

THE SEVEN RAYS ON THE PATH OF DISCIPLESHIP

Study Set 5

The Soul's Instrument of Expression

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SERIES XIII - THE SEVEN RAYS ON THE PATH OF DISCIPLESHIP
Study Set 5 - The Soul's Instrument of Expression

"The relation of the fourth ray to the fourth kingdom (which is the fourth Creative Hierarchy) is a pre-determining influence in all world conflict up to date and is the cause which has produced the history of war and conflict down the ages. The theme of that ray is 'Harmony through Conflict' and it is the lower aspect of the ray energy, producing conflict, which has hitherto controlled. As it exhausts itself (and this is rapidly coming about) there will be a shift of direction and force to the second ray of Love-Wisdom, of which the fourth ray is an aspect. We shall then have the inauguration of a long cycle of beneficent development in which the conflict essential to the interplay between the dualities will be stabilized upon the mental plane and -- under the influence of the salvaging, serving egos of the fifth kingdom -- entirely change world civilization."

From Seven Rays III: 327-8

READING ASSIGNMENT

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

Letters to disciples-in-training who have fourth ray minds and personalities. Refer to DINA RAY INDEX (from Study Set I) 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

When the personality is being relegated to its rightful place as an instrument, and the shift of consciousness is away from the exterior life of the form to the interior life of the soul, then true esoteric living becomes possible.

DINA I: 623

WRITTEN WORK

1. In DINA I: 485, the Tibetan tells LUT: "It is possible to love harmony so much that you will fight to get it and struggle to achieve it; in this way you enter into a world of glamour from which it is oft difficult to emerge."

If this is true, how does this fighting and struggling create glamour? What is the glamour which is created? What should one do in place of fighting and struggling in order to avoid and/or dispel glamour?

In order to separate truth from falsity we may apply the yardstick of, "For whose sake?" and, "Is it wise?" How may this yardstick be applied to fighting?

2. In DINA I: 201, the Tibetan tells SSP that skill in action "is the true significance of the subsidiary names of this ray, called frequently the Ray of Art or Beauty. It is the ray of creative living, and not creative art. Creative living produces beauty and harmony in the outer life, so that others can see the achievement."

Is this statement inconsistent with the idea expressed in the staff letter of Study Set 4 that the fourth ray brought the emergence of culture through music, art and literature to humanity? If so, can it be justified?

How is this statement related to the phrase, "as within, so without?" How is it related to the statement, "what one sees in one's environment is a reflection of oneself"?

Dear Fellow Student,

All of our studies are built upon the foundation of meditation. They are part of meditation, and meditation is a part of them. It is, therefore, necessary and desirable that we review frequently our concept of, and progress in, meditation.

Since energy follows thought, it is necessary to think and make preparation for the reception and proper utilization of spiritual energies. Dr. Albert Schweitzer once said that his main purpose in life was "to make men think". That is what our meditation work is designed to do; and moreover, to bring our thinking into accord with the soul's intent. The meditation period itself is an exercise in thinking and it enhances our ability to think not only in the pursuit of spiritual studies, but in all phases of our everyday lives. Everything we do is preceded by thought even if it is a split-second thought. And even split-second thought is conditioned by the quality of all our previous thinking. Therefore, our thinking prepares the way for all that happens in our daily life. Each happening will be qualified and shaped by the amount or lack of prior thought.

Preparation is necessary for the athlete, the musician, the architect, the teacher -- and the server. Exercise, practice, rehearsal mean preparation. Meditation is a rehearsal in consciousness. Meditation is preparation for Life. Meditation also influences and conditions Life.

It is appropriate in connection with our study of Ray IV to consider an apparent pair of opposites relative to manifestation. Meditation is entering the Silence. We quiet our physical, emotional, and mental (lower mind) bodies, then through alignment, wait as an open chalice to receive spiritual impression or revelation. We go into silence to receive the incentive and direction and energy for action. The seeming paradox is that instead of assuming that we must be in constant motion for anything to be happening, we go to the opposite, which is stillness, to find energy for right action. Or we might say that silence is the source of energy we need for the action which the soul intends. This energy is, thus, not generated by constant motion and is of a higher order.

One characteristic of the fourth ray energy is the capacity to see the opposite view of anything. This may manifest in taking the opposite view on any subject, causing argument and dissension; or, in being able to see both sides of a question and then harmonizing them. Therefore, regarding meditation, lower fourth ray energy may manifest as opposition in the form of insistence upon action. The higher level of the fourth ray may, however, understand the necessity for the depth in silence and the preparation in stillness in order to ensure proper action, progress, and harmony.

Another seeming paradox or pair of opposites, is the admonition to raise consciousness in order to go deeper. Of course, we realize that "going deeper" means penetrating inside ourselves to fathom our true reality, which is the soul. To raise our consciousness is to rise above the usual level, which means to go deeper within ourselves. We are told that the skyscrapers in New York City have a foundation down into the earth as deep as the skyscraper extends above. Meditation is the deep foundation upon which we build our Temple. Our Temple will rise above in proportion to the depth of our meditative foundation. Invocation and Evocation thus become balanced.

May we ponder on:

Raising our consciousness from the usual level to a higher.
Refining our consciousness from the usual state to a purer.
Expanding our consciousness from the usual scope to a broader
which is beyond self, beyond self consciousness, self
interest, and self perfection to comprehension of
right human relations.

Meditation is: consciously working in consciousness,
rehearsing certain states of consciousness,
exploring certain levels of consciousness.

There is a difference between rehearsal in consciousness and rehearsal of behavior. Meditation is a rehearsal in consciousness. Certainly our usual state of consciousness is responsible for our habitual behavior. To work deliberately and directly upon consciousness is an example of working with the cause rather than coping with the effect. Remember, the White Magician works with causes rather than with effects.

Referring to the seven levels of consciousness in our planetary system, we think of the bottom level as the world we contact through our five physical senses; the second from the bottom includes sensations, nerve fatigue, desire, sorrow, glamour and getting lost in the emotional or astral plane. Above this is the lower mind with its already created thoughtforms. We raise our consciousness by moving beyond that into ideas not yet expressed, continuing upward into intuitive sensing of the not-yet-manifest, infallible interpretation and pre-vision. Further raising brings a clear sense of Life's direction and the One Purpose.

It is the Intuition which we seek to contact and bring down into consciousness for it has ever been the intuitives who have taken the first needed steps in the unfoldment of the human consciousness. The intuition is the ability to arrive at knowledge through some innate sense, apart from the logical and analytical lower mind. The intuition is the higher counterpart of the "propelling aspiration" and it comes into use as the habitual tendencies of the astral body and the lower mind are sacrificed for it. The intuition brings wisdom for the right application of knowledge.

The aim of our meditation is concerned with:

1. The attitude of the personality toward the soul.
This is self control.
2. The attitude of the integrated man to humanity.
This is service.
3. The attitude of the disciple toward the Hierarchy.
This is intuitive response.
4. The attitude of the hierarchical worker toward the Plan.
This is selective and inspired activity.

The fourth ray is a bridging ray between the soul and the personality. The conflict of the pairs of opposites produces world glamour. It is the resolution of these pairs of opposites through the fourth ray which can aid in dispelling glamour. The fourth ray is the ray of creative living which produces beauty and harmony in the outer life, so that others can see the inner achievement.

Your companions in creative living,

The Staff of ARCANA

DINA - IV RAY MENTAL BODY & PERSONALITY READING ASSIGNMENT INDEX

<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
I	471-497	LUT	<u>Ray IV Mental Body</u>
II	697-703	LUT	-----
I	544-551	KES	-----
I	560-571	SRD	-----
I	621-637	BSW	-----
I	637-645	RSW	-----
II	734-750	RSW	-----
I	645-649	EES	-----
II	640-642	EES	-----
I	649-662	RRR	-----
I	662-670	JSP	-----
I	127-136	LDO	<u>IV Ray Personality</u>
II	443-459	LDO	-----
I	138-157	FCD	-----
II	459-473	FCD	-----

<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
I	263-278	RVB	<u>Ray IV Personality - continued</u>
II	558-570	RVB	-----
I	291-301	WDB	-----
I	531-544	RLU	-----

PERSONALITY DEFINED

We have in the world today the following types of personalities:

1. Personalities who are rapidly shifting into the category of "conditioning souls".
2. Personalities who are integrated, coordinated men and women, but who are not yet under the influence of the soul. Their "self-will and self-love" is such a powerful factor in their lives that they exert a determining influence upon their environment. It would be well to note the esoteric difference between conditioning and determining. The first leaves the subject (be it a man or a race, or a civilisation) free. It simply provides the influence and the conditions wherein the best in the race can flower forth to a state of perfection. The second does not leave the subject free, but "determines" through the exercise of power, selfishly applied and utilised for personality ends, the way that a person, a race, or a civilisation shall go.
3. Awakening personalities are also found. These merge with our third classification and are the cream or the best expression of the third group.

The word, however, is very loosely used, and it might be of value to give here a list of definitions of the word "personality", both those in common usage and those used in the true spiritual significance. It is of value (is it not?) if students know the many ways in which this word is used, both correctly and erroneously. Let us here list them:

A personality is a separated human being. We could perhaps equally well say a separative human being. This is the poorest and most loosely used definition; it applies to common usage, and regards each human being as a person. This definition is consequently not true. Many people are simply animals with vague higher impulses, which remain simply impulses. There are those also who are primarily nothing more or less than mediums. This term is here used to apply to all those types of persons who go blindly and impotently upon their way, swayed by their lower and dense desire nature, of which the physical body is only the expression or medium. They are influenced by the mass consciousness, mass ideas, and mass reactions, and therefore find themselves quite incapable of being anything definitely self-initiated, but are standardised by mass complexes. They are, therefore, mediums with mass ideas; they are swept by urges which are imposed upon them by teachers and demagogues, and are receptive -- without any thought or reasoning -- to every school of thought (spiritual, occult, political, religious and philosophical). May I repeat that they are simply mediums; they are receptive to ideas which are not their own or self-achieved.

A personality is one who functions with coordination, owing to his endowment and the relative stability of his emotional nature, and his sound and rounded out glandular equipment. This is aided by his urge to power and the proper enviroing conditions. The above situation can work out in any field of human endeavor, making a man either a good foreman in a factory or a dictator, according to his circumstances, his karma, his opportunity. I am not here referring in any sense whatever to the desirable coordination of soul and body, which is a later development. I am simply postulating a good physical equipment, and a sound emotional control and mental development. It is possible to have a superlative inner development and yet have such a poor instrument on the physical plane that coordination is not possible. In such cases the subject seldom affects his enviornment in any permanent or powerful sense. He cannot bring through or radiate out his inner power because he is blocked at every point by his physical equipment. A man of much less inner development but with a responsive physical body and glands which are functioning well will frequently prove a more effective agent of influence in his enviroing circumstances.

A personality is a man with a sense of destiny. Such a man has sufficient will power to subject his lower nature to such a discipline that he can fulfil the destiny of which he is subconscious-ly aware. These people fall into two groups:

- a. Those with no soul contact of any kind. Those people are urged forward to their destiny by a sense of power, by self-love, by exalted ambition, by a superiority complex, and by a determination to reach the top of their particular tree.
- b. Those with a small measure of soul contact. These are people whose methods and motives are therefore a mixture of selfishness and of spiritual vision. Their problem is a difficult one, as their measure of soul contact does bring in an inflow of force which stimulates the lower nature, even whilst increasing soul control. It is not, however, powerful enough to subordinate the lower nature entirely.

A personality is a completely integrated human being. In this case, we have a man whose physical, emotional and mental natures can be fused and can subsequently function as one, and thus produce a mechanism which is subordinated to the will of the personality. This can take place with or without a definite soul contact, and it is at this stage that there comes a predisposition to the right, or to the left hand path. The coordination proceeds as follows:

- a. Coordination of the emotional or astral nature with the physical body. This took place in the racial sense in Atlantean times; it is going on today among the lower groupings in the human family. It should be the objective of the development of children from the ages of seven to fourteen.

- b. Coordination of the physical, astral and mental natures into one blended whole. This is taking place racially in the Aryan race today and the process will be completed (for the bulk of humanity) when the sun enters the zodiacal sign, Sagittarius, just as now it is entering Aquarius. This coordination is going on rapidly among the advanced members of the human family and should be the objective of the training of all adolescents between the ages of fourteen and twenty-one.
- c. Next, coordination is commenced between the soul and the personality, with the focus of the soul's attention upon the astral or desire nature. This is the immediate task of the world aspirants at this time, and will be the goal of the next race succeeding to that of the Aryan.
- d. Coordination between soul, mind and brain to the exclusion of the body of illusion, the astral body. This is the peculiar goal of the world disciples.
- e. Coordination then has to be established between the soul, the purified personality and the Hierarchy. This is the goal of the initiates in the world at this time, and of all who are in preparation for the first, the second and the third initiations. This consummation is finally achieved at the Transfiguration initiation.
- f. Coordination between the soul, the personality and the spirit. This takes place via the Hierarchy of Souls -- a phrase which only initiates can properly interpret and understand. This process is carried on after the third initiation.

A man can be regarded as a personality in truth when the form aspect and the soul nature are at-one. When the soul influences the personality and pervades all the lower manifestation, then and only then, does the personality measure up to its true significance, which is to constitute the mask of the soul, that which is the outer appearance of inner spiritual forces. These forces are expressions of the soul, and the soul is the central identity or fundamental focus upon the mental plane of the life of God Himself. Essence, consciousness and appearance are the three aspects of divinity and of man; the personality, when fully developed, is the "appearance of God on earth". Life, quality, and form is another way of expressing this same triplicity.

These definitions have been made of a real simplicity and also exceedingly brief. Intricacy of definition does not necessarily ensure correctness, and the clear outlines of a truth are oft lost in a maze of words.

From Seven Rays II: 263-267

WHAT WE MAY EXPECT, IN THE FUTURE,
AS THE EFFECT OF FOURTH RAY INFLUENCE

The Ray of Harmony, Beauty and Art will work out in the following ways:

In the development of the intuition by means of the knowledge of sound vibration, and the higher mathematics. This is being already touched upon exoterically.

Music, as a means to be employed in building and destroying, will be recognized, and the laws of levitation and of rhythmic movement in all forms, from an atom to a solar system, will be studied. The manipulation of matter of all kinds by means of sound will be practiced on the two lower planes.

The laws of fire will be gradually permitted exoteric publication. When music produces warmth or stimulation, and when pictures, for instance, glow or reveal the subjective with the objective, then will this fourth Ray of Harmony be coming to fruition.

The coming into power of this fourth Ray at any time (and such an advent may be looked for towards the close of this lesser cycle, which ended in 1924) will produce a corresponding activity in connection with the fourth subplane in each plane, beginning with the fourth physical ether; this will result in the following effects:

First, physical plane scientists will be able to speak with authority anent the fourth ether, even though they may not recognize it as the lowest of the four etheric grades of substance: its sphere of influence and its utilisation will be comprehended, and "force" as a factor in matter, or the electrical manifestation of energy within definite limits, will be as well understood as is hydrogen at this time. Indications of this can already be seen in the discovery of radium, and the study of radioactive substances and of electronic demonstration. This knowledge will revolutionise the life of man; it will put into his hands that which occultists call "power of the fourth order" (on the physical plane). It will enable him to utilise electrical energy for the regulation of his everyday life in a way as yet incomprehensible; it will produce new methods of illuminating, and of heating the world at a small cost and with practically no initial outlay. The fact of the existence of the etheric body will be established, and the healing of the dense physical body, via the etheric body, by force utilisation and solar radiation, will take the place of the present methods. Healing will then fall practically into two departments:

1. Vitalisation, by means of:
 - a. Electricity.
 - b. Solar and planetary radiation.

2. Definite curative processes, through the occult knowledge of:
 - a. The force centres.
 - b. The work of the devas of the fourth ether.

Transportation on sea and land will be largely superseded by the utilisation of air routes and the transit of large bodies through the air, by means of the instantaneous use of the force or energy inherent in the ether itself, will take the place of the present methods.

Religious students will study the side of manifestation we call the "life side" just as the scientist studies that called "matter," and both will come to a realisation of the close relation existing between the two, and thus the old gap and the ancient warfare between science and religion will be in temporary abeyance. Definite methods of demonstrating the fact that life persists after the death of the physical body will be followed, and the etheric web will be recognised as a factor in the case. The connection between the different planes will be sought, and the analogy between the fourth etheric subplane and the fourth or buddhic plane (the fourth cosmic ether) will be studied, for it will be realised that the life of those Entities, Whom we recognise as the planetary Logoi, pours through our scheme from the fourth cosmic plane, the cosmic buddhic, and thus in a very special sense through all lesser correspondences. The alignment will be as follows:

- a. The fourth cosmic plane, the cosmic buddhic.
- b. The fourth cosmic ether, the fourth plane of the system, the buddhic.
- c. The fourth etheric subplane of our physical plane.

There is thus a line of least resistance from the planes of the cosmos, producing a special activity in connection with the Heavenly Men, demonstrating on Their Own plane, and sequentially in connection with the units in Their bodies on lower levels. Lines of force, extending from our scheme extra-systemically, will be a recognized fact, and will be interpreted by scientists in terms of electrical phenomena, and by the religious man in terms of life, -- the life force of certain Entities.

Philosophic students will endeavour simultaneously to link these two schools of thought, and to demonstrate the factor of the intelligent adaptation of the electrical phenomena which we call matter, -- of that energised active material we call substance, -- to the life purpose of a cosmic Being. In these three lines of thought, therefore, -- scientific, religious, and philosophic, -- we have the beginning of the conscious building, or construction of the antaskarana of that group which we call the fifth root-race.

On the fourth subplane of the astral plane, a similar activity will be noted as in process. The inflowing force will cause an astral stimulation in the bodies of many of the human family who are still

on that subplane, and will bring about an awakening of the desire for harmony in a new manner. This will work out relatively well in the sixth subrace. It should be remembered that numbers of the old Atlanteans (fourth rootrace men) will respond to the stimulation and will find their way into incarnation at that time, for the four and the six are always closely allied. We have another suggestive analogy in the fact that the devas of the fourth ether will be soon swinging into recognised utility and that in the sixth subrace the deva evolution will be exceedingly prominent. The fourth plane is the plane of at-one-ment for certain deva and human units, and certain groups. . . have a pronounced karma to work out together.

On the fourth subplane of the mental plane there will be, in the immediate future, a period of intensified evolution for the units of the fifth rootrace, prior to their passing out of and into another race, globe, chain, or scheme. We have on the fourth subplane of the fifth plane the centre of interest for the present race and the day of its opportunity.

In summing up these ideas, . . . the immediate future achievement consists in the utilization of force and of electrical energy for the more harmonious adjustment of the life of man.

Excerpted from Cosmic Fire: 427-432