

The Sixth-Ray Cause of Inharmony and Disease

Zachary F. Lansdowne

Abstract

The *seven rays* denote seven primary differentiations of energy, and doctrines on the seven rays have been expounded by various theosophical writers. Alice Bailey, in her book *Esoteric Healing*, presents seven symbolic stanzas that portray “The Seven Ray Causes of Inharmony and Disease,” but with very little explanation. She acknowledges that these stanzas are “abstruse and difficult,” but says that their comprehension leads to “the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle.” This series of articles elucidates the practical significance of these seven stanzas. The present article, which is the second in the series, elucidates the significance of the stanza that portrays the sixth-ray cause of inharmony and disease. In Bailey’s words, “this sixth ray force ... is responsible for much of the ills and diseases of humanity which are based upon the misuse of the mission and function of sex.”

The Seven Rays

The *seven rays* are mentioned in both the ancient Hindu *Rig Veda* and modern Theosophy,¹ and the following definition is often used: “A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates.”² Alice Bailey (1880 – 1949), a member of the Theosophical Society before leaving it to pursue her own activities, says, “Every unit of the human race is on some one of the seven rays,”³ so the seven rays provide a way of characterizing human beings according to the qualities that they exhibit. She also says, “We must bear in mind that the ... synthetic characteristic of each of the rays is denoted by the ray name,”⁴ and gives the following ray names:

Ray I—Will or Power

Ray II—Love-Wisdom

Ray III—Active Intelligence or Adaptability

Ray IV—Harmony, Beauty, Art

Ray V—Concrete Knowledge or Science

Ray VI—Devotion or Idealism

Ray VII—Ceremonial Order or Magic.⁵

Bailey provides this definition, “When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name ‘Lord of a Ray.’”⁶ She considers the Lords of the Seven Rays to be “The seven Spirits which are before his throne,” as rendered in Revelation 1:4,⁷ and gives this analysis:

The seven Spirits, we are told in the Scriptures of the world, are “before the Throne of God”; this signifies that They are not yet in a position to mount the Throne, symbolically speaking, owing to the fact that They have not yet achieved complete divine expression.⁸

Bailey concludes that the seven rays, which are the emanations from the Lords of the Seven Rays, must be imperfect:

It will be apparent to you that these streams of force, emanating from the Lords of the Seven Rays, are coloured, therefore, and “tainted”—if I may use such a word—by

About the Author

Zachary F. Lansdowne, Ph.D., who served as President of the Theosophical Society in Boston, has been a frequent contributor to *The Esoteric Quarterly*. His book *The Revelation of Saint John*, which provides a verse-by-verse analysis of the entire *Revelation*, was reviewed in the Fall 2006 issue. He can be reached at: zflansdowne@gmail.com.

the limitations of these same great Beings; They are Gods, from our point of view, but in reality, Gods in the making, even though much nearer solar divinity than the most advanced human being is near to planetary divinity. They are the “imperfect Gods” spoken of in *The Secret Doctrine* and are the planetary Logoi of the sacred and non-sacred planets.⁹

Helena Blavatsky (1831 – 1891), founder of the Theosophical Society, expresses a similar notion:

The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyani-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods.¹⁰

Blavatsky also writes, “There are seven chief groups of such Dhyani Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays,”¹¹ so her preceding quotation has this implication: the millions of imperfect works found in nature testify loudly to the imperfection of the seven rays. Therefore every human being also shares in that imperfection by being on some one of the seven rays.

The Seven Stanzas

Bailey’s book *Esoteric Healing*, which appears as the fourth volume in a five-volume series entitled *A Treatise on the Seven Rays*, addresses the various ways that the topic of healing is related to the seven rays. In particular, this book gives seven symbolic stanzas, one for each ray, that portray “The Seven Ray Causes of Inharmony and Disease.”¹² Bailey introduces these stanzas with the following comment:

If the great informing Lives of the planets within our solar system are imperfect, the effect of this imperfection must inevitably affect Their planetary creations, Their bodies of manifestation, and thus introduce a karmic condition over which the

individual human being has absolutely no control, but within which he moves and which he shares. It is obviously impossible for me to elucidate this theme. All I can do or am permitted to do is to give you seven stanzas from one of the most ancient volumes in the world; it deals with the seven ray causes of imperfections in our planetary manifestations.¹³

She also describes the comprehension that students might obtain from studying these stanzas:

The comprehension of the seven stanzas which I now propose to give you will lead eventually to the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle, because all forms are infused with the life energy of the “imperfect Gods.”¹⁴

The purpose of this series of articles is to explain these stanzas. Even though *Esoteric Healing* was first published in 1953, and even though its seven stanzas are said to embody revelatory information, no publicized effort seems to have been made, prior to this series of articles, to explain any of these stanzas. A reason for this absence is that each stanza consists of very enigmatic sentences. Bailey herself acknowledges, “These are abstruse and difficult concepts, but they should be pondered upon, and deep reflection will lead to understanding.”¹⁵

The Sixth-Ray Stanza

The preceding article in this series explains how the third-ray stanza portrays the imperfections of that ray.¹⁶ The present article considers the sixth-ray stanza:

The Great One loved Himself in others and in all forms. On every hand, He saw objects of His devotion and ever they proved to be Himself. Into these others He ever poured Himself, asking response and never getting it. Surely and with certainty the outlines of the forms so loved were lost, grew dim and disappeared. The objects of His love slowly faded out. Only a world of shadows, of mist and fog remain. And as He looked upon Himself, He said: Lord of

Glamour, that am I, and the Angel of Bewilderment. Naught is clear to me. I love yet all seems wrong! I know that love is right and the spirit of the universe. What then is wrong?¹⁷

Bailey's entire commentary on the sixth-ray stanza is as follows:

Curiously enough, it is the potency of this sixth ray force (as it feeds desire) which is responsible for much of the ills and diseases of humanity which are based upon the misuse of the mission and function of sex. Desire, bewilderment, weakness, perversions and the one-pointed development of sexual and other satisfactions grow out of the misuse of this energy. The bewilderment growing out of desire leads to a violently demanded satisfaction and the taking of those steps—some right and some wrong—which lead to satisfaction. The results cover a wide field, all the way from sadistic cruelty and lust to those marriages which are based on physical desire and to those conditions which lead to the many forms of sexual disease. A clue to this whole world-wide problem lies in the words of an ancient writing which says that “the imperfection of the Lord of the Sixth Ray opened the door to an erroneous marriage between the poles.”¹⁸

The sixth-ray stanza consists of eleven symbolic sentences, and the purpose of this article is to elucidate their practical significance. Each sentence is considered separately and is repeated in bold print.

1. The Great One loved Himself in others and in all forms.

Bailey comments, “the stanzas ... indicate the quality of the descending energies and the taints which these energies carry and convey to all forms which are vitalised by the life of our planetary Logos.”¹⁹ Although this comment suggests that the stanzas are applicable to “all forms” on the planet, our commentary is concerned only with the application to human beings. In the first sentence of the sixth-ray stanza, we identify “The Great One” as *people who are on the sixth ray*, because our commentary

shows that this identification yields significances that are consistent across all sentences of the stanza.

Who are the people on the sixth ray? Bailey lists them as follows, “Many Christian people. Fanatics. Numbers of earnest Churchmen of all the world religions,”²⁰ and comments,

This is called the ray of devotion. The man who is on this ray is full of religious instincts and impulses, and of intense personal feeling; nothing is taken equably. Everything, in his eyes, is either perfect or intolerable; his friends are angels, his enemies are very much the reverse; his view, in both cases, is formed not on the intrinsic merits of either class, but on the way the persons appeal to him, or on the sympathy or lack of sympathy which they shew to his favourite idols, whether these be concrete or abstract, for he is full of devotion, it may be to a person, or it may be to a cause.²¹

Ralph Waldo Emerson (1803 – 1882), a popular American essayist and poet, describes the general principle that the first sentence seems to convey: “Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is that the corresponding faculty in the observer is not yet active.”²²

Bailey clarifies the same principle:

We see what we are ourselves; we become aware of that in other forms which is developed in ourselves. We fail to see aspects of life because as yet in ourselves, those aspects are undeveloped and latent. To illustrate: we fail to see the divine in our brother because as yet the divine in ourselves is uncontacted and unknown; the form aspect and its limitations are developed in us and the soul is so hidden that we only become aware of the form of our brother, and fail to see his soul. The moment we contact our own soul and live by its light we see the soul of our brother, become aware of his light and our entire approach to him is changed.²³

The above quotation mentions both “form,” which is used as a synonym for personality,²⁴ and “soul.” The *personality*, which is regarded

as the lower self, consists of the physical body, emotional body, and mental body.²⁵ In contrast, the *soul*, which is regarded as the higher self,²⁶ denotes “the inner divinity” in a human being.²⁷ The quotation’s last sentence mentions the ability to “see the soul of our brother.” Here, the word “see” denotes intuitive perception.²⁸ According to Emerson’s and Bailey’s quotations, given above, one could intuitively perceive the soul in other people, only if one were sensitive to it in oneself.

Elsewhere Bailey mentions the ability to contact the soul within all forms:

The spiritual man sees behind the forms of all aspects of divine expression. He becomes aware of the light of the world, and contacts the soul within all forms.²⁹

In the stanza’s first sentence, let us suppose that “Himself” denotes the soul, because it is a person’s higher self. Moreover, this denotation satisfies the rest of the sentence, because the preceding quotations indicate that the soul can be contacted “in others and in all forms.” Thus the sentence has this preliminary meaning: Sixth-ray people love to perceive intuitively the soul, which is their higher self, in other people and in all forms.

A Course in Miracles (ACIM), a modern system of spiritual psychology, has gained wide acceptance in the esoteric community since its publication in 1976. For example, Richard Smoley, who is the editor of *Quest*, which is the journal of the Theosophical Society in America, mentions, “*A Course in Miracles*, that great monument of contemporary esoteric Christianity”;³⁰ and Brad Olsen, the author of *Modern Esoteric*, considers “the modern metaphysical thought system *A Course in Miracles*” to be “among the best sources of esoteric personal growth material available.”³¹ This article shows that *ACIM* matches well with various sentences in the sixth-ray stanza, thereby indicating that *ACIM* embodies sixth-ray teaching.

The verb *love* can mean, “To like or desire enthusiastically.”³² Why would one like to perceive intuitively the soul in other people and in all forms? *ACIM* speaks of “the fundamental law of sharing, by which you give what you value in order to keep it in your mind.”³³ Con-

sequently, the first sentence appears to have this meaning: *Sixth-ray people like to perceive intuitively the soul, which is their higher self, in other people and in all forms, because that is how they keep their sensitivity to the soul in their minds.* This meaning illustrates the sixth-ray characteristic that Bailey calls, “the capacity to see the ideal reality lying behind the form.”³⁴

2. On every hand, He saw objects of His devotion and ever they proved to be Himself.

The first sentence portrays sixth-ray people as looking past outer forms and seeing only the soul. The second sentence, however, seems to portray these people as looking at outer forms, because they are seeing objects “on every hand,” which means “on all sides” or “in all directions.”³⁵ Thus a shift in consciousness appears to have taken place between the first and second sentences: a shift from seeing the soul to seeing outer forms.

Lucille Cedercrans (1921 – 1984), who presented a teaching called the “New Thought-form Presentation of the Wisdom,” seems to describe the two stages portrayed by the first and second sentences:

In order for the Overshadowing Spiritual Soul to communicate love to the incarnate consciousness, it must move as the consciousness of love down that thread, keeping itself free of form, and into the consciousness within the brain. After the consciousness within the brain has been impressed by that consciousness of love, then it will put such love into form in order to express it in the world of the personality.

At one time, both in the overshadowing and the incarnate sense, you have all had this love and have expressed it. Since that time you have become so involved with form and established so many barriers that on the most part you have lost the sensitivity, insofar as the incarnate consciousness is concerned, to this love.³⁶

Accordingly, at one time sixth-ray people were sensitive to the soul, as portrayed in the first sentence; but they lost their sensitivity through their involvement with form, as portrayed in

the second sentence. Yet the second sentence indicates that they still perceive themselves in other people. What, then, do they perceive?

Our analysis of the second sentence uses the psychological concept of *projection*, which Todd Feinberg defines as follows:

In psychoanalytic terms, projection is an unconscious process wherein unacceptable thoughts, feelings, or motivations are *rejected* and *projected* outside of the self, typically onto other persons. In this fashion, one's own thoughts and feelings do not become conscious self-attributes, but are experienced as aspects of the external world.³⁷

Bailey indicates that projection is a problem faced by disciples: "An individual disciple ... knows too that at present they [other disciples] cannot help but see in him and even in their Master the very qualities which are dominating them. For, my brother, we see in others what is in us, even when it is not there at all or to the same extent."³⁸

Thus, in the second sentence, "objects of His devotion" are one's own negative thoughts, feelings, or motivations that one projects onto other people. Accordingly, the phrase, "He saw objects of His devotion and ever they proved to be Himself," is given this meaning: they see negative qualities in other people, and those qualities always prove to be their own.

The noun *devotion* can mean "profound dedication."³⁹ Why would one have profound dedication to seeing one's negative qualities in other people? Carl Jung (1875 – 1961), founder of analytic psychology, gives this answer: "When he projects negative qualities and therefore hates and loathes the object, he has to discover that he is projecting his own inferior side, his shadow, as it were, because he prefers to have an optimistic and one-sided image of himself."⁴⁰ In other words, one uses projection to get rid of negative qualities from one's mind.

When using projection in this way, however, one is involved in self-deception, as *ACIM* explains:

The ... error is the idea that you can get rid of something you do not want by giving it

away. Giving it is how you *keep* it. The belief that by seeing it outside you have excluded it from within is a complete distortion of the power of extension. That is why those who project are vigilant for their own safety. They are afraid that their projections will return and hurt them. Believing they have blotted their projections from their own minds, they also believe their projections are trying to creep back in. Since the projections have not left their minds, they are forced to engage in constant activity in order not to recognize this.⁴¹

Consequently, the second sentence is given this meaning: *After losing their sensitivity to the soul, they are dedicated to seeing negative qualities in other people, and those qualities always prove to be their own, because that is how they get rid of what they do not want from their minds.* This meaning is illustrated by the sixth-ray characteristic that Bailey calls, "Suspicion of people's motives."⁴²

Bailey's earlier commentary on the sixth-ray stanza seems to point to the progression from the first sentence to the second sentence:

A clue to this whole world-wide problem lies in the words of an ancient writing which says that "the imperfection of the Lord of the Sixth Ray opened the door to an erroneous marriage between the poles."⁴³

In other words, because of the imperfection of the Lord of the Sixth Ray, a sixth-ray person loses his or her sensitivity to the soul; this loss opens the door to his or her projecting something unwanted onto someone else, thereby yielding an erroneous relationship, or marriage, between the two persons, or poles.

3. Into these others He ever poured Himself, asking response and never getting it.

In the stage portrayed by the second sentence, sixth-ray people use erroneous relationships to get rid of what they do not want from their minds. In the stage portrayed by the third sentence, these people use a second kind of erroneous relationship to gain what they do want. *ACIM* employs the term *special relationship* to denote this second kind of relationship: "the special relationship, born of the hidden wish

for special love from God, ... is the renunciation of the Love of God, and the attempt to secure for the self the specialness that He denied.”⁴⁴

As *ACIM* explains, the special relationship presupposes identification with the physical body and has a ritualistic nature:

The special relationship is totally meaningless without a body. If you value it, you must also value the body. And what you value you will keep. The special relationship is a device for limiting your self to a body, and for limiting your perception of others to theirs.⁴⁵

Whenever any form of special relationship tempts you to seek for love in ritual, remember love is content, and not form of any kind. The special relationship is a ritual of form, aimed at raising the form to take the place of God at the expense of content. There is no meaning in the form, and there will never be.⁴⁶

Given its identification with the physical body and its ritualistic nature, the special relationship places emphasis on physical activities that follow a prescribed pattern and order.

What is the meaning of “these others” in the third sentence? The second sentence mentions “objects of His devotion” that are projections of negative qualities. Consequently, “these others” must be other objects of devotion, but objects of a different kind. The preceding quotation says that the “special relationship tempts you to seek for love in ritual,” so “these others” are taken to be the rituals of special love that one is tempted to seek.

Let us introduce some additional terminology before considering the rest of the third sentence. According to various esoteric traditions, the physical body of a human being has both

dense and subtle portions. The *dense physical body* contains the muscles, bones, and glands. The *subtle physical body* is called the vital or etheric body in Theosophy;⁴⁷ “golden bowl” in the Bible (Ecclesiastes 12:6),⁴⁸ and *prana mayakosha*, a Sanskrit name, in Hinduism.⁴⁹

If the great informing Lives of our solar system are imperfect, the effect of this imperfection must inevitably affect Their planetary creations, Their bodies of manifestation, and thus introduce a karmic condition over which the individual human being has absolutely no control, but within which he moves and which he shares.

What is the meaning of “He ever poured Himself”? To *pour* means, “to cause (a liquid) to flow in a steady stream.”⁵⁰ Bailey mentions “the waters of desire,”⁵¹ thereby indicating that desire acts like liquid, and also mentions “desire which ... pours into the vital body,”⁵² thereby indicating that desire can act like liquid being poured. Accordingly, “He ever poured Him-

self” is construed as the pouring of desire, but how is that done?

Bailey says, “The use of the imagination ... brings in the realm of desire.”⁵³ Jiddu Krishnamurti (1895 – 1986), an Indian speaker and writer on philosophical and spiritual subjects, describes how the imagination gives rise to desire:

We are asking: what is the source of desire? We must be very truthful in this, very honest, for desire is very, very deceptive, very subtle, unless we understand the root of it ... When you see something, the seeing brings about a response. You see a green shirt, or a green dress, the seeing awakens the response. Then contact takes place. Then from contact thought creates the image of you in that shirt or dress, then the desire arises. Or you see a car in the road, it has nice lines, it is highly polished and there is plenty of power behind it. Then you go around it, examine the engine. Then thought creates the image of you getting into the car and starting the engine, putting your foot down and driving it. So does desire begin and the source of desire is thought creating the image, up to that point

there is no desire. There are the sensory responses, which are normal, but then thought creates the image and from that moment desire begins.⁵⁴

A *fantasy* is “a series of pleasing mental images, usually serving to fulfill a need not gratified in reality,”⁵⁵ so the first part of the third sentence could be rendered in this way: Sixth-ray people create fantasies of themselves being involved with their selected rituals of special love and thereby attach their desires to these rituals. Bailey describes the result: “Sixth ray people need handling with care, for they are too one pointed and too full of personal desire.”⁵⁶

What is the meaning of the phrase, “asking response”? Bailey sometimes uses related words—*asked* and *responded*—in the context of asking someone to respond, such as in this example:

I have often asked for your cooperation and your help in world service. Some have responded and given help.⁵⁷

Consequently, the phrase, “asking response,” indicates that the portrayed people are asking for responses from their partners in their special relationships. In particular, they are asking their partners to follow their desired rituals of special love.

The third sentence’s final phrase is, “and never getting it.” As *ACIM* explains, by seeking special love from a special partner, one always brings guilt, or self-condemnation, into the relationship:

If you seek to separate out certain aspects of the totality and look to them to meet your imagined needs, you are attempting to use separation to save you. How, then, could guilt not enter? For separation is the source of guilt, and to appeal to it for salvation is to believe you are alone. To be alone is to be guilty.⁵⁸

ACIM concludes,

There is no dream of specialness, however hidden or disguised the form, however lovely it may seem to be, however much it

delicately offers the hope of peace and the escape from pain, in which you suffer not your condemnation.⁵⁹

Thus the third sentence is given this meaning: *They create fantasies of themselves being involved with their selected rituals of special love and thereby attach their desires to these rituals; they then ask their partners to follow their desired rituals, expecting that these rituals provide salvation from pain but getting instead their own self-condemnation.* This meaning illustrates the sixth-ray characteristic that Bailey calls, “Emotional devotion and bewildered idealism.”⁶⁰

Bailey’s earlier commentary on the sixth-ray stanza provides this result of the third sentence:

Curiously enough, it is the potency of this sixth ray force (as it feeds desire) which is responsible for much of the ills and diseases of humanity which are based upon the misuse of the mission and function of sex. Desire, bewilderment, weakness, perversions and the one-pointed development of sexual and other satisfactions grow out of the misuse of this energy.

According to the third sentence, sixth-ray people create fantasies that attach their desires to their selected rituals of special love, so they are responsible for what the above quotation calls, “Desire, bewilderment, weakness, perversions and the one-pointed development of sexual and other satisfactions.” Let us consider that list: one creates *sexual desire* by attaching one’s desire to sexual rituals of special love; one becomes *bewildered* when one expects salvation from pain, via rituals of special love, but never getting it; one reinforces one’s sense of *weakness* by seeking salvation via these rituals, because one is looking for salvation from outside one’s self; one creates *perversions* by attaching one’s desire to perverted rituals of special love; and one engages in *one-pointed development of sexual satisfaction* when one compensates for habituation, which is the decline in responsiveness to a stimulus due to repeated exposure,⁶¹ by attaching one’s desire to increasingly more extravagant sexual rituals of special love.

4. Surely and with certainty the outlines of the forms so loved were lost, grew dim and disappeared.

What is the meaning of “outlines” in the fourth sentence? Elsewhere Bailey writes, “The clear cut outlines cannot be perceived, and wraiths and shadows, gloomy spaces and areas full of darkness as yet confuse his vision.”⁶² In this quotation, seeing “outlines” signifies clear perception. Given that “the forms so loved” denote the partners discussed previously, a preliminary meaning of the fourth sentence is as follows: Surely and with certainty their clear perception of their partners is lost, grows dim, and disappears.

In the fourth sentence, the partners are designated as “the forms so loved,” which indicates that the sixth-ray people are at the stage in which they think of their partners as acting like forms, or figures, in a pattern of thought. In particular, they are building thought-forms of their partners following their rituals of special love. Bailey describes two ways by which these thought-forms can distort perception:

1. By growing so potent on the mental plane that the man falls a victim to the thing he has created. This is the “*idée fixe*” of the psychiatrist; the obsession which drives to lunacy; the one-pointed line of thought which eventually terrorises its creator.
2. By multiplying so fast that the mental aura of the man becomes like unto a thick and dense cloud, through which the light of the soul must fail to penetrate, and through which the love of human beings, the lovely and beautiful and comforting activities of nature and of life in the three worlds equally fail to pierce. The man is smothered, is suffocated by his own thought-forms, and succumbs to the miasma which he himself has engendered.⁶³

ACIM describes how such thought-forms distort the perception of the partners:

No one is seen complete. The body is emphasized, with special emphasis on certain parts, and used as the standard for comparison of acceptance or rejection for acting out a special form of fear.⁶⁴

By creating fantasies of being involved with the previously mentioned thought-forms, the portrayed people engender desires for them. Bailey characterizes the distorting effect: “This glamorous desire is like a dense widely distributed fog, cutting off the vision of truth, and distorting a very large number of human values.”⁶⁵

Bailey defines her use of the Sanskrit term *maya*,

The forces ... under the term *maya* are those uncontrolled energies, those undirected impulses which ... sweep a man into wrong activity and surround him with a whirlpool of effects and of conditions in which he is entirely helpless,⁶⁶

and describes the process by which desire creates *maya*:

Average man is impulsed by desire which is an energy, emanating from world desire and which—developing or organising the astral body—generates desire-energy. It pours into the vital body and galvanises physical man into those activities which will lead to the satisfaction of desire.⁶⁷

Here, “astral” is used as a synonym for emotional.⁶⁸ She also describes how *maya* upholds the rightness of one’s controlling mental and emotional forces but without consideration of the needs of anyone else:

When a man is under the control of physical, astral and mental forces, he is convinced at the time that they are, for him, right forces. Herein lies the problem of *maya*.⁶⁹

If, in the fourth sentence, “were lost,” “grew dim,” and “disappeared” signified the distorting effects of thought-forms, desires, and *maya*, respectively, the sentence would have this meaning: *Surely and with certainty their clear perception of their partners becomes distorted in three ways: a) such perception is lost as they build thought-forms of their partners following their rituals of special love, which emphasize certain bodily parts rather than the complete individual; b) such perception grows dim as they create fantasies of being involved with these thought-*

forms, which engender desires that act like a dense widely distributed fog; and c) such perception disappears as their desires galvanize vital forces that compulsively act out their fantasies, but without consideration of their partners' needs. This meaning illustrates the sixth-ray characteristic that Bailey calls, "Short sighted blindness."⁷⁰

Bailey's earlier commentary on the sixth-ray stanza provides this result of the fourth sentence:

The bewilderment growing out of desire leads to a violently demanded satisfaction and the taking of those steps—some right and some wrong—which lead to satisfaction. The results cover a wide field, all the way from sadistic cruelty and lust to those marriages which are based on physical desire and to those conditions which lead to the many forms of sexual disease.

In contrast, the third sentence portrays people who are asking rather than demanding: "they then ask their partners to follow their desired rituals." When these people move from the stage depicted in the third sentence, during which they show respect for the partners, to that depicted in the fourth sentence, their so-called love no longer considers the needs of their partners.

5. *The objects of His love slowly faded out.*

The fourth sentence portrays how one's thought-forms, desires, and maya distort one's clear perception of one's partners in special relationships. The fifth sentence seems to extrapolate that theme: given that "the objects of His love" refer to one's partners, "slowly faded out" seems to portray the slow fading out of one's *entire* perception of them, not just one's clear perception. But why would one lose one's entire perception of one's partners? The answer is that one slowly builds an obscuring barrier between oneself and one's partners: this barrier is what *ACIM* calls "the darkness of the past."⁷¹

ACIM describes how the darkness of the past obscures the sight of the present:

You consider it "natural" to use your past experience as the reference point from

which to judge the present. Yet this is *unnatural* because it is delusional. When you have learned to look on everyone with no reference at all to the past, either his or yours as you perceived it, you will be able to learn from what you see *now*. For the past can cast no shadow to darken the present, *unless you are afraid of light*. And only if you are would you choose to bring darkness with you, and by holding it in your mind, see it as a dark cloud that shrouds your brothers and conceals their reality from your sight.⁷²

Why do people become preoccupied with the past? As *ACIM* explains, every special relationship is based on the past:

It is impossible to let the past go without relinquishing the special relationship. For the special relationship is an attempt to re-enact the past and change it. Imagined slights, remembered pain, past disappointments, perceived injustices and deprivations all enter into the special relationship, which becomes a way in which you seek to restore your wounded self-esteem. What basis would you have for choosing a special partner without the past? Every such choice is made because of something "evil" in the past to which you cling, and for which must someone else atone.⁷³

Moreover, *ACIM* says,

There is no fantasy that does not contain the dream of retribution for the past. Would you act out the dream, or let it go?⁷⁴

As *ACIM* also explains, each fantasy of special love leads to a more extravagant one, thereby increasing the preoccupation with the past:

You who have spent your life in bringing truth to illusion, reality to fantasy, have walked the way of dreams. For you have gone from waking to sleeping, and on and on to a yet deeper sleep. Each dream has led to other dreams, and every fantasy that seemed to bring a light into the darkness but made the darkness deeper. Your goal was darkness, in which no ray of light could enter. And you sought a blackness so

complete that you could hide from truth forever, in complete insanity.⁷⁵

The above quotation mentions “insanity.” In psychology, a *negative hallucination* is “the experience of being unable to visualize or see a person or object when directly looking at it.”⁷⁶ According to this definition, the portrayed people are slowly becoming insane, in the sense of having negative hallucinations, because they are increasingly looking at the darkness of the past rather than the reality of the present.

Consequently, the fifth sentence seems to have this meaning: *They increasingly use past experience as the reference point from which to judge the present, so the present realities of their partners slowly fade out of their awareness.* This meaning illustrates the sixth-ray characteristic that Bailey calls, “The power to see no point except one’s own.”⁷⁷

6. Only a world of shadows, of mist and fog remain.

What is the significance of “a world” in the sixth sentence? Modern psychology has the notion of a *private world* and associates it with insanity. For example, Karen Wegela, a psychologist, mentions “the extreme pathology of psychosis when people become lost in a private world and are not able to connect very much at all with others.”⁷⁸ *ACIM* has the same notion: “Your private world is filled with figures of fear you have invited into it, and all the love your brothers offer you, you do not see ... It is given you to learn how to deny insanity, and come forth from your private world in peace.”⁷⁹ The opposite of a private world is sometimes called the “shared objective reality” or “outer, public world.”⁸⁰ In the sixth sentence, “a world” is assumed to be a private world, so the words “only” and “remain” indicate that only a private world remains. In other words, just as in Wegela’s description, the portrayed people have become lost in their own private worlds.

ACIM gives this account of being lost in a private world:

As you look with open eyes upon your world, it must occur to you that you have

withdrawn into insanity. You see what is not there, and you hear what makes no sound. Your manifestations of emotions are the opposite of what the emotions are. You communicate with no one, and you are as isolated from reality as if you were alone in all the universe. In your madness you overlook reality completely, and you see only your own split mind everywhere you look. God calls you and you do not hear, for you are preoccupied with your own voice.⁸¹

What do “shadows” signify in the sixth sentence? A *shadow* is a dark area or shape made by an object that is blocking rays of light. A shadow cannot be touched or grasped, because it is unreal, but it resembles the real object that is blocking the light. Consequently, the metaphor of a shadow can be used to denote something that is unreal but resembles something else that is real. For example, shadow boxing is not real boxing, but it resembles real boxing.

ACIM introduces the notion of “shadowy figures” from the past:

Each one peoples his world with figures from his individual past, and it is because of this that private worlds do differ. Yet the figures that he sees were never real, for they are made up only of his reactions to his brothers, and do not include their reactions to him. Therefore, he does not see he made them, and that they are not whole. For these figures have no witnesses, being perceived in one separate mind only.

It is through these strange and shadowy figures that the insane relate to their insane world. For they see only those who remind them of these images, and it is to them that they relate. Thus do they communicate with those who are not there, and it is they who answer them. And no one hears their answer save him who called upon them, and he alone believes they answered him. Projection makes perception, and you cannot see beyond it. Again and again have you attacked your brother, because you saw in him a shadow figure in your private world.⁸²

The metaphor of shadows can be used to denote a person's "shadowy figures," because "the figures that he sees were never real," according to the above quotation, but these figures do resemble real people. Moreover, the phrase "a world of shadows" in the sixth sentence would be similar to "a shadow figure in your private world" in the above quotation, if "a world" denoted a private world, which is our preceding assumption, and if "shadows" denoted shadowy figures. Consequently, the "shadows" in the sixth sentence are taken to be the "shadowy figures" from the past.

In psychology, a *hallucination* is "the alleged perception of an object when no object is present."⁸³ The portrayed people have withdrawn deeper into insanity, in the sense of having hallucinations, because they perceive shadowy figures that are not actually present. In the words of the above quotation from *ACIM*, "For these figures have no witnesses, being perceived in one separate mind only."

What is the meaning of "mist and fog" in the sixth sentence? *Merriam-Webster's Dictionary of Synonyms* provides these definitions: "Mist applies to a condition where water is held in suspension in fine particles in the air, floating or slowly falling in minute drops. A fog differs from a mist only in its greater density and its greater power to cut off the vision."⁸⁴ Accordingly, mist is less substantial than fog, but both have the power to distort vision.

An *illusion* is a misunderstood thought-form,⁸⁵ and a *glamour* is an emotional reaction that veils and hides truth.⁸⁶ Bailey writes, "thought-forms are substantial things but (and here is a point of importance) of a less substantial nature than the forms of glamour found upon the astral plane."⁸⁷ Accordingly, illusion is less substantial than glamour, but both have the power to distort one's point of view. Consequently, mist can be used as a metaphor for illusion, and fog for glamour. Bailey uses the same metaphors:

The spiritual man is now veiled by a mental or by a fire sheath. He is clothed "in a watery mist", which is an ancient way of referring to the great illusion.⁸⁸

This fog, this glamour which envelops humanity at this time must be realised as a definite substantial thing, and must be dealt with as such.⁸⁹

What is an example of mist, or illusion, in the context of the sixth sentence? *ACIM* considers the "spots of pain," which are carried by the shadowy figures from the past, to be illusions:

The shadowy figures from the past are precisely what you must escape. They are not real, and have no hold over you unless you bring them with you. They carry the spots of pain in your mind, directing you to attack in the present in retaliation for a past that is no more. And this decision is one of future pain. Unless you learn that past pain is an illusion, you are choosing a future of illusions and losing the many opportunities you could find for release in the present.⁹⁰

What is an example of fog, or glamour, in the context of the sixth sentence? Bailey says, "*the glamour of separateness* ... may express itself as hatred,"⁹¹ so hatred is an example of a glamour. *ACIM* says that the special (love) relationship is undertaken solely to offset, or bury, hatred:

Be not afraid to look upon the special hate relationship, for freedom lies in looking at it. It would be impossible not to know the meaning of love, except for this. For the special love relationship, in which the meaning of love is hidden, is undertaken solely to offset the hate, but not to let it go. Your salvation will rise clearly before your open eyes as you look on this. You cannot limit hate. The special love relationship will not offset it, but will merely drive it underground and out of sight. It is essential to bring it into sight, and to make no attempt to hide it. For it is the attempt to balance hate with love that makes love meaningless to you.⁹²

ACIM uses the expression, "The shadow of an ancient hate,"⁹³ to denote the present effect of hatred that one has buried in the ancient past, showing that such hate can still affect one's current emotions.

Thus the sixth sentence is given this meaning: *They have become lost in their own private worlds, in which they see shadowy figures from their past who carry illusion, such as spots of pain, in their minds, and who carry glamour, such as their ancient hate for those figures, in their emotions.* This meaning illustrates the sixth-ray characteristic that Bailey calls, “Rapid reaction to glamour and illusion.”⁹⁴

Frank Sheed (1897 – 1982), a prominent Catholic author, writes,

After all, the man who uses his intellect in religion is using it to see what is there. But the alternative to seeing what is there is either, not seeing what is there, and this is darkness; or seeing what is not there, and this is error, derangement, a kind of double darkness. And it is unthinkable that darkness, whether single or double should be preferred to light.⁹⁵

The fifth sentence depicts, in the words of the above quotation, “not seeing what is there, and this is darkness”; whereas the sixth sentence depicts, “seeing what is not there, and this is error, derangement, a kind of double darkness.” The portrayed people pass into the first and then into the second kind of darkness, because they prefer illusion to reality.

7. And as He looked upon Himself, He said: Lord of Glamour, that am I, and the Angel of Bewilderment.

Because of their pain, people eventually come to a turning point, as *ACIM* explains:

An imprisoned will engenders a situation which, in the extreme, becomes altogether intolerable. Tolerance for pain may be high, but it is not without limit. Eventually everyone begins to recognize, however dimly, that there *must* be a better way. As this recognition becomes more firmly established, it becomes a turning point.⁹⁶

Bailey describes the turning point for sixth-ray people: “The problem, therefore, of the sixth ray aspirant is to divorce himself from the thralldom of form (though not from form) and to stand quietly at the centre.”⁹⁷ In this context, to *divorce* seems synonymous with to *detach*,

because to divorce can mean to separate.⁹⁸ Bailey says that the “power to detach oneself” is a sixth-ray “quality,”⁹⁹ so sixth-ray people have the power to bring about their turning point, whenever they so choose, by detaching themselves from their form or personality life.

The seventh sentence depicts the sixth-ray turning point. Its first part, “And as He looked upon Himself,” depicts the goal of detached self-observation. In Bailey’s words, “the task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself.”¹⁰⁰

The remainder of the seventh sentence refers to both the *mental body* and *causal body*, so let us distinguish between them. The mental body is that which is usually regarded as the mind, because it is the instrument of analysis and discrimination. Several esoteric traditions, however, have the notion of a higher mind that is sometimes called the “causal body.” The Bible refers to this higher mind as the “house not made with hands, eternal in the heavens” (2 Corinthians 5:1),¹⁰¹ and Hinduism calls it by its Sanskrit name, *karana sarira*: *karana* means “cause” and *sarira* means “body.”¹⁰² Theosophy divides the mental plane into seven levels, or subplanes: four concrete, or lower, levels; and three abstract, or higher, levels.¹⁰³ The mental body is said to reside on the concrete levels of the mental plane, and the causal body on the abstract levels of the mental plane.¹⁰⁴ I. K. Taimni (1898 – 1978), a theosophical writer, refers to the mental body as “the vehicle of concrete thoughts,” and says, “The first function of the Causal body is that it serves as the organ of abstract thought.”¹⁰⁵

What does “Lord of Glamour” mean? A *Lord* signifies a master or ruler.¹⁰⁶ Bailey writes, “I begin with the mental body as it is for the student of meditation the one that is the centre of his effort and the one that controls the two lower bodies,”¹⁰⁷ so “Lord of Glamour” signifies the mental body, because it can be the master of glamour, which lies within the emotional body. Accordingly, “Lord of Glamour, that am I” affirms that one has *become* the mental body, in the sense of being

polarized in it. Bailey provides this explanation:

In meditation the emotional body should be controlled from the mental plane, and when the polarisation has been transferred into the mental body through forms of meditation and intensity of purpose and of will, then the emotional becomes quiescent and receptive.¹⁰⁸

In particular, by observing their emotional body from the superior position of the mental body, sixth-ray people can recognize their glammers. Bailey describes such recognition:

One of the problems which confronts the aspirant is the problem of duly recognising glamour when it arises, and of being aware of the glammers which beset his path and the illusions which build a wall between him and the light. It is much that you have recognised that glamour and illusion exist. The majority of people are unaware of their presence.¹⁰⁹

Bailey tells a student her meaning of *bewilderment*, which is a word that appears in the last part of the seventh sentence:

Perhaps I could express what I have to say best by remarking that the main part of your difficulties has been *a wrestling with bewilderment*—a bewilderment which is not a glamour but which could easily become one if your soul were not so constantly and definitely guiding, controlling and leading you away from the more pronounced glammers of which it could be the tiny seed. Bewilderment is a state of incipient glamour.¹¹⁰

In other words, bewildered thoughts are illusions that are incipient glammers. To dispel illusions, it is necessary to recognize them as illusions, but how can that be done? Bailey says, “it is the soul itself which dispels illusion, through the use of the faculty of the intuition.”¹¹¹

In Theology, an *Angel* signifies “a typically benevolent celestial being,”¹¹² and a “divine messenger from God.”¹¹³ Here, the word *celestial* indicates that an Angel is at a higher level than human beings, and the word *messenger* indicates the role of an intermediary. Bailey

mentions “the causal body, the *karana sarira*, the spiritual body of the soul, standing as the intermediary between Spirit and matter.”¹¹⁴ Accordingly, when the causal body acts as an intermediary, it can be regarded as “the Angel of Bewilderment,” because the causal body is at a higher level than bewildered thoughts and connects the soul to those thoughts.

The seventh sentence has an implied parallel structure. If that structure were made explicit, then the last part of the sentence would appear as, “the Angel of Bewilderment, that am I.” This extended phrase affirms that one has *become* the causal body, in the sense of being polarized in it, and also affirms that one has *become* a messenger of the soul, in the sense of being a conveyor of intuitions from the soul to the mental body. Bailey provides the following explanation:

He [the disciple] must learn to contact the lower mind simply as an instrument whereby he can reach the higher, and thus transcend it, until he becomes polarised in the causal body. Then, through the medium of the causal body, he links up with the abstract levels.¹¹⁵

According to this quotation, after becoming polarized in the causal body, one “links up with the abstract levels”—namely, with the soul—which enables one to become a messenger of the soul.

In summary, the seventh sentence is given this overall meaning: *Because of their pain, they learn to look with detachment upon themselves: by observing the emotional body from the superior position of the mental body, they can recognize their glammers; and by observing the mental body from the superior position of the causal body and linking up with the soul, they can recognize their illusions that are incipient glammers.* This meaning illustrates the sixth-ray characteristic that Bailey calls, “Steadiness of perception through the expansion of consciousness.”¹¹⁶

Wikipedia provides this definition: “*Transpersonal psychology* is a sub-field or ‘school’ of psychology that integrates the spiritual and transcendent aspects of the human experience with the framework of modern psychology.”¹¹⁷

Amir Levy and Uri Merry describe what transpersonal psychology holds to be true:

Transpersonal psychology holds that consciousness is a central dimension that provides the basis and context for all experience. It views our usual consciousness as a defensively contracted state. This usual state is filled to a remarkable and unrecognized extent with a continuous flow of largely uncontrollable thoughts and fantasies that exert an extraordinarily powerful, though unappreciated, influence on perception, cognition, and behavior. Skillful self-observation inevitably reveals that our usual experience is perceptually distorted by the continuous, automatic, and unconscious blending of input from reality and fantasy in accordance with our needs and defenses.¹¹⁸

The above quotation mentions “a continuous flow of largely uncontrollable thoughts and fantasies that exert an extraordinarily powerful, though unappreciated, influence on perception, cognition, and behavior,” which is the message of the second through sixth sentences. The quotation also says, “Skillful self-observation inevitably reveals that our usual experience is perceptually distorted,” which is the message of the seventh sentence. Thus transpersonal psychology is in agreement with much of the sixth-ray stanza.

8. *Naught is clear to me.*

Because of the preceding self-observation, the portrayed people enter a period of confusion in which they have many unanswered questions, such as the following ones listed by Bailey:

1. Which is right, this or that?

2. How can I distinguish where my duty or my responsibility lies?

3. How can I find my way out of this bewildering situation?

4. How can I bring in the control of the Warrior so that the two groups of forces which I love may be resolved into a unity?

5. How can I find my way out of this impasse?

6. Why must I hurt that which I love and through which I have expressed myself for ages?

7. How can I become aware of that mental illumination which will reveal the “middle way” between the pairs of opposites?¹¹⁹

In the fourth question, “the Warrior” denotes the

soul,¹²⁰ and “the two groups of forces which I love” denote what are sometimes called “good or bad desire.”¹²¹ For example, if a person has a “good desire” to fulfill the rituals demanded by other people, it may conflict with a “bad desire” to resist those demands. In the seventh question, “mental illumination” denotes the illumination of the mind by the soul, and the “middle way” refers to the path revealed by this illumination rather than by following either the good or bad desire.

Bailey gives this explanation for these questions:

Many such questions arise in the mind of the aspirant. They indicate dilemma, bewilderment, a realisation of surrounding glamour, a stage of illusion and a condition of impotency. Against the disciple are fighting all the forces of his own nature, and also those of humanity as a whole and of the planetary state. He feels helpless, inert, feeble and hopeless. He cannot even see the way out.¹²²

Thus the eighth sentence, “Naught is clear to me,” has this preliminary meaning: Sixth-ray people realize that they are confused and do not know the way out of their confusion. This sentence, however, has a deeper, or more esoteric, meaning.

The American Heritage Dictionary defines the *intellect* as “The ability to learn and reason; the capacity for knowledge and understanding.”¹²³ Bailey mentions “the intellect (concrete and abstract, lower and higher),”¹²⁴ so her use of the term incorporates the functions of both the mental and causal bodies. She also describes the condition that the intellect must be in before the divine intuition can function:

Illusion is the mode whereby limited understanding and material knowledge interpret truth, veiling and hiding it behind a cloud of thoughtforms. Those thoughtforms become then more real than the truth they veil, and consequently control man’s approach to Reality. Through illusion, he becomes aware of the apparatus of thought, of its activity, expressed in thoughtform building, and of that which he succeeds in constructing and which he views as the creation of his intellect. He has, however, created a barrier between himself and that which *is* and, until he has exhausted the resources of his intellect or has deliberately refused to utilize it, his divine intuition cannot function.¹²⁵

The deeper meaning of the eighth sentence is that it depicts a person’s condition when, using the words of the above quotation, “he has exhausted the resources of his intellect or has deliberately refused to utilize it.” Other writers call this condition “a state of not knowing.” For example, Krishnamurti describes this state:

So, can the mind be in a state of not-knowing? Because only then can the mind inquire, not when it says, “I know.” Only the mind which is capable of being in a state of not-knowing—not merely a verbal assertion, but as an actual fact—is free to discover reality. But to be in that state is difficult, for we are ashamed of not-knowing.¹²⁶

Peter Ralston also describes this state:

Consider for a moment the experience of not-knowing as a state in itself, rather than as the absence of something we value ... Held in this way, it becomes easier to see how such a state would provide a wider perspective. Without the clutter of opinions and beliefs, we are free of bias, and free to look in any direction. We are no longer stuck in beliefs or conventions, or limited by our cultural histories or individual past experiences. We might even approach real wisdom, since rather than the usual sophisticated juggling of facts and opinions that frequently passes for intelligence, we are now receptive to genuine insight.¹²⁷

As John Rowan explains, a state of not knowing plays a key role in transpersonal psychotherapy:

I believe that the transpersonal way of doing therapy is the most creative. Instead of saying that the therapist owns a toolchest full of techniques, it says that the therapist can go into a place of not-knowing, and wait for inspiration.¹²⁸

Thus the eighth sentence is given this meaning: *They enter a state of not knowing: they realize that they are confused and do not know the way out of their confusion.* This meaning illustrates the sixth-ray characteristic that Bailey calls, “The choosing of the middle way.”¹²⁹

9. *I love yet all seems wrong!*

Krishnamurti says, “The very state of not knowing is the beginning of quietness,”¹³⁰ and Bailey says, “Revelation will come through quiet thought and daily brooding,”¹³¹ so we might infer that a state of not knowing will yield revelation. The eighth and ninth sentences support this inference, because the eighth sentence depicts a state of not knowing, and the ninth sentence depicts what is called “the lesser revelation.”

Bailey explains “the lesser revelation”:

One who treads the way of what is called “the lesser revelation” ... is concerned with the revelation of that which must be done in the personality life; it is not the way of the higher revelation of divinity and its nature. It is the revelation of that which is already

manifested and not of what must be manifested. Ponder on this. The searchlight of the soul reveals faults in character, limitations in expression and inadequacies in conduct. These must be intelligently corrected.¹³²

In particular, the ninth sentence, “I love yet all seems wrong,” indicates that the lesser revelation for sixth-ray people is that they love wrongly. Bailey describes the content of this revelation:

But man, being divine in nature, has to love, and the trouble has been that he has loved wrongly. In the early stages of his development he places his love in the wrong direction, and turning his back on the love of God, which is of the very nature of his own soul, he loves that which is connected with the form side of life, and not with the life side of form.¹³³

After receiving this revelation, the portrayed people know that their task is simply to stop expressing what they see as wrong love. After knowing the task to be done, they have the responsibility of carrying it out, as Bailey explains to a student:

You have reached the age of sixty (or is it a little more, my brother?) and ... your soul purpose has not yet been fulfilled. The differences between your attitude now and your attitude thirty years ago is that then you did not realise what it was all about and now you do. Then you had, in reality, no responsibility for you did not know the nature of the task to be done. But, *through soul contact*, you do know now what the problem is and your responsibility to do something definite is, consequently, heavy.¹³⁴

Thus the ninth sentence appears to have this meaning: *They receive the lesser revelation—that they love wrongly—so they have the responsibility to stop expressing what they see as wrong love.* This meaning is illustrated by the sixth-ray characteristic that Bailey calls, “Willingness to see the work of other people progress along their chosen lines.”¹³⁵

10. I know that love is right and the spirit of the universe.

Bailey describes the condition of a sixth-ray person after he or she has made progress on the way of the lesser revelation:

His fanaticism, his devotion, his furious driving of himself and others, his wasted efforts, and his lack of understanding of the point of view of others have all gone, but as yet nothing has taken their place. He is swept by futility and his world rocks under him.¹³⁶

After making this progress, the person is ready to discover what Bailey calls “a greater revelation”:

If we can believe that God is inclusive of all forms and of that which the forms reveal, surely as our equipment develops and our mechanism of contact improves we shall be able to see more of divinity than at present and be deemed worthy, at a later date, of a greater revelation. It is only our limitations as human beings which prevent our seeing all that there is to be seen.¹³⁷

In particular, the tenth sentence indicates that the greater, or higher, revelation for sixth-ray people has two parts. The first part is “love is right.” Bailey explains this part in the following way:

Pure reason ... will ever express itself in right action and right human relations, and that will manifest—when present—what love in reality is. Pure love is a quality or effect of pure reason.¹³⁸

Consequently, “love is right” in the sense that love is manifested by right action and right human relations. The second part of the greater revelation is “love is ... the spirit of the universe.” Bailey explains this part in the following way:

Intuition is a comprehensive grip of the principle of universality, and when it is functioning there is, momentarily at least, a complete loss of the sense of separateness. At its highest point, it is known as that Universal Love which has no relation to sentiment or to the affectional reaction but is,

predominantly, in the nature of an identification with all beings.¹³⁹

Consequently, the tenth sentence appears to have this meaning: *After making progress on the way of the lesser revelation, they discover the greater revelation—that love is manifested by right action and right human relations, and is an intuitive identification with all beings—so they have the responsibility to manifest this universal love.* The foregoing meaning illustrates the sixth-ray characteristic that Bailey calls, “Peace and not war. The good of the *Whole* and not the part.”¹⁴⁰

11. What then is wrong?

The eleventh sentence, “What then is wrong?” indicates the stage of being determined to manifest universal love, by having received the greater revelation portrayed in the tenth sentence, coupled to the realization of lacking such love. Bailey characterizes a person who has reached this stage:

Where there is a determination to be loving, certain attitudes—either natural and belonging to a developed personality or forced through attention to soul behest—emerge. The disciple knows that he lacks love, because he is constantly finding himself isolated from and not identified with others; he is irritated by others: he is critical of his brothers, either feeling superior to them or looking at them and saying: “Here they are wrong and I am right; here they do not understand and I do; I know them but they don't know me; I must be patient with them,” etc., etc. Throughout this phase, the attitude is definitely that of the will-to-love, coupled to a deep realisation of the handicaps to the expression of love presented by those others and presented also by one's own habits of thought.¹⁴¹

Eventually one learns the true way to love, of which Bailey gives this description:

The true way to love is to reflect and meditate deeply and constantly upon the significance and the meaning of love, its origin, its expression through the soul, its qualities, goals and objectives. Most of the reflection carried on by the aspirant is based upon his

innate realisation that he does not really love in the spontaneous, free way of the spirit.¹⁴²

The eleventh sentence seems to be a terse abbreviation of the preceding quotation, so it is given this meaning: *They learn the true way to love: to reflect and meditate deeply and constantly upon the significance and meaning of love, based upon their innate realization that they do not really love in the spontaneous, free way of the spirit.* This meaning illustrates the sixth-ray characteristic that Bailey calls, “Directed, inclusive idealism.”¹⁴³

Conclusions

Bailey's sixth-ray stanza, which we call “the” Sixth-Ray Cause of Inharmony and Disease,” consists of eleven symbolic sentences that can be interpreted as follows:

1. Sixth-ray people like to perceive intuitively the soul, which is their higher self, in other people and in all forms, because that is how they keep their sensitivity to the soul in their minds.
2. After losing their sensitivity to the soul, they are dedicated to seeing negative qualities in other people, and those qualities always prove to be their own, because that is how they get rid of what they do not want from their minds.
3. They create fantasies of themselves being involved with their selected rituals of special love and thereby attach their desires to these rituals; they then ask their partners to follow their desired rituals, expecting that these rituals provide salvation from pain but getting instead their own self-condemnation.
4. Surely and with certainty their clear perception of their partners becomes distorted in three ways: a) such perception is lost as they build thought-forms of their partners following their rituals of special love, which emphasize certain bodily parts rather than the complete individual; b) such perception grows dim as they create fantasies of being involved with these thought-forms, which engender desires that act like a dense widely distributed fog; and

c) such perception disappears as their desires galvanize vital forces that compulsively act out their fantasies, but without consideration of their partners' needs.

5. They increasingly use past experience as the reference point from which to judge the present, so the present realities of their partners slowly fade out of their awareness.

6. They have become lost in their own private worlds, in which they see shadowy figures from their past who carry illusion, such as spots of pain, in their minds, and who carry glamour, such as their ancient hate for those figures, in their emotions.

7. Because of their pain, they learn to look with detachment upon themselves: by observing the emotional body from the superior position of the mental body, they can recognize their glammers; and by observing the mental body from the superior position of the causal body and linking up with the soul, they can recognize their illusions that are incipient glammers.

8. They enter a state of not knowing: they realize that they are confused and do not know the way out of their confusion.

9. They receive the lesser revelation—that they love wrongly—so they have the responsibility to stop expressing what they see as wrong love.

10. After making progress on the way of the lesser revelation, they discover the greater revelation—that love is manifested by right action and right human relations, and is an intuitive identification with all beings—so they have the responsibility to manifest this universal love.

11. They learn the true way to love: to reflect and meditate deeply and constantly upon the significance and meaning of love, based upon their innate realization that they do not really love in the spontaneous, free way of the spirit.

Bailey writes, “The sixth Ray of devotion and the sixth law of love have a close alliance, and on the sixth plane comes the powerful working out in the lower Triad, the Personality, of the

Law of Love.”¹⁴⁴ Here, the emotional plane is counted as the sixth plane,¹⁴⁵ and *ACIM* defines the Law of Love in this way: “Today I learn the law of love; that what I give my brother is my gift to me.”¹⁴⁶ The first sentence in the sixth-ray stanza depicts the fulfillment of the Law of Love; the second through fifth sentences depict the progressive violation of this law; the sixth sentence depicts the emotional pain brought about by this violation; the seventh sentence depicts the turning point; and the eighth through eleventh sentences depict the progressive effort to fulfill the Law of Love.

The eleventh sentence portrays the stage of reflection on the meaning of love. When sixth-ray people complete this stage, they will realize the truth of Bailey’s statement: “Love is never worked up, if I might put it so, in the lower nature; it is a free unimpeded inflow from the higher.”¹⁴⁷ Accordingly, these people will have returned to the stage of the first sentence, which portrays love on the higher level of the soul. Thus the sixth-ray stanza depicts a cycle of activity: both the descent away from the first sentence into erroneous involvement with form, and what Bailey calls “right activity upon the Path of Return,”¹⁴⁸ which leads back to the first sentence.

By understanding the cyclic nature of the sixth-ray stanza, we can have a compassionate attitude toward people at any stage in the cycle. For example, if we encounter people involved with what Bailey’s earlier commentary calls “violently demanded satisfaction,” we might be critical of them. Such people, however, are involved in the activity portrayed by the fourth sentence, so their aggressive behavior actually reflects the imperfection of the sixth ray. Moreover, such people are working through the eleven stages portrayed by the sixth-ray stanza, so they are actually proceeding along the cyclic path that is appropriate for them.

Bailey states, “The sixth ray influence produced the appearance of the modern science of psychology, and that science has been its consummating glory.”¹⁴⁹ The preceding commentary on the sixth-ray stanza is consistent with this statement, because it

includes many topics found in the modern science of psychology: projection, fantasy, desire, guilt, perversion, obsession, sadism, insanity, negative hallucination, private world, hallucination, self-observation, and state of not knowing.

Romans 8:28 states, “And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.” *ACIM* makes an even stronger statement: “All things work together for good. There are no exceptions.”¹⁵⁰ The sixth-ray stanza illustrates these statements. Even though sixth-ray people are portrayed as making bad choices in the second through sixth sentences, because these choices increase their suffering, they are actually working along their cyclic path that leads to a good outcome, because they eventually return to the first sentence in which there is no suffering. Even though traversing a path that returns to its origin seems to be an unnecessary outlay of effort, the depicted path is worthwhile, because it develops potential virtues into active characteristics, as Bailey explains:

On the path of return, renunciation is the rule ... but the divine virtues persist, stable now and enduringly of use by reason of experience. Not potential are these attributes divine, but developed into powers for use. Inherent faculty has become active characteristics carried to the *n*th power.¹⁵¹

In particular, Bailey lists the virtues that sixth-ray people develop on the path of return: “Strength, self-sacrifice, purity, truth, tolerance, serenity, balance and common sense.”¹⁵²

¹ Zachary F. Lansdowne, “Vedic Teachings on the Seven Rays,” *The Esoteric Quarterly*, Spring 2010.

² Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

³ *Ibid.*, 126-127.

⁴ *Ibid.*, 69.

⁵ *Ibid.*, 63-83.

⁶ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 568.

⁷ All biblical references are taken from the King James Version. This version is still the most widely read biblical text in the English language, even though it is more than four hundred years old.

⁸ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 298.

⁹ *Ibid.*, 292-293.

¹⁰ Helena P. Blavatsky, *Collected Writings* (Wheaton, IL: Theosophical Society in America, 2002), vol. XIV, 217.

¹¹ Helena P. Blavatsky, *The Secret Doctrine* (1888; reprint; Pasadena, CA: Theosophical University Press, 1977), vol. I, 573.

¹² Bailey, *Esoteric Healing*, 298-304.

¹³ *Ibid.*, 293.

¹⁴ *Ibid.*, 297.

¹⁵ *Ibid.*, 304.

¹⁶ Zachary F. Lansdowne, “The Third-Ray Cause of Inharmony and Disease,” *The Esoteric Quarterly*, Spring 2017.

¹⁷ Bailey, *Esoteric Healing*, 302-303.

¹⁸ *Ibid.*, 303.

¹⁹ *Ibid.*, 298.

²⁰ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), xiii.

²¹ Bailey, *Esoteric Psychology*, vol. I, 209.

²² Ralph W. Emerson, “The Poet,” *Essays: Second Series*, collected in *Essays and Lectures* (New York: Literary Classics of the United States, 1983), 453.

²³ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 408-409.

²⁴ Bailey, *Esoteric Psychology*, vol. I, 391.

²⁵ Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), xv.

²⁶ Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 184.

²⁷ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 492.

- 28 Bailey, *Discipleship in the New Age*, vol. I, 386.
- 29 Bailey, *A Treatise on White Magic*, 213.
- 30 Richard Smoley, "The Future of Esoteric Christianity," *Quest Magazine* (Wheaton, IL: Theosophical Society in America), July-August 2008, 131-134; <https://www.theosophical.org/publications/1361> (accessed March 13, 2017).
- 31 Bradford C. Olsen, *Modern Esoteric: Beyond Our Senses* (San Francisco: CCC Publishing, 2014), 14.
- 32 *The American Heritage Dictionary of the English Language* (second edition; Boston: Houghton Mifflin Harcourt, 2015).
- 33 *A Course in Miracles* (third edition; Mill Valley, CA: Foundation for Inner Peace, 2007), Text, 130.
- 34 Bailey, *Esoteric Psychology*, vol. I, 52.
- 35 *Webster's New World College Dictionary* (fourth edition; Boston: Houghton Mifflin Harcourt, 2010).
- 36 Lucille Cedercrans, *Applied Wisdom* (Roseville, MN: Wisdom Impressions, 2007), vol. II, 993.
- 37 Todd E. Feinberg, *From Axons to Identity* (New York: W. W. Norton, 2009), 74.
- 38 Bailey, *Discipleship in the New Age*, vol. I, 729.
- 39 *Random House Webster's College Dictionary* (New York: Random House, 1997).
- 40 Carl G. Jung, *Analytic Psychology: Its Theory and Practice* (New York: Random House, 1970), 179.
- 41 *A Course in Miracles*, Text, 130.
- 42 Bailey, *Esoteric Psychology*, vol. II, 42.
- 43 Bailey, *Esoteric Healing*, 303.
- 44 *A Course in Miracles*, Text, 341.
- 45 *Ibid.*, 345.
- 46 *Ibid.*, 343.
- 47 Arthur E. Powell, *The Etheric Double* (1925; reprint; Wheaton, IL: Theosophical Publishing House, 1979).
- 48 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 79.
- 49 Swami Jnaneshvara Bharati, "Five Sheaths or Koshas of Yoga," <http://www.swamij.com/koshas.htm> (retrieved September 15, 2016).
- 50 *The American Heritage Roget's Thesaurus* (Boston: Houghton Mifflin Harcourt, 2013).
- 51 Bailey, *A Treatise on White Magic*, 274, 275.
- 52 Bailey, *Discipleship in the New Age*, vol. I, 699.
- 53 Bailey, *The Light of the Soul*, 192.
- 54 Jiddu Krishnamurti, *The Network of Thought* (San Francisco: Harper & Row, 1983), 47-48.
- 55 *Collins English Dictionary—Complete and Unabridged* (New York: HarperCollins Publishers, 2003).
- 56 Bailey, *Esoteric Psychology*, vol. II, 144.
- 57 Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 313.
- 58 *A Course in Miracles*, Text, 312.
- 59 *Ibid.*, 509.
- 60 Bailey, *Esoteric Psychology*, vol. II, 42.
- 61 *The American Heritage Dictionary of the English Language*.
- 62 Bailey, *The Light of the Soul*, 18.
- 63 Bailey, *A Treatise on White Magic*, 162-163.
- 64 *A Course in Miracles*, Text, 372.
- 65 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 72.
- 66 *Ibid.*, 85.
- 67 Bailey, *Discipleship in the New Age*, vol. I, 699.
- 68 Bailey, *Initiation, Human and Solar*, 31.
- 69 Bailey, *Glamour*, 148.
- 70 Bailey, *Esoteric Psychology*, vol. II, 42.
- 71 *A Course in Miracles*, Workbook for Students, 133.
- 72 *A Course in Miracles*, Text, 250-251.
- 73 *Ibid.*, 347-348.
- 74 *Ibid.*, 348.
- 75 *Ibid.*, 378.
- 76 *Psychology Dictionary: World's Most Comprehensive Online Psychology Dictionary*, <http://psychologydictionary.org/negative-hallucination/> (accessed November 13, 2016).

- 77 Bailey, *Esoteric Psychology*, vol. II, 42.
 78 Karen K. Wegela, *What Really Helps* (Boston: Shambhala Publications, 2011), 98.
 79 *A Course in Miracles*, Text, 248-249.
 80 Charles Levin, "Baudrillard, Critical Theory and Psychoanalysis," *Canadian Journal of Political and Social Theory*, vol. 8, nos. 1-2, 1984, 35-52.
 81 *A Course in Miracles*, Text, 248-249.
 82 *Ibid.*, 248.
 83 *Collins English Dictionary—Complete and Unabridged*.
 84 *Merriam-Webster's Dictionary of Synonyms* (Springfield, MA: Merriam Webster, 1984), 396.
 85 Bailey, *Glamour*, 26.
 86 *Ibid.*, 241.
 87 *Ibid.*, 72.
 88 Bailey, *A Treatise on White Magic*, 565.
 89 Bailey, *Glamour*, 72.
 90 *A Course in Miracles*, Text, 246.
 91 Bailey, *Glamour*, 145.
 92 *A Course in Miracles*, Text, 337.
 93 *Ibid.*, 561.
 94 Bailey, *Esoteric Psychology*, vol. II, 42.
 95 Francis J. Sheed, *Theology and Sanity* (1947; reprint; San Francisco: Ignatius Press, 1993), 29.
 96 *A Course in Miracles*, Text, 21-22.
 97 Bailey, *Esoteric Psychology*, vol. II, 373.
 98 *Random House Webster's College Dictionary*.
 99 Bailey, *Esoteric Psychology*, vol. I, 81.
 100 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 414.
 101 Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 144.
 102 Wikipedia contributors, "Causal body," *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Causal_body&oldid=763456323 (accessed March 15, 2017).
 103 Bailey, *A Treatise on Cosmic Fire*, 330.
 104 *Ibid.*, 817.
 105 Iqbal K. Taimni, *Self-Culture* (Adyar, India: Theosophical Publishing House, 1976), 83, 110.
 106 *Random House Webster's College Dictionary*.
 107 Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 94.
 108 *Ibid.*, 98.
 109 Bailey, *Glamour*, 44-45.
 110 Bailey, *Discipleship in the New Age*, vol. I, 469.
 111 Bailey, *Glamour*, 83.
 112 *The American Heritage Dictionary of the English Language*.
 113 *Collins English Dictionary—Complete and Unabridged*.
 114 Bailey, *A Treatise on White Magic*, 247.
 115 Bailey, *Letters on Occult Meditation*, 268.
 116 Bailey, *Esoteric Psychology*, vol. II, 43.
 117 Wikipedia contributors, "Transpersonal psychology," *Wikipedia, The Free Encyclopedia*, https://en.wikipedia.org/w/index.php?title=Transpersonal_psychology&oldid=749106633 (accessed November 12, 2016).
 118 Amir Levy and Uri Merry, *Organizational Transformation* (New York: Praeger, 1986), 142.
 119 Bailey, *Glamour*, 115.
 120 *Ibid.*, 116.
 121 Bailey, *The Light of the Soul*, 391.
 122 Bailey, *Glamour*, 116.
 123 *The American Heritage Dictionary of the English Language*.
 124 Bailey, *Esoteric Psychology*, vol. I, 356.
 125 Bailey, *Glamour*, 240-241.
 126 Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1956-1957* (Dubuque, IA: Kendall Hunt, 1991), 19.
 127 Peter Ralston, *The Book of Not Knowing* (Berkeley, CA: North Atlantic Books, 2010), 3:20-3:21.
 128 John Rowan, *The Transpersonal: Spirituality in Psychotherapy and Counselling* (second edition; New York: Routledge, 2005), 108.
 129 Bailey, *Esoteric Psychology*, vol. II, 43.

-
- ¹³⁰ Jiddu Krishnamurti, *The Collected Works of J. Krishnamurti: 1952-1953* (Dubuque, IA: Kendall Hunt, 1991), 57.
- ¹³¹ Bailey, *Discipleship in the New Age*, vol. I, 389.
- ¹³² *Ibid.*, 727.
- ¹³³ Alice A. Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Publishing Company, 1989), 205.
- ¹³⁴ Bailey, *Discipleship in the New Age*, vol. I, 524.
- ¹³⁵ Bailey, *Esoteric Psychology*, vol. II, 43.
- ¹³⁶ *Ibid.*, 373-374.
- ¹³⁷ Bailey, *From Bethlehem to Calvary*, 93.
- ¹³⁸ Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 69.
- ¹³⁹ Bailey, *Glamour*, 3.
- ¹⁴⁰ Bailey, *Esoteric Psychology*, vol. II, 43.
- ¹⁴¹ Bailey, *Discipleship in the New Age*, vol. I, 735-736.
- ¹⁴² *Ibid.*, 736.
- ¹⁴³ Bailey, *Esoteric Psychology*, vol. II, 43.
- ¹⁴⁴ Bailey, *A Treatise on Cosmic Fire*, 595.
- ¹⁴⁵ *Ibid.*, 117.
- ¹⁴⁶ *A Course in Miracles*, Workbook for Students, 475.
- ¹⁴⁷ Bailey, *Discipleship in the New Age*, vol. I, 736.
- ¹⁴⁸ Bailey, *Glamour*, 89-90.
- ¹⁴⁹ Bailey, *Esoteric Psychology*, vol. I, 364.
- ¹⁵⁰ *A Course in Miracles*, Text, 65.
- ¹⁵¹ Bailey, *Letters on Occult Meditation*, 239.
- ¹⁵² Bailey, *Esoteric Psychology*, vol. I, 209.