

SERIES XIII

THE SEVEN RAYS ON THE PATH OF DISCIPLESHIP

Study Set 4

Harmony: The Razor-Edged Path

Table of Contents

Quote from The Tibetan	Inside Cover
Reading Assignment	1
Seed Thought	1
Written Work	2
Staff Letter	3-4
Ray IV Mental Body Reading Assignment Index	5-6
Esotericism, defined by The Tibetan	7-11

ARCANA WORKSHOPS
407 North Maple Drive, #214
Beverly Hills, California 90210 U.S.A.

ABC/601

The morning stars sang in their courses.
The great paeon of creation echoeth yet,
and arouseth the vibration.
There comes cessation of the song when
perfection is achieved.
When all are blended into one full chord,
the work is done.
Dissonance in space soundeth yet. Discord
ariseth in many systems. When all is resolved
into harmony, when all is blended into
symphony, the grand chorale will reverberate
to the uttermost bounds of the known universe.
Then will occur that which is beyond the
comprehension of the highest Chohan -- the
marriage song of the Heavenly Man.

Cosmic Fire: 1283

READING ASSIGNMENT

<u>Seven Rays I:</u>	Page(s)	24	Fourth Ray Lord
		70-75	Ray Purpose, Mantram, Lord Names
		205-207	Vices & Virtues
		342-348	The Ray of the Fourth Kingdom
<u>Seven Rays II:</u>		36	First paragraph
		37) 41-42)	Individualization Formula
		46	Identification Phrase
		142-143	Method of Service
		363-368	Integration Technique

Discipleship in the New Age (DINA), Volumes I & II:

Letters to disciples in training who have fourth ray minds.
Refer to DINA RAY INDEX (in Study Set 1) and READING
ASSIGNMENT INDEX (in this Study Set) for listing of pages
to be read.

You should attempt to read at least 10 pages each day.

SEED THOUGHT

No group can be used in world service that is not working in perfect accord and this harmony must be attained as a group. It must be brought about not through the process whereby people withdraw within themselves and thus inhibit that which upsets group equilibrium, but by the process of loving self-forgetfulness.

DINA I: 194-195

WRITTEN WORK

1. Interpret three names of the Ray IV Lord (see SR I: 75). Again, we suggest you choose three whose meanings are less obvious.

2. What does the fourth ray contribute to:
 - a) full moon work?
 - b) esoteric study?
 - c) esoteric practice?

3. In DINA I, on page 640, the Tibetan tells RSW: "Your mental body is upon the 4th ray, which gives you your love of the arts and sciences".

We generally associate science with the 5th ray. Do you have any thoughts about why the 4th ray would generate a love for science?

Dear Fellow Student,

Our study now focusses on the Fourth Ray, which is a mid-point between the first three and the last three rays. It may be said to reconcile the last three with the first three. Correspondingly, the fourth kingdom also forms a bridge between the lower three sub-human kingdoms and the higher three super-human kingdoms.

As an energy of Harmony through Conflict, the fourth ray is often identified with conflict more than with harmony. There may be several reasons for this. At the outset, the phrase "harmony through conflict" poses a dichotomy or a pair of opposites which may indicate that harmony results from conflict. Therefore, it might be interpreted that it is necessary to have conflict, be it war, riot, antagonism or opposition of any kind in order to obtain harmony. Harmony, however, is the goal toward which to aim regardless of any conflict which appears to be an obstacle.

The energy of harmony may also manifest as an arbiter between two opposing factions, as well as being one at the opposite end of the scale from conflict. This interpretation is in keeping with the position of the fourth ray as a middle point or middle ground between the rays on each side of it. In other words, this energy recognizes extreme positions of any kind and seeks to pull them both in toward the middle ground and is reminiscent of the "middle path" of the Buddha. A point of equilibrium, then, is its forte.

In the historical view of the influence of the waxing and waning of the rays over thousands of years, it was the fourth ray which brought the emergence of the cultural side of humanity. The emergence of the poets of the Elizabethan Age, the German musicians of the Victorian Age and the famous schools of the artists of Europe, are examples of the fourth ray energy during the Piscean Age. Thus, the fourth ray is also known as the ray of Harmony, Beauty and Art.

"Harmony through control" is another way to look at it, that control entailing the knowledge of wisdom. That control is evidenced in the areas of music, art and literature. And it is interesting to observe that these areas are called the Humanities or classical learning, and, therefore deal with expressions only human and of the mental plane, being subjective in nature. It is through the Science of Impression, as true mental telepathy is called, that the fourth ray energy may produce the "new culture" and "new civilized expression" which lies ahead for humanity.

Music provides an excellent example of harmony. Conflict is dissonance or tension. All music is a succession of dissonant and concordant sounds, or tension and relaxation. The amount of tension or discord allowable has varied over several centuries. We now tolerate much more discord than in earlier recorded music.

We have become accustomed to it, so that what once was regarded as discord is no longer considered so. Discord and conflict are, therefore, only of a relative nature. In music all discords impel forward to the harmonizing resolution. This points up the validity of the aphorism "there is a way through" any conflict or problem.

Artists paint many beautiful paintings of seemingly ugly, dilapidated and mundane objects. They see the beauty and harmony in what appears to be sordid and conflicting, which illustrates the idea that we do not have to wait until the conflict is over to find harmony but can see beauty and harmony in the conflict, which cancels out the fact that it is a conflict.

Conflict can be a learning situation if one looks for the lesson involved and profits by it. Then it becomes an experience rather than a conflict. In the final analysis, conflict is only conflict when one sees it as such. It is not conflict if it is not seen as conflict. Thus, we have harmony in conflict. Conflict is the personality view, but Harmony is the soul's view.

In literature, harmony is attained through the use of a hero, heroine and villain. The villain serves to show that all roses have thorns, but the thorns cannot stop us from enjoying the roses.

It was the fourth ray working through the cultural group which produced the Renaissance and also produced the present humanistic movement, philanthropy and the human rights emphasis. It is the harmony for all men that the fourth ray energizes.

Harmony "in spite of" conflict might best describe what the fourth ray energy really is. The term "temporary discomforts" might be an alternative to the word "conflict". In other words, conflict itself is not the important thing, it is how it is regarded and what is gained through and from it which is important. Harmony is the virtue to be cultivated and the energy to be utilized. Harmony is cooperation. Harmony is sounding notes which blend with notes sounded by others. Harmony produces sounds and colors which work well together and augment the total effect. Harmony implies "group", for it takes at least a second sound, color or opinion to harmonize with another. Art, music and literature provide opportunities for humanity to relate to a creator's work and thus harmonize with it.

In your reading of Ray IV, be alert to evidences of Harmony, Beauty, Intuition, Bridging and Reconciliation of the opposites. May we all abide in a harmonious consciousness as we work with our fellowmen.

Your harmonious companions,
The Staff at ARCANA

DINA - RAY IV MENTAL BODY READING ASSIGNMENT INDEX

<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
			<u>Ray IV Mental Body</u>
I	127-136	LDO	-----
II	443-459	LDO	-----
I	157-173	JWK-P	-----
II	588-599	JWK-P	-----
I	173-186	RAJ	-----
II	473-492	RAJ	-----
I	186-189	IAP	-----
II	492-511	IAP	-----
I	189-203	SSP	-----
I	203-210	CAC	-----
I	235-262	IBS	-----
II	544-558	IBS	-----
I	263-278	RVB	-----
II	558-570	RVB	-----
I	382-406	DPR	-----
II	642-656	DPR	-----

<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
			<u>Ray IV Mental Body - continued</u>
I	441-454	WOI	
I	454-471	DIJ	-----
II	681-697	DIJ	----- -----

ESOTERICISM

Defined by the Tibetan for a training group in 1948.

It might be of service to you.....if I attempted to define esotericism in terms of the general average intelligence of students and their point in evolution. I would remind you that true esotericism is a far deeper thing (from the angle of the Hierarchy) than you can appreciate.

One of the most inadequate of the definitions is that it concerns that which is concealed and hidden and which, even though suspected, still remains unknown. The inference is that to be an esotericist is to be among those who seek to penetrate into a certain secret realm to which the ordinary student is not permitted to penetrate. If this were all it is, then every scientist and every mystic would represent the approach to the world of esotericism and the hidden realities. This would not, however, be accurate. The mystic is never a true esotericist for he is not dealing in his consciousness with energies and forces but with that vague "Something other," called God, the Christ, the Beloved, and, therefore, in reality with that which satisfies the hunger of his soul. The scientist who is now so rapidly dealing with and entering into the world of forces and energies, is in reality a true esotericist -- even if, in his effort to control the sought for energies, he denies their Source. That is of relatively small moment; later, he will recognize their emanating Source.

The basic approach for all who endeavor to grasp esotericism..... is to lay the emphasis upon the world of energies and to recognize that behind all happenings in the world of phenomena (and by that, I mean the three worlds of human evolution) exists the world of energies; these are of greater diversity and complexity, but all of them move and work under the Law of Cause and Effect. It is hardly necessary for me, therefore, to indicate to you the very practical nature of this definition and its applicability to the life of the individual aspirant, to community life and world affairs or to the immediate conditioning levels of spiritual experimental energies which are constantly seeking impact upon, or contact with, the world of phenomena. This they do in order, under spiritual direction, to implement the Plan. The above statement is foundational in its importance; all other definitions are implicit in it and it is the first important truth anent esotericism which must be learnt and applied by each aspirant to the mystery and the universality of that which moves the worlds and underlies the evolutionary process.

The first task of the esotericist is to comprehend the nature of the energies which are seeking to condition him and which work out into expression on the physical plane through the medium of his equipment or his vehicles of manifestation. The esoteric student has, therefore, to grasp that:

1. He is an aggregate of forces, inherited and conditioned by what he has been, plus a great antagonistic force which is not a principle and which we call the physical body.
2. He is sensitive to and should be increasingly aware of certain energies, at present unknown and of no use to him; of these, he must eventually become aware, if he is to move deeper into the world of hidden forces. They may be energies which, for him, would be evil were he to work with them and these must be distinguished and discarded; there are others which he must learn to use, for they would prove beneficial and would increase his knowledge and should, therefore, be regarded as good. Bear in mind, however, that energies per se are neither bad nor good. The Great White Lodge, our spiritual Hierarchy, and the Black Lodge employ the same universal energies but with different motives and objectives; both groups are groups of trained esotericists.

The esotericist in training has, therefore:

1. To become aware of the nature of the forces which constitute his personality equipment and which he himself magnetically brought into expression in the three worlds. They form a combination of active forces; he must learn to differentiate between strictly physical energy which is automatic in its response to other and inner energies, and those which come from emotional and mental levels of consciousness, focussing through the etheric body which, in turn, motivates and galvanizes his dense physical vehicle into certain activities.
2. To become sensitive to the impelling energies of the soul, emanating from the higher mental levels; these seek to control the forces of the threefold man when a certain definite point in evolution is reached.
3. To recognize the conditioning energies in his environment, seeing them not as events or circumstances but as energy in action; by this means, he learns to find his way behind the scene of outer happenings into the world of energies, seeking contact and qualifying for the bringing about of certain activities. He thus acquires entrance into the world of meaning. Events, circumstances, happenings and physical phenomena of every kind are simply symbols of what is occurring in the inner worlds and it is into these worlds that the esotericist must enter as far as his perception permits; he will sequentially discover worlds which will call for his scientific penetration.

4. For the majority of aspirants, the Hierarchy itself remains an esoteric realm which demands discovery and which will accept penetration. I am choosing my words with care in an effort to evoke your esoteric response.

Beyond this point of humanity's destined goal, I seek not to go; to initiates and disciples who have not yet taken the Initiation of Transfiguration, the higher realms of awareness and the "secret Place of the Most High" (the Council Chamber of Sanat Kumara) remain deeply esoteric. That is a higher realm of energies -- planetary, extra-planetary and inter-planetary; with them you have no concern.....The task is to train students in the recognition of energy and force; to discriminate between the various types of energy, both in relation to themselves and to world affairs, and to begin to relate that which is seen and experienced to that which is unseen, conditioning and determining. This is your esoteric task.

There is a tendency among esoteric students, particularly those in the older Piscean groups to regard any interest in the energies producing world events or which concern governments and politics, as antagonistic to esoteric and spiritual endeavor. The attitude of The Theosophical Society has ever been of this type. But the newer esotericism which the most modern groups and the more mental types will sponsor sees all events and world movements and national governments plus all political circumstances as expressions of the energies to be found in the inner world of esoteric research; therefore, they see no sound reason for excluding such an important aspect of human affairs from their reasoning and thinking and from the discovery of those new truths and techniques which may bring about the new era of right human relations. They ask: Why omit political research from the spiritual curriculum? They deem it to be of equal if not of greater importance than the activity of the churches. Governments condition people and aid in the production of any current civilization, forcing the masses of men into certain needed lines of thought. The churches and men everywhere need to learn that there is nothing in the entire world of phenomena, of forces and of energies which cannot be brought under the control of that which is spiritual. All that exists is, in reality, spirit in manifestation. The masses today are becoming politically minded and this is viewed by the Masters as a great step forward. When spiritually minded people of the world include this relatively new area of human thought and its international activity within the field of their esoteric research, very great progress will be made.

Let me give you one simple illustration: War is, factually, a great explosion of energies and forces, generated on the inner planes where the esotericist ought to be working (but is seldom to be found!) and finding its dire and catastrophic expression upon the physical plane. This is indicated today by the constant use of the terms "Forces of Light and Forces of Evil."

When the inner, esoteric and predisposing causes of war are discovered through esoteric research, then war and wars will come to an end. This is in the nature of truly esoteric work but is scorned by present day esotericists who regard themselves as spiritually superior to such affairs and -- in their ivory tower -- concentrate on their own development, plus a little philosophy.

One point should here be stated: Esotericism is not in any way of a mystical and vague nature. It is a science -- essentially the science of the soul of all things, and has its own terminology, experiments, deductions and laws. When I say "soul", I refer to the animating consciousness found throughout nature and on those levels which lie outside the territory usually called nature. Students are apt to forget that every level of awareness, from the highest to the lowest, is an aspect of the cosmic physical plane and is, therefore, material in nature. The esotericist is dealing with substance all the time; he is concerned with that living, vibrant substance of which the worlds are made and which -- inherited as it is from a previous solar system -- is colored by past events, and (as has been said) is "already tinged with karma". It should also be noted that just as the physical plane, so familiar to us, is not regarded as a principle by the esoteric student, so the cosmic physical plane (from the standpoint of the Cosmic Lives) is likewise "not a principle". I give you here much food for thought.

The task of the esotericist is to shift the focus of his attention away from the form-side of existence and become aware of the source of form production on any specified level. It is his task to develop within himself the needed sensitivity to the quality of the life animating any form until he arrives eventually at the quality of the ONE LIFE which animates the planet and within Whose activity we live and move and have our being.

By means of all that I have said, you will realize that I am endeavoring to take the vagueness out of the word "esotericism", and indicate to you the extremely scientific and practical nature of the enterprise upon which all esotericists are embarked.

Esoteric study, when coupled with esoteric living, reveals in time the world of meaning and leads eventually to the world of significances. The esotericist starts by endeavoring to discover the reason WHY; he wrestles with the problem of happenings, events, crises and circumstances in order to arrive at the meaning they should hold for him; when he has ascertained the meaning of any specific problem, he uses it as an invitation to penetrate more deeply into the newly revealed world of meaning; he then learns to incorporate his little personal problems into the problem of the larger Whole thus losing sight of the little self and discovering the larger Self. The true esoteric viewpoint is always that of the larger Whole. He finds the world of meaning spread like an intricate network over all activity and every aspect of the phenomenal world. Of this network, the etheric web is the symbol and design, while the etheric web to be found

between each of the centers up the individual spinal column is the microcosmic correspondence.

Esotericism is not, however, concerned with the centers and esotericism is not an effort scientifically to awaken the centers, as many students think. Esotericism really is training in the ability to function freely in the world of meaning; it is NOT occupied with any aspect of the mechanical form; it is occupied with the soul aspect -- the mediating principle between life and form. This mediating principle is the soul of the individual aspirant or disciple; it is also the anima mundi (world soul) in the world as a whole.

Esotericism, therefore, involves a life lived in tune with the inner subjective realities; it is only possible when the student is intelligently polarized and mentally focussed; it is only useful when the student can move among these inner realities with skill and understanding. Esotericism involves also comprehension of the relation between forces and energies and the power to use energy for the strengthening and then the creative direction of the forces contacted.

Esotericism is the art of "bringing down to Earth" those energies which emanate from the highest sources and there "grounding" them or anchoring them.

All true esoteric activity produces illumination; it results in the inherited light of substance being intensified and qualified by the higher light of the soul. It is, therefore, possible to define esotericism and its activity in terms of light but I refrain from doing so because of the vagueness and the mystical application hitherto developed by esotericists in past decades. The esotericist DOES deal with light in its three aspects, but it is preferable today to attempt a different approach until, through development, trial and experiment, the esotericist knows these triple differentiations in a practical sense and not just theoretically and mystically. We have to live down some of the mistakes of the past.

I would challenge all esotericists to attempt the practical approach which I have here outlined. I would ask them to live redemptive lives, to unfold their innate mental sensitivity and to work continuously with the meaning which is to be found behind all individual, community, national and world affairs. If this is done, then the light will suddenly and increasingly shine upon your way. You can become light-bearers, knowing then that "in that Light you will see LIGHT" -- and so will your fellow men.