humanity as a whole, and align the substantial forces of that condition with the Divine Plan via an identified focus in the world of mind as the Son. Carry the alignment with you throughout the entire day, endeavouring to cognize and realize it as often as is possible.

At the end of each week write a brief report of the activity.
LESSON 18

THE SIXTH RAY OF DEVOTION AND IDEATION

1. The Sixth Ray Conditioning of the Past Age;
2. The Role of the Idea and its Counterparts of Ideal and Idol;
3. The Soul as an Idea Unfolding via Seven Stages of Growth;
4. Building Right Relationship with the Sixth Ray as it Passes Out of Manifestation.

As we look out upon our world today, which is in reality an aggregate of many energies and forces held together in certain fixed relationships by the etheric network of the human family, we see evidence of one particularly predominant ray which colours, and substantiates the whole moving picture of our present civilization. This energy, while it is no longer the major impacting influence, since other energies have overshadowed it, is none the less the major substance and frequency within which humanity moves. Every materialized form is coloured by it since the thought-form presentation of the Wisdom, which came into being through the Greek philosophers, and by which the experiences of humanity since that time have been determined, was created out of it. This energy, that of the sixth ray of Devotion, can almost be called the substantial stuff of which all things in the present period have been made.

Thus, we see that the probationer is concerned with certain impacting energies which are responsible for bringing in the new systems of thought, and hence a new world of form; he is concerned with those energies as they impact upon the already established frequency of the sixth ray. This is a most important concept to grasp and understand, for there is a great deal of misunderstanding among students and probationers anent this subject. The so-called passing of the sixth ray from the position of major impacting influence does not mean the death of its activity, nor the elimination of it from today’s scene. It means only that this energy has created its major effect, both in consciousness and in substance, and can then be added to by other influences as humanity proceeds along the evolutionary way. That already established effect must be dealt with in such a way as to maintain, without distortion, the evolutionary development produced by the impact of the sixth ray during the past age.

Thus, the probationer and the disciple in the world of affairs is very much concerned with this energy as a frequency already built into the consciousness of humanity and its many forms.

We tend to think, as the old gives way to the new, that that which already is, must be eliminated; it becomes unwanted and scorned because it is of the past. We fail to realize that it is the past and the future, which, in their conjunction, produce the present moment. Therefore, the individual who, in his blindness, fails to take that which is into consideration, and who would too quickly pass from and disregard the realities of the past, moves foolishly in his own little sphere of glamour, being of little use to the Plan he thinks he seeks to serve.

There is a tremendous lesson in this for all those who find themselves consciously taking part in the present crisis of opportunity. While the influence of the sixth ray produced a kind of fanaticism, and astralism, which is disgusting to the modern disciple, it also produced a good, and a truth, which is beyond description in its beauty. Look into and through the outer crystallization of its negative aspect and observe that beauty if you would understand this energy expression.

The sixth ray of Devotion is in its highest aspect the energy of the idea, or ideal of Divinity, which is conceived in the consciousness of the Soul. Thus is the Soul endowed with the ability to ideate, i.e., to create a form in consciousness, which is an expression of Divine Being.

Plato brought us the concept of Truth in its purity as being found only in the idea, and all manifestations below that level, were but distortions or shades of Truth. The energy content of this
concept was that of the sixth ray, and Plato, along with others of his group, brought into being the thought-form presentation, which was created by the Lord of that ray to act as the guiding energy for the growth and development of humanity during the past age.

That pure truth can be found only in the idea, cannot be denied by the earnest seeker after it. Beauty is really perceived in the idea of beauty; the truth of the rose is found in the idea of the rose, because that idea is its Soul, the very essence of its form. Thus, all seekers are advised to seek within, if they would truly enter into the Kingdom of God.

We begin to see the Soul itself from a somewhat different light as we make an approach to it via the sixth ray of Ideation. We have defined the Soul in many terms in an effort to understand what it is. We have called it the Second Logos, the consciousness aspect, the magnetic field created between the polar opposites of Divinity, etc.

Now we say that the Soul is the idea of Spirit conceived within the womb of matter and born forth into the world of form as the consciousness of God, in seven stages of growth.

| 1. Infancy | Animal man | Individualization |
| 2. Childhood | Astral man | Completely emotional in nature |
| 3. Puberty | Mental man | Partially integrated self-conscious unit |
| 4. Adolescence | Devotional aspirational man | Soul infused persona |
| 5. Youth | Group conscious | Mastery – Christ |
| 6. Middle Age | Planetary and Solar consciousness | Logoi |
| 7. Spiritual Maturity | Solar and Cosmic Consciousness | Centered Logoi |

As the personality unit becomes Soul-conscious, or Soul-impressed, he finds himself perceiving the world of ideas, i.e., the truths he has long been seeking, oft times called the Ageless Wisdom. To these ideas, or ideals as they later become, he directs his devotion, attempting to embody them into a living manifestation of truth. Thus, he makes his conscious approach to God via the sixth ray of Devotion to an ideal.

Later, as the personality unit is merged with the consciousness of the overshadowing Spiritual Soul, he perceives these ideas as being in, and of, that Soul.

The Soul evolves as it ideates the overshadowing impression of the Christ into its own consciousness, setting into motion those Divine Ideas, which are its radiatory activity. As that radiatory activity expands, as it gains in spiritual potency, it catches or lifts the personality unit up into the periphery of its own sphere, where the two are merged (Soul and persona, or idea and its expression) to reincarnate again into the brain as a whole being - the self-conscious (group conscious) son or unit of God.

Thus, the sixth ray is concerned with that which can only be defined as the idea of wisdom. Here is wisdom in its essence, a differentiated expression of the second ray of Divine Love-Wisdom.

Here also is the great philosopher, the seeker after truth, who, perceiving the idea, moves into a world so vastly different from that of form that he is truly in, but not of, the form.

Would we pass too quickly from this energy expression? Would we fail to perceive and carry with us that which it has built into the consciousness of humanity during the past age? The very idea of God, and Gods, of beauty, harmony, and truth itself, is basically an expression of the sixth ray. Humanity has perceived the idea of the good, the true, and the beautiful, and has responded to that idea. God help us to maintain it during this next era of logic and reason, of magic and order. Let it be the foundation from which our logic, reason, magic, and order may proceed.
As these new energies impact upon that which is already built in, they naturally produce a conflict in which the old form is disintegrated. This is a necessary manifestation in the evolutionary process, and it could be a painless one if the consciousness involved would detach sufficiently from the form to maintain the idea, which is Truth. When the form is seen as the importance, the idea is lost as the form goes down in the face of the new impact.

We look about us in the world today and we see many appearances, some loved, others hated. These appearances are of such a fast changing countenance that we hardly know them from one year to the next. Many are disintegrating, disappearing before our very eyes. As we watch all of this, we tend to react in one of two ways:

1. to mourn the lost form, seeking solace in grief,
2. or to scorn it as being old and outworn, a false thing of the past.

Either way is a manifestation of personal attachment to the form, and in both the idea is lost. We see this taking place particularly in the religious world as the conflict between the new energies of Science and the older, more stable energy of Religion destroy the form.

What can the probationer do to be of service during this crucial period in the growth and development of humanity?

Above all, he can understand. He can observe the truths which were the motivations behind the present religious structure, and which are again the same motivations behind the new era of science. He can see these truths in their essential reality and make his peace with both energy expressions of them. Thus, he becomes a peacemaker in an era of conflict; a custodian of Light, of Wisdom. His thoughts, his feelings, and his words can carry the energy of healing, which again is the energy of Wisdom, and so seal the cleavage, heal the breach between Science and Religion.

The disciple who is wise never speaks out against a religious form truth has taken, but rather he breathes forth that truth in such purity that the old form is not mourned. He points out and reveals that synthesis which is the same truth in both the old and the new and so points the way of progress.

Such are needed in this time of conflict when the minds and hearts of humanity are sorely troubled. There are many young disciples in the world today; many probationers who seek entry into the Fifth kingdom. Their task is clearly set forth for them. The need of their time is obvious, for they can, in a united effort, so seek for and enunciate Truth, as to pierce the veil of confusion blinding the eyes of humanity.

As you move in the world of form, and as you observe both the old and the new, seek truth in the idea. Look past the form to that idea, which is its Soul, its cause, in order to preserve and perpetuate the good, the true, and the beautiful gained in the past. Thus is that error which sends humanity into the experience of the dark ages avoided during a new cycle.

Let your new seed thought for meditation be:

*A receptivity to the Divine Ideas of the overshadowing Soul, before they have taken form.*

As an assignment, please write your understanding of the sixth ray of devotion, using both the lesson material and the meditation technique in an approach to it. Bring this paper with you to the next class.
LESSON 19

THE OPPOSITES OF SIXTH RAY AND ITS IMPACT ON THE INSTRUMENT

1. The Opposites as Seen in Present World Religions;
2. The Energy of One-Pointedness versus Fanatism;

The pairs of opposites, as we see them manifest in the world today, are largely the result of the sixth ray as it has worked out into expression via humanity, the Planetary throat center.

Jesus, the Lord of the sixth ray, brought the idea of love down into a focus within the body of humanity, where it could be seized upon and consciously wielded for the betterment of mankind. He translated the idea into a doctrine of love, which, if rightly interpreted and applied, would take the self-conscious personality unit up to the portals of initiation. The consciousness of humanity has been given both the energy and the technique, which will expand it from a separated self, into an all inclusive, conscious part of the One Life.

Christianity, the great advocate and follower of Master Jesus, has done very little actually, to further this goal. It has pursued a course of devotion to the ideal, which it translated from the idea, but that ideal has been largely a misinterpretation, producing the polar opposite of love in the minds and hearts of its persons.

Thus, we find that mass of humanity, which calls itself Christian and accepts Jesus, The Christ, as its Saviour, expressing hate and prejudice, even today, in its attempt to dominate the world with its religion. Here the would-be disciples of The Christ perpetuated wars (both cold and hot), inflicted untold and uncounted cruelties upon their own kin and others, and poisoned the multitudes with a hatred so evil as to endanger the very life of humanity itself. And all of this in the Name of The Christ, who is the very Being of Love.

If these words seem harsh, it is because they speak a truth, which is difficult to face. This thought-form presentation of The Wisdom is particularly related to Christianity, and many of those who find themselves karmically related to it have contributed to the Christian way of life. Christianity itself cannot be blamed, but only those of us who have made, and continue to make it, what it is.

This religious form will not, and is not meant to, break up and disintegrate before our eyes. It yet has a mission to fulfill, and must right the wrongs it has committed before that mission can even be realized. Many of its antiquated forms will disappear, but Christianity itself is destined for a rebirth, which will manifest the doctrine of Love as the Master Jesus gave it.

Many of you who are attracted to this course of instruction as probationers will re-enter the field of Christianity as serving disciples in this life or the next. Thus will the sixth ray of Devotion demonstrate its true expression as a built-in quality of the human consciousness and instrument.

Let us observe more closely both the positive and negative expressions of this energy for further clarification.

The sixth ray produces a devotion to an ideal, which in its positive manifestation is a one-pointed direction toward spiritual enlightenment and embodiment. It is the energy of Buddha, of Light, as that Light seeks its source via the curve from matter to Spirit. Thus, the seeker lifts the Light of matter into a frequency, which is in harmony with the Light of Spirit in order to know Truth.

Such a one is in love with wisdom. His whole nature yearns toward spiritual understanding, and will not permit him rest until that understanding is attained.
Thus is the philosopher born to travel the byways of mind until the path is seen and taken which leads away from form into the very heart of consciousness.

It is little wonder that the world, and even the bodies, have been neglected by seekers of the past age. The influence of the sixth ray was such as to give man the perfect way of, and justification for, his desire to escape. The form was seen as a prison, which must be left behind before truth could really be known. Socrates, one of the focal points through which this energy made its impact upon humanity, demonstrated this expression of it in his welcome of death, and his pronouncement of the body as “the enemy of the philosopher”.

Christianity, with its condemnation of sex, its puritanism, and its many distortions as to what constitutes good and bad, demonstrated this particular expression of the sixth ray on an even lower level of emotional interpretation.

The eastern world responded with a rigid system of self-denial, which led to such a decadence in the world of affairs that only violent revolution could manifest as the new energies impacted upon the crystallized energies within the present form.

The new truth to impact upon the consciousness of humanity, as the seventh ray comes into prominence, will be formulated as follows:

1. Truth is in the idea, which is the Soul of form (sixth ray),
2. But that truth must be brought down into appearance in order to manifest perfection in form (seventh ray).

The modern philosopher will advocate a system of thought which is designed to bring heaven to earth, while the philosopher of the past advocated a system of thought designed to escape the earth and its forms for an indefinable heaven elsewhere.

In this way two facets of Truth are brought together to reveal a more perfect goal of attainment. The form, as well as the Soul, is seen as being endowed with a Divine Purpose, which can only be revealed as the duality of Soul and form is fused into a oneness. The form then, is but a vehicle within and through which the idea can be expressed.

The bodily senses are seen as having been divinely created, and when properly aligned with the Soul they will become the out-picturing of the Soul’s perceptive faculty, rather than a snare and a delusion from which the Soul must escape.

As the energy of the sixth ray, the attribute of ideation on Soul levels, impacts upon the probationer disciple, his devotional nature is stimulated and he begins to build his ideal of the Soul.

Looking about for a pattern after which to fashion his ideal, he will usually discover some individual who personifies his subconscious picture of that ideal. This individual, as a personality, then becomes the object of his devotion and he wants more than anything else in the world to be like the idealized one. Incidentally, he also desires, with great intensity, to be accepted by the individual and will do all that is in his power to bring about such acceptance.

We find many probationers, particularly in the past, patterned this ideal after Jesus of Nazareth. In doing this, they became devoted to the personality rather than to the Christ of Jesus, and so were lost to Truth.

Others pattern their ideal after a teacher or friend, and in so doing build such a glamour around the whole subject that it becomes their goal of attainment. It is then necessary for the probationer to undergo the painful experience of disillusion before Truth can be approached via an undistorted ideal.
Probationers must learn not to expect and demand perfection from their teachers, for the form aspect is not yet perfect, and cannot be, until the total substance of the three planes of human endeavour has been lifted far higher than its present frequency. Even Jesus of Nazareth, in the form aspect, made mistakes. His persona was not perfect, though many believe it was. This failure to recognize and accept the imperfection of a leader not only leads to glamour, but leads as well to an inability to seek beyond that glamour for a higher truth.

The masses justified their Holy Wars by an act of violence in which Jesus beat the money-changers out of the temple. This was a mistake and He knew it was, but the mass, who could not accept an imperfection within their Saviour, closed their eyes to the Truth of His message. That message was one of Love, of forgiveness, of nonviolence.

In fashioning your ideal, pattern it after the idea. Build your own form, that which most perfectly conveys and reveals the idea. This is your contribution to the Divine Plan in this time and place.

The probationer builds his ideal of the Soul as a state of consciousness on mental levels, as a condition or quality on astral levels, and as an expression in activity on physical levels.

The state of consciousness will contain those ideas, which are the Truths he has attained via his focus in the mental body and his alignment with his higher Self, the formulation of those ideas into thoughts, and the assemblage of the thought-forms into a planned service activity.

The condition or quality on astral levels will be a particular tone (according to his ray makeup) of Love. It will not, and must not, be expected to be the same for all individuals, and probationers must realize and accept this fact. One’s tonal quality of Love may manifest as a quiet strength in times of trouble, or as a brilliance of radiating beauty, or an expression of affection and understanding.

The expression in activity will consist of the service plan, and will manifest in all of the outer affairs of the persona. It will also be stamped into and upon the form itself, be carried in the voice and gesture, and be revealed in the inner response mechanism.

The modern probationer must learn to direct his devotion to the Plan, rather than the focal points through which the Plan is brought into relation with humanity. Therefore, do not make the mistake of becoming devoted to a teacher, a member of the Hierarchy, or even one of the Great Ones, but rather devote yourself to the manifestation of the Divine Plan.

Please continue with the same seed thought for meditation.
LESSON 20

THE INCOMING SEVENTH RAY OF DIVINE LAW & ORDER

1. The Meaning of the “New Age” Clarified;
2. The Conflict Between Outgoing 6th Ray Thought-Forms and Incoming 7th Ray Thought-Forms;
3. The Polar Opposites of 7th Ray Energy;
4. White versus Black Magic and the Temptation to Create from a Separated Point of View.

The rapidly integrating new group of conscious serving disciples in the world today is faced with facilitating one of the major evolutionary changes to be brought about in the growth and development of humanity. Truly, in this present moment does the future meet the past to produce a crisis of opportunity unparalleled in human history.

The crisis is one of transition, in which those decisions are made, and those patterns constructed, which will determine the experiences of the next twenty-five hundred years.

There are many who look toward the “New Age” with hope that its coming will bring the spiritual values so lacking in the human consciousness today. They await this “New Age” as they would await a miracle, failing to realize that it is upon us now and that the changes it brings are opportunities.

This is a point, which demands clarification, for to await a miracle is to compress the lips, shake the head, and refuse to accept the opportunity proffered.

The New Age is. We have already entered into it, and its meaning is simply this: that new energies and forces are impacting upon the mass consciousness and its many forms of expression, which, as they impact, produce a condition of instability within the consciousness, the form, and hence the world of affairs. This condition of instability can be likened unto the first two years of a child’s life, in which the mould is set for the directional flow of his energies throughout the life experience of this incarnation.

In other words, the so-called New Age has incarnated, and is now in that phase of growth, which will determine its characteristics and qualities for the twenty-five hundred years that are its life cycle.

This means that humanity stands at the crossroads, the forked path of decision, with the responsibility as the Planetary throat center, of making those decisions, which will manifest God’s plan on earth during this New Age.

If the higher spiritual values are to be worked out in human affairs, if the path of return is to be taken which leads back to God, and if The Christ is to make His Reappearance during this cycle, it will have been because humanity seized the opportunity to build into this transitory period the mould of the long-awaited Golden Age.

Thus is the new group of conscious, serving disciples faced with a tremendous challenge, for upon them falls the task of awakening, guiding, and inspiring humanity to the spiritual facts of life. The fact of the crossroads, the choices confronting them, and the way of Light has to be so clearly enunciated and placed before humanity that the mass consciousness can build in the necessary new response mechanism.

Contrary to the condition of the past, we find human consciousness today demonstrating a fluidity, which renders the mass receptive to almost any new pattern of thought, which might be inflicted upon it. Change is a constant reality, and receptivity to change is the present reality. All too soon this transitory period will pass, and the forms created will become the guiding factors for the experiences
to come. The fluidic and unstable consciousness of the young child (New Age) will have been moulded to a pattern, and his growth and development affected via that pattern.

The new group of disciples can be likened unto the parents of the child who dictate the pattern of the mould according to their response to the environment (in this case the world of affairs) and their treatment of the child within that environment.

The disciple, then, is concerned not only with the pairs of opposites as they have been built into the consciousness via the energies of the past, but with the pairs of opposites which are potential within the newly impacting energies.

The energy of the sixth ray brought the philosopher, the man of God, into being during the past age. It also brought into being the fanatic, the devotee who would escape the form and hence his spiritual obligation for the sake of the separated self.

Consider the potential pairs of opposites of the seventh ray, which necessitates attention to form.

The sixth ray necessitates attention to Spirit, while the seventh redirects that attention back into the world of matter.

The seventh ray is the energy of Spirit, of Will, as that Will seeks manifestation via the curve from Spirit to matter.

The seventh ray is, in its higher aspect, the reflection of Spirit in matter.

Right use of this energy, then, works out into manifestation via Divine Law and Order, and Ceremonial Magic, the Will of God. The result is perfection in form.

The polar opposite of this, i.e., misuse of seventh ray, is the working out into manifestation via ceremonial magic of the personal will of the separated persona. The result is the manifestation of desired forms with no thought as to what God’s Will might intend.

The discovery by humanity, which is rapidly developing, of mental substance as being the prime matter, and of the Will as the magical force, which directs that matter into a specific appearance in form, will bring the forked path of decision out into the open.

In addition to the above, discovery will immediately follow of the knowledge of techniques, i.e., the way in which Spirit and matter, or will and mind, are manipulated by the consciousness to produce a predetermined effect in the world of affairs. Hence, we are moving into an age of magic in which all effects will be consciously created via white or black magic.

This brings one to a moment of pause and deep consideration.

If the mass consciousness is now living in terror of such a threat as the bomb, think of what its terror, its hopelessness, would be if a like threat could be produced by the manipulation of will and mind.

This will be the nature of the battle of Armageddon at the end of this New Age, unless the balance of power can be shifted from the dark forces of ignorance and materialism to the Light forces of Wisdom and Spiritualism.

The seventh ray as an attribute of the Soul is simply the ability of consciousness to precipitate its intent into form.

This energy in its right use, i.e., when rightly motivated, invokes Divine Law into activity to produce Divine Order in manifestation.
The probationer disciple is faced with one of the major trials of initiation as this energy begins to impact upon him. The very secrets of God, speaking occultly, become known to him, and the forces of creation are made available to him. To what use shall he put them?

Here is the great moment of temptation symbolized by the story of Jesus as he was tempted by Satan. Who and what is this devil who would dare to tempt The Christ? He was the dweller on the threshold, the sum total of consciousness identified with form who would pursue the nature of that form.

This so-called devil rose up from within the personality of Jesus to do battle with the Christ, and Jesus said, “Get thee behind me, Satan”, meaning, I, the conscious Son of God, will lead the way, you must follow.

Such temptation comes when the whole consciousness, spiritually and materially identified, is faced with the realization of Power. No matter how oriented to the Divine Plan, or how rightly motivated, such a realization arouses that sleeping dweller (separated self) with its silent voice of temptation.

The man suddenly realizes that he is a creator, that by a simple manipulation of Will and Intelligence, he can produce what-so-ever form he will choose.

Consider the effect upon the subconscious wish-life, upon the past ambitions and dreams which have yet to be fulfilled, upon the sense of ego itself.

It is easy to renounce ambitions and desires, which have little hope of fulfillment insofar as the consciousness is concerned. But what of the moment when that consciousness realizes that it can carry out any course of action, any ambition or desire it may choose, when the world is offered as its toy, its pleasure?

The inflow of seventh ray always brings into manifestation such a crisis, which is the crisis of opportunity, for it offers the opportunity of initiation, initiation into the White or the Black Lodge.

Every probationer faces this trial, and humanity en masse faces it on a lower level of the spiral, as the seventh ray comes into incarnation as the predominating energy of the Age.

Therefore, we see this period in human history as one, which is of great importance, where the experience pattern by which the growth and development of consciousness is affected, can undergo a shift from negative to positive.

If humanity can choose the right-hand path, which is the way of the disciple, if the world of affairs can be made to reflect the spiritual values, humanity will no longer need to know anguish and pain in order to grow.

The experience pattern, which produces growth can shift from hate to love, from war to peace, from an era of conflict to one of harmony.

The deep cleavages in consciousness, the psychological maladjustments, the environmental imprisonments of individuals and groups, all can be healed and a Golden Age of the Soul truly appear on the face of the earth.

Between now and the end of this century, humanity will invoke or reject the appearance of The Christ by its choice. Actually, the Hierarchy and its group of conscious, serving disciples see no choice. The decision has already been made by them, and the work goes forward. But, for the probationer, and the mass, the energy of decision yet remains to be wielded and the work to be initiated.

As you invoke the energy of the seventh ray into your consciousness and instrument during the coming week, keep in mind this crisis of opportunity.
The seventh ray of Divine Law and Order is the precipitation of Spirit (Will) into matter (mind). Thus is told the whole story of this remarkable energy.

Let your seed thought for meditation be:

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\text{a receptivity to that precipitating Will} \\
\text{from the level of the Overshadowing Spiritual Soul} \\
\text{into your consciousness, and in turn a further precipitation of Divine Will} \\
\text{into the substantial forces of your bodies via your mind.}
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Please bring a written copy of your understanding of the seventh ray to the next lesson.