

# Seven Ray Manifestations of the Will

## A Student

*The signs of the zodiac are concerned primarily with the life expression of the Heavenly Man...and therefore with the destiny and life of the planetary Logos....*

*It is the work of the zodiacal influences to evoke the emergence of the will aspect of the Heavenly Man and of all...who constitute the planetary body of expression. Alice A. Bailey<sup>1</sup>*

There is so much to say that it seems that a good place to start is simply to list the Seven Rays and the triangles of constella-

tions that transmit the ray energies into our solar system and onto our planet. A deeper understanding may be built from there.

Ray I	<b>Aries</b>	Leo	<b>Capricorn</b>
Ray II	<b>Gemini</b>	Virgo	<b>Pisces</b>
Ray III	<b>Cancer</b>	Libra	<b>Capricorn</b>
Ray IV	<b>Taurus</b>	Scorpio	<b>Sagittarius</b>
Ray V	<b>Leo</b>	Sagittarius	<b>Aquarius</b>
Ray VI	<b>Virgo</b>	Sagittarius	<b>Pisces</b>
Ray VII	<b>Aries</b>	Cancer	<b>Capricorn</b>

What I have to say could be the basis of a lengthy article or perhaps even a book on esoteric astrology and the Path, but for these purposes I will limit my remarks primarily to a discussion of Ray I, its constellations, and the process of synthesis that appears to underlie our planetary evolution.

This paper presents part of a theory that I am developing on how the primary energies expressive of the First Ray of Will or Power are synthesized in Shamballa. This theory is based on the recognition that, of the seven trinities in the table above, all of the triangles, contain “pairs of opposites” (highlighted and bolded in blue), except for the triangle of Aries, Leo, Capricorn, which transmits Ray I, the Ray of Will or Power.

A quick look at the table will show another interesting fact. With the Ray I triangle highlighted in red, and the “pairs of opposites” marked in blue, it becomes clear that only *four other signs* remain (un-highlighted). These are *two pairs* of signs: *Aries-Libra* and *Gemini-Sagittarius*. The

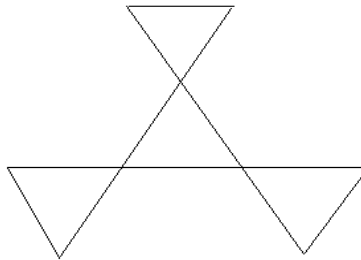
significance of this is profound and this esoteric fact begs for further discussion. For now, let me simply point out that Aries and Libra form the vertical arm of the cardinal cross (symbolizing Spirit-Matter perhaps), the ever-present, unchanging primary duality that underlies all manifestation. These two signs (Gem-Sag) form the pivot around which a great balancing process is taking place on the planet. A brief quotation from *Esoteric Astrology* emphasizes this fact:

The Earth itself is, on a small scale, also an intermediary or a relating planet, because it is found ruling both Gemini and Sagittarius and is potent, therefore, only within the line of this dual relationship, existing between this particular pair of opposites. In the Earth *a great balancing process* (emphasis added) is going forward between two great streams of cosmic energy, emanating the one from Sagittarius and the other from Gemini. This condition...produces the somewhat unusual situation in our planet.<sup>2</sup>

The signs of the zodiac are being balanced through a “line of dual relationship” between Gemini and Sagittarius, both of which are ruled by planet Earth. As I stated earlier, a whole book could be written here, but, for the moment, let me return to my basic theory—the process of synthesis of First Ray energy that appears (to my limited consciousness at least) to be going on in Shamballa.

Shamballa transmits the First Ray energy of

will. First Ray energy, as we have seen, enters the solar system through a triangle of constellations: Aries-Leo-Capricorn. How might we best relate these two ideas for better understanding? It occurred to me, when reading *Telepathy and the Etheric Vehicle*—in the section describing the patterning of the etheric body of the planet<sup>3</sup>—that the diagram which pictures three triangles in formation, might prove to be a useful in understanding the process of synthesis of First Ray energy.



This image shows (if we use our imaginations) a central triangle through which three triangles pour “triple energies” into a central point.



Each of the angles in the central triangle is an entry point for energy from “outer” triangles that transmit energy along the First Ray line.

From above....Leo-Capricorn- <b>Aries</b>	transmits 1 <sup>st</sup> Ray energy (through Aries).
From the left....Aquarius-Sagittarius- <b>Leo</b>	transmits 5 <sup>th</sup> Ray energy (through Leo).
From the right....Cancer-Libra- <b>Capricorn</b>	transmits 3 <sup>rd</sup> Ray energy (through Capricorn).

The three “groups of three” are:

Leo-Cap-**Aries**  
(1)

Aqu-Sag-**Leo** (5)

**Cap**-Lib-Can (3)

Aries, Leo, and Capricorn mark the central triangle...with Aries forming the apex of the central trinity—representing Shamballa—the entry point for First Ray energy. Leo (on the left) is the entry point for Fifth Ray en-

ergy (signifying Hierarchy). Capricorn (on the right) brings in the energy of the Third Ray triangle (corresponding to Humanity).

Each of the *entry points* in the central triangle corresponds to a major planetary center.

Aries  
Shamballa (1)

Leo  
Hierarchy (5)

Capricorn  
Humanity (3)

Three ray energies along the First Ray line, Ray 1 (Shamballa), Ray 5 (Hierarchy), and Ray 3 (Humanity) meet, fuse and blend at a central point—the triple center of planetary will—showing the “grand and applied” process of synthesis that transpires in the center where the will of God is known.

The nine points of the diagram portray symbolically what DK calls “the result of evolution” (as far as the etheric body is concerned) in this solar system. In this, the 2<sup>nd</sup> system of *consciousness evolution*, Sanat Kumara (with the aid of Hierarchy and Humanity) is actively processing the pattern of “the city foursquare” (left over from the previous incarnation of the Logos) into a city of light and living synthesis. As DK puts it:

In this present system, the result of evolution, as far as the etheric body is concerned, will be the contact established between all three points of each triangle, making a nine-fold contact and a nine-fold flow of energy; this is consistent with the fact that nine is the number of initiation, and by the time the destined number of disciples have taken the nine possible initiations, this triangular formation of the planetary etheric body will be complete.<sup>4</sup>

It becomes clear that the Lord of the World is engaged in a dramatic process of synthesis of three triangular constellations of energy. We, who are disciples on the Path of Return, play an integral role in this process.

Statements made by DK (shown one page earlier in *Telepathy and the Etheric Vehicle* on page 162) give us a clue as to the way in

which disciples (actively engaged in the transmutation of force into energy in the etheric body) can consciously participate in this planetary process of synthesis. DK states:

Progress and initiation have been presented to us mainly in terms of character-building and of service to humanity. This approach most surely also produces conflict and the personality fights the soul. But paralleling this well-known conflict, *another battle goes on between the ethers composing the disciple's etheric body and the downpouring higher ethers.* (emphasis added) Of this a man is not so conscious, but the battle is a very real one, affecting primarily the health of the physical body, and falls into five natural stages which we call initiations. The symbolism of the Rod of Initiation teaches us that (during the initiatory process) this Rod, directed by the Christ or by the Lord of the World, as the case may be, is used to stabilize the higher ethers within the personality by an access of applied energy which enables the initiate to retain that which is from above, in order that “as above, so below.”<sup>5</sup>

The paragraph that precedes this one provides a practical example of how the process of *dynamic substitution* that characterizes initiation actually works.

The first initiation is purely the concern of the man's own soul, and the moment that that initiation has been taken, a measure of *buddhic energy* can enter and the process of transference of the higher ethers and their substitution for

the lower can go forward. This, as you may well imagine, produces conflict; the personality etheric body rejects the incoming higher ether, and thus crises are produced in the initiate's life.<sup>6</sup>

It is most illuminating to realize that the process of initiation involves the substitution of COSMIC SUBSTANCE (buddhi, in this case) for *physical etheric substance* (in the initiate's own body), and that this process begins the minute that the first initiation is undergone and continues until the process of substitution is complete.

We, who are on the path, undergoing initiation, stage-by-stage, are actively engaged in

Leo	Sagittarius	Aquarius
Self-consciousness	Focused consciousness	Group consciousness.
Integrated man	Aspiring man	Intuitive mental man.
Human soul	Spiritual human soul	Spiritual soul.
Selfishness	Struggle	Service.
Evolution	The final path	Liberation.

In addition, the triangle on the right of the diagram above (representing Humanity and Ray Three energies) holds further symbolic meanings.

Cancer	door into Humanity (incarnation).
Capricorn	door into Hierarchy (initiation).
Libra	door into Shamballa (the final point of balance).

I could go on, but the point should be clear. A *great balancing process* is going forward on this planet and a great process of synthesis. The center where the will of God is known plays a pivotal role in the process. And we who tread the Path of Return (particularly those of us who are consciously striving to develop and understand the nature of the Seven Ray-wills) are active and conscious participants in the process.

**Note:**

The diagram above is intriguing from many perspectives. There is much significance, for example, in the numbers involved. All three triangles (along the Ray 1 line) point inwards towards "the center where the will of God is known." The top triangle (Aries-

the process of substitution that contributes to the greater process of synthesis that underlies all evolutionary progress on the planet. As we meditate and lift up energies to the higher centers, the process of dynamic substitution (on etheric levels) goes forward.

The details of this process are hidden symbolically in the meaning of the constellations involved. For example, the three constellations that transmit 5th Ray energies (through Leo) into the central triangle are Leo-Sagittarius-Aquarius and are all tied integrally to the path of discipleship. A quick look at excerpts from the table on page 174 of *Esoteric Astrology* reveals the nature of the struggle.

Notice for example that the three signs in the Ray Three triangle represent the three "doors" into the three higher kingdoms of nature:

Leo-Capricorn—Ray 1) was the first to be formed by Sanat Kumara. The other two triangles (Hierarchy – Ray 5 and Humanity – Ray 3) are being unfolded as time goes on. The Fifth Ray triangle is being unfolded by Hierarchy—governed by Ray 5. The Third Ray triangle is being unfolded and completed by Humanity (the third planetary center). These numbers combine as follows:  $1 + 5 + 3 = 9$ , the number of initiation. Nine plus one (the point at the center) equals 10, the perfect number at the center of the circle of creation and synthesis.

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<sup>1</sup> Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing Co., 1951), 21-22.

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<sup>2</sup> Ibid., 362. The line of energy linking Gemini to Sagittarius...passing through the solar system (including Earth)...comes into new alignment on December 21, 2012. Gemini, the center through which cosmic love pours into our system stands in *fresh alignment* with Sagittarius pointing to the center of the galaxy. Gemini is ruled by Mercury (signifying body-soul dualism—consciousness “focused on the mortal brother”). Sagittarius is ruled by Jupiter (signifying a fundamental *spiritual dualism*—“*focused on the immortal*

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*brother*”). The balancing of opposites that is producing (over lifetimes) the “waning of the power of form and the waxing of the life of the soul” is coming to a crisis point. [See *EA*, pp. 368-69.]

<sup>3</sup> Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Trust Publishing Co., 1950), 163

<sup>4</sup> Ibid.

<sup>5</sup> Ibid., 162.

<sup>6</sup> Ibid.

## Behind the Mask

Donald Craig

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What lies behind the mask we call the persona? What mysteries does it hide? What secrets does it hold? Does the mask conceal but one face or a thousand? These questions call for answers, not to quench our curiosity but to cast light on who we are, why we're here, and where we're headed.

The Law of Rebirth posits that we live many lives in many cultures, clothed in many costumes. It also states that at the time of so-called “death,” the basic thought-form of that particular personality stays with us. This means that behind the mask—behind the “I” consciousness focused in the brain—dwells a complex of disparate and, at times, conflicting entities. These are not ghosts but our own discarnate identities held captive by assorted attachments.

Attachment occurs when the magnetic power of our thoughts and emotions draws us into a vortex of illusion and glamor. This closes the “space” between the Observer and the observed, causing us to forget our spiritual heritage and to believe the fiction that “we are what we feel and think.” Remnants of these false beliefs, attached to particles of consciousness, live on in the afterlife where each is a viable entity, and each has a separate existence. In toto, however, they comprise a *group life*, a group life that not only forms the bedrock of each incarnation, but also colors the thoughts, feelings, and actions of the present persona.

Since the newborn infant has yet to form a persona, it comes in carrying certain dominant energies and features of the many entities that consciousness has identified with in the past. In addition, the nascent persona also bears the weight of the collective wish life—the long-

ings, ambitions, and hopes—trapped in astral substance.

Now, it has to tailor a garment that suits the new environment. So the child grows and, as it does, responds to the stimuli of its surroundings. Each reaction triggers a reaction from the

hidden group life. The relationship of these psychic shadows both to one another and to the incarnate persona, is what sculpts character.

Reflections of these unseen companions can be life. How, for example, do we handle failure? Do we crumble or carry on? How do we face crises? Are we rattled or calm? How do we relate to others? Are we timid or bold?

And how do we react when deceived? Are we spiteful or forgiving? Implicit in each of these questions is a clash between positive and negative impulses.

But, there's more *behind the mask* than clashing impulses between the persona and its psychic shadows. There is also a contest between the incarnate Soul and the Overshadowing Spiritual Soul. Unlike that portion of consciousness we call the human soul, imprisoned in the persona's brain by the illusion that it is a separate being, the Over-Soul identifies with Being itself and is a functioning part of the One Life. Since the consciousness within the persona does not know itself to be a Soul, it must be awakened to its true identity and function.

This is accomplished by transferring our consciousness from its identification with the persona back to its own spiritual reality. We begin the process by detaching ourselves from the persona's innate drive to survive. For where there is contentment, the persona seeks more

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contentment; where there is comfort, there must be more comfort, where there is convenience, there must be more convenience. Rather than commanding the form that substance has built for it, consciousness, which is the master of form, becomes the persona's slave.

But consciousness also has the power to free itself. With help from the Over-Soul, we build a new image of ourselves within the cave in the center of the head. Carefully, and ever so slowly, we construct an image that reflects the highest qualities of the Soul: compassion, forgiveness, inclusiveness, and loving understanding.

As that image takes shape, and its magnetic field strengthens, it attracts consciousness away from its attachments with form into the light of the Spiritual Soul focused in the cave. In that light, consciousness casts aside the illusion of life and death that identity had created and gradually incarnates into a vehicle cogni-

zant of the difference between consciousness and persona.

When we look at the face of a loved one or anyone, for that matter, we're not only looking at a face but at the history of an evolving consciousness or Soul. For behind the mask, engraved on the etheric template that underlies the physical form, are those planetary influences that give us our unique contour and look. And behind that—behind all of the psychic shadows and karmic blunders of the past—gleams a glorious future.

This future lies not in the distance but in a higher octave of consciousness, waiting for humanity to awaken from its slumber, so that, at last, we recognize who we are, why we're here and where we're headed. And knowing that, knowing our purpose—*the purpose which the Masters know and serve*—we can set about our assigned task guided by the light of the One Life.

## Book Review

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*The Cipher of Genesis: The Original Code of the Qabala as applied to The Scriptures*, by Carlo Suarès. Boulder, Colorado: Shambhala Publications, 1978. Paperback, 227 pages

Nearly every culture has a creation myth that attempts to describe the mysterious existence of the Universe. Although other creation stories predate the *Book of Genesis*, it remains one of the most intriguing, controversial and perhaps the least understood symbolic narratives describing the origins and peopling of the world.

In this exegesis, Carlo Giuseppe Suarès, (1892-1976) an Egyptian born writer, painter and Qabalist, provides an alternative re-reading of Genesis based on the Qabalistic code of Hebrew number-letters in which the Old Testament was written. These twenty-two glyphs, which were used as letters in the biblical Hebrew alphabet, are the twenty-two proper names originally used to designate different states or structures of the One cosmic energy. Though the number-letters correspond to various symbols, and have qualitative and quantitative meaning and values, they are not symbols in and of themselves, nor are they the by-product of sensory impression; rather, “they factually are what they designate.”

According to Saurès, Genesis was originally a cabalistic script that cannot be translated into ordinary language or read in its native tongue like most other sacred texts. To complicate matters further, the first five chapters of Genesis have been tampered with and rewritten by countless translators, belonging to at least four different traditions. Furthermore, the original texts were “written in code and cannot be deciphered without the knowledge of the number code,” and without an innermost comprehension of the Qabala.

Suarès believes that the original tradition was “a correct presentation of a certain train of thought, but that it was subsequently lost.” However, the font of revelation and knowledge, never really disappeared, but was concealed or secreted. Abraham (he who possess Ram or the universal esse-

ence) and Mosheh or Moses (whose name means the cosmic breath, the originator of existence) possessed it, along with other archetypal figures mentioned in the Bible. This secret font of revelation also exists in certain gnostic teachings and other schools of thought. Yhshwh or Jesus knew it, along with various cabalists and Jewish Mystics who tried unsuccessfully to expound its truths.

Suarès judges that “things have come to such a point in our present juncture of historical and psychological events, that it is necessary to restore the basic key.” His primary objective is to show that all the versions of the Bible, including the Hebrew, are in substantial error, and that the exact meaning of the text, which is a dynamic psychological experience, can be made apparent for each and every one of us today.

The “revived” Qabala used to decode Genesis represents a clear break from the Qabala that most people are familiar with. We learn for example, that “the Qabala is not a formulation but cosmic energy imparted to the mind by the number-letters.” In order to experience the presence of the Qabala directly, we must free our minds of all outworn myths and legends, speculations and creeds: Saurès goes on to say that:

The Qabala—which among thousands of scripts, includes Genesis and scattered fragments of other biblical sources—stands unremittently against every projection of thought concerning the essence of life, because projections are but images, symbols and vagrant words. Qabala existed even before Abraham and therefore does not belong to any specific tradition. It is not—as so repeatedly stated by so-called experts—a mysticism or any system of occultism. It is a way of thinking based on unitive postulates and analogical developments.

Both the Qabala and Genesis are concerned with the interplay and structuring of abstract creative energies and states of consciousness as revealed by the Hebrew number-letter code. The first nine



letters are the archetypes of numbers from Aleph to Tayt or 1 to 9. (Aleph, no. 1, is life-death, the pulsation of creative life, the abstract principle of all that is and all that isn't, while Bayt, no. 2 is the archetype of all containers, the physical support without which nothing is.) This elucidation of the nine archetypal numbers is followed by a brief explanation of the letters from Yod, no. 10 (continuity), to Tsadde, no. 90 (feminine structural energy), which depict the process of the nine archetypes in conditioned existence. The next nine numbers (multiples of 100) are said to express the exalted archetypes in their cosmic states.

Saurès provides the reader with the basic tools for working with the code, but he emphasizes that:

The decoding of Genesis and of any other cabalistic text is ... not a mere matter of transposing from A-B-C to Aleph-Bayt-Ghimel, but a process of penetrating an unknown world by means of a manner of thinking which has to be experienced by the very use of the language which must be learned in order to understand it. However paradoxical and perhaps difficult this may appear, it stands to reason that were the Revelation a matter of ordinary words, it would be an obvious fact prone to superficial observation.

We might add here that the full comprehension of Saurès interpretative analysis also demands some prior knowledge of Hebrew, the Yetziratic Qabala, Gematria and the first book of the Bible. Nevertheless, the average reader should be able to extract the broad principles from what the author presents in his decoding of the scriptures.

Based on Saurès construal of the original Hebrew text, it becomes clear that there exists a level of meaning in Genesis that completely transcends the concept of a personal or anthropomorphized God; YHWH is not a Deity but “an active immanence which can become alive when the two vitalities in us, the container and the contained, fecundate each other.” Existence involves the interplay of Aleph (life-death) and Yod, no. 10 (Aleph’s projection into the time-space continuum.) “The winner,” in this game, as Saurès says, “is always Aleph, because all

that exist must of necessity come to an end.” Humanity’s role, therefore, is to “change sides in the game and to be Aleph against” or instead “of Yod.”

Saurès further describes this interplay in terms of Emanation, Creation, Formation and Action and as “biologically-structured energies in different states of organization.” Life begins when Elohim (demiurgic powers or agents) is entwined with YHWH. Creation does not take place in six days, but outside of time and space. It is a simultaneous, perpetual, ever-present action of various number-letter archetypes.

Adam and Eve or Esha along with Cain, Abel, Noah and Ham are “the fundamental ideas of consciousness offering a choice.” In the allegory of Adam within the *Gan Eden*, for example, the Garden is revealed as the dangerous birth place of prenatal humanity, a place of great activity and testing where obsolete structures are destroyed. Adam, who is created male and female, comes into play as energetic existence that upsets the mechanical repetitions of nature, where every pattern is a fixed prototype and “limited to the capacity of its own seed.” Eve or Esha is the feminine psyche or fire who becomes initiated to the indwelling sexual polarity and potency and whose role it is to free herself and Adam from the deep sleep of their animal past. Their expulsion from Eden represents the birthing of humankind; a moment when Man is called to conscious life by the Elohim of Wisdom. Yet, the birth of Adam is incomplete as long as humans embrace the fixed continuity of existence as opposed to the creative newness of life-death.

*The Cipher of Genesis* offers a number of deeply original insights into the timeless cosmic principles of the Bible. Informed readers will discover that it contains both Buddhist and Vedantic elements; that it strikes a resonant chord with aspects of Helena Blavatsky’s *Anthropogenesis*, and that it offers a vision of cosmic creative energy that is amenable to modern physics. The book is a must read for those who wish to further penetrate the largely unplumbed depths of meaning about humanity’s transcendent history and role in the Universe as set forth in the *Book of Genesis*.

Donna M. Brown