

The Fourth-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 fourth in the series, clarifies the fourth-ray stanza by assembling related quotations from the writings of Bailey and others, including family therapist Terry Real. As this article shows, the fourth-ray stanza depicts the fourth ray as bringing emotional conflict patterns that weaken resistance to infections and contagious diseases, but this stanza also depicts how we can free ourselves from the patterns by finding the midway points between appropriate pairs of opposites.

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 writer in the theosophical tradition, 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 who 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 Lords of the Seven Rays must be imperfect Gods, so the seven rays, which are their emanations, must also be imperfect:

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.

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 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), a 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.

According to these accounts from Bailey and Blavatsky, the Lords of the Seven Rays are imperfect Gods, and every human being shares in their imperfection by being on some one of the seven rays. Is it possible to identify specific human imperfections that reflect the imperfection of each Lord of a Ray?

The Seven Stanzas

Bailey’s book *Esoteric Healing* addresses the various ways that the topic of healing is related to the seven rays. In its chapter on karmic liabilities, 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 three preceding articles in this series provide explanations of the third-ray,¹⁶ sixth-ray,¹⁷ and second-ray stanzas.¹⁸

The present article considers the fourth-ray stanza, which consists of nine symbolic sentences:

The Great One fought and entered into combat. All that He met appeared to Him a

subject for display of power. Within the fourth He found a field of battle and settled down to fight. He saw the right and knew the wrong and vibrated between the two, fighting first one and then the other, but missing all the time that midway point where battle is not known. There harmony, ease, rest and peaceful silence will be found. He weakened all the forms which used His strength and power. Yet all the time He sought for beauty; searched for loveliness; and yearned for peace. Despair overtook Him in His courses, and with despair the will-to-live could not survive. Yet all the time the loveliness was there.¹⁹

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

Here we have a strong indication as to the reason why humanity (the fourth kingdom in nature) succumbs with such rapidity and such ease to disease. The conflicts to which humanity is so constantly summoned, both in group form and as individuals, lead—until understood and used as a means to triumph and progress—to a condition of constant devitalisation. Where this is present, resistance to disease fades out and practically all forms of ill health and bodily ills become possible. Diffusion of energy leads to a constant lessening of this resistance. As a result you have debility, quick and bad reaction to the disease indigenous in the planet itself, and a rapid taking on of infections and of contagious diseases. It is this energy which lies behind what we call epidemics, and influenza is one of its main expressions.²⁰

The Fourth-Ray Stanza

The fourth-ray stanza can be clarified by assembling related quotations from the writings of Bailey and others, including Terry Real. Readers of *The Esoteric Quarterly* are probably familiar with Bailey, because of its recent article that focuses on her life and achievements;²¹ but they may not be familiar with Real, so let us briefly consider the latter's life and achievements. Real's official website provides this account:

Terry Real is an internationally recognized Family Therapist, Speaker and Author. Terry founded the Relational Life Institute (RLI), offering workshops for couples, individuals and parents around the country along with a professional training program for clinicians wanting to learn his RLT (Relational Life Therapy) methodology. A family therapist and teacher for more than twenty five years, Terry is the best-selling author of *I Don't Want to Talk About It: Overcoming the Secret Legacy of Male Depression* (Scribner, 1997), the straight-talking *How Can I Get Through to You? Reconnecting Men and Women* (Scribner, 2002), and most recently *The New Rules of Marriage: What You Need to Make Love Work* (Random House) ... His ideas on men's issues and on couple's therapy have been celebrated in venues from the Good Morning America, The Today Show and 20/20, to Oprah and The New York Times.²²

Bailey says, "Workers for unity emerge along this [fourth-ray] line,"²³ and tells a student that his work of resolving conflict in other people's lives is a fourth-ray activity:

Your *mental body* is on the fourth Ray of Harmony through Conflict, and hence the pattern of your life has been what it has. With you, however, the major expression of this activity should be in relation to those with whom you have to work in your chosen field of life service; the harmony achieved is the resolution of the conflict in the lives of those around you who are in process of adjustment to life.²⁴

Accordingly, family therapy is a fourth-ray activity, because it endeavors to achieve harmony through the resolution of the conflict in the lives of family members. We expect that Real's writings reflect the fourth-ray perspective and thereby are relevant for clarifying the fourth-ray stanza, because his chosen field of service—family therapy—is a fourth-ray activity.

The fourth-ray stanza consists of nine 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 fought and entered into combat.

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.”²⁵ 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 fourth-ray stanza, we identify “The Great One” as *people who are on the fourth 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 fourth ray? Bailey says,

The mental body of every human being, at some time or another, is found upon the fourth ray and usually when the man is nearing the probationary path. This means that the mental vehicle is governed by an elemental of fourth ray nature or quality and that, therefore, creative, artistic activity is the line of least resistance. We then have a man with an artistic tendency or we have a genius along some line of creative work. When, at the same time, the soul or the personality is also upon the fourth ray, then we will find a Leonardo da Vinci or a Shakespeare.²⁶

The first sentence’s initial phrase is: “The Great One fought.” Why do fourth-ray people fight? Bailey gives this explanation to a student:

Your mental body is on the fourth ray. Hence the conflict and hence, at the same time, the deep-seated love of harmony. These have warred together in your life. I would have you note this. It is possible to love harmony so much that you will fight to get it and struggle to achieve it.²⁷

In a corresponding manner, let us give this explanation for the initial phrase: Fourth-ray people love harmony so much that they fight to get it.

The rest of the first sentence states: “and entered into combat.” With what do fourth-ray people combat? Elsewhere Bailey presents another fourth-ray formula that similarly says,

The Blessed One rushed forth to combat. He saw existence as two warring forces, and fought them both.²⁸

Thus, fourth-ray people enter into combat with “two warring forces,” but what are they? Bailey speaks of “This ray of harmony through ... the conflict of the pairs of opposites,”²⁹ which indicates that the “two warring forces” are “pairs of opposites.”

Carl Jung (1875 – 1961), founder of analytic psychology, provides several quotations from Hindu sacred texts that refer explicitly to “pairs of opposites”:

From the *Laws of Manu*: “Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs of opposites, such as pain and pleasure.”

From the *Ramayana*: “This world must suffer under the pairs of opposites for ever.”

From the *Kaushitaki Upanishad*: “Then, just as one driving a chariot looks down upon the two chariot wheels, so he looks down upon day and night, so upon good deeds and evil deeds, and upon all the pairs of opposites. Being freed from good and from evil, the knower of Brahman enters into Brahman.”

From the *Tejobindu Upanishad*: “One entering into meditation must be a master over anger, attachment to the world, and the desires of the senses, free from the pairs of opposites, void of self-seeking, empty of expectation.”

From the *Mahabharata*: “He who remains the same in living as in dying, in fortune as in misfortune, whether gaining or losing,

loving or hating, will be liberated. He who covets nothing and despises nothing, who is free from the opposites, whose soul knows no passion, is in every way liberated.”³⁰

As shown by the foregoing quotations, the “pairs of opposites” is an ancient notion and includes these instances: merit or demerit, pain or pleasure, day or night, good or evil, living or dying, fortune or misfortune, gaining or losing, loving or hating, and coveting or despising.

In summary, the stanza’s first sentence is given this meaning: *Fourth-ray people love harmony so much that they fight to get it and enter into combat with pairs of opposites.* This meaning illustrates the fourth-ray characteristic that Bailey calls “Confused combat.”³¹

2. All that He met appeared to Him a subject for display of power.

The second sentence is interpreted as depicting liberation from the control of forms. As Bailey explains, such liberation occurs in a sequential manner:

Just as the individual disciple [emerges] out of the control of matter in the three worlds, beginning with the emergence from the control of the physical body, passing out of the control of the emotional nature, and formulating for himself a spiritual ideology which enables him to pass out of the control of the three worlds of forms, and so begin to function as a soul-infused personality, so mankind also has to do the same in mass formation.³²

Bailey also says, “Many times the work repeats itself; the cycles wax and wane,”³³ and “all progress must be self-induced, self-initiated, and be the result of an inner activity.”³⁴ More specifically, liberation from the control of all forms requires the repetition of many cycles of work, and each cycle entails choosing one or more controlling forms and then working to emerge out of their control.

The second sentence’s initial part states: “All that He met.” To *meet* can mean “to encounter in opposition, conflict, or contest,”³⁵ such as in this example: Stanford meets Notre Dame in football today. Similarly, in the present con-

text, to *meet* a controlling form has this meaning: to choose to work against it. Accordingly, “All that He met” has this meaning: all the controlling forms that they have chosen to oppose, during their current cycle of work.

The sentence’s final part is: “appeared to Him a subject for display of power.” What is this power? Bailey writes,

After achieving some measure of equilibrium, the aspirant learns to perfect that balancing process and gains the power to stand firm and immovable, preserving an unshakable equilibrium between the pairs of opposites.³⁶

Accordingly, “display of power” is the exercise of the power to take firmly the midway points between appropriate pairs of opposites.

What is the result of the display of power? Bailey writes:

In relation to the human unit, the secret of liberation lies in the balancing of the forces and the equilibrising of the pairs of opposites. The Path is the narrow line between these pairs which the aspirant finds and treads, turning neither to the right nor to the left.³⁷

Plato (c. 427 BC – c. 347 BC), in the *Republic*, makes a similar statement:

Let him know how to choose the mean and avoid the extremes on either side, as far as possible, not only in this life but in all that which is to come. For this is the way of happiness.³⁸

Jung provides a psychological explanation as to why the pairs of opposites need to be balanced:

Their [the pairs of opposites] working together makes possible the balanced regularity of these processes, which without this inner polarity would become one-sided and unreasonable. We are therefore justified in regarding all extravagant and exaggerated behavior as a loss of balance, because the co-ordinating effect of the opposite impulse is obviously lacking. Hence it is essential for progression, which is the successful achievement of adaptation, that impulse and

counter-impulse, positive and negative, should reach a state of regular interaction and mutual influence.³⁹

Consequently, the result of the display of power is the gain of liberation, so the entire second sentence has this meaning: *They gain liberation from all the controlling forms that they have chosen to oppose, during their current cycle of work, by taking firmly the midway points between appropriate pairs of opposites.* This meaning illustrates the fourth-ray characteristic that Bailey calls “Unity and harmony.”⁴⁰

3. Within the fourth He found a field of battle and settled down to fight.

Bailey writes, “Under the occult method, we must begin with the universal and the whole; in time the individual and the particular will stand revealed, but in relation to the whole.”⁴¹ The fourth-ray stanza is consistent with the occult method, because its first and second sentences depict universal or general principles, and its third through ninth sentences apply them to a specific case.

The third sentence’s initial phrase states, “Within the fourth He found a field of battle.” In Theosophy, the mineral, vegetable, animal, and human kingdoms in nature are enumerated as the first, second, third, and fourth kingdoms, respectively.⁴² Given that “the fourth” denotes humanity, the initial phrase indicates that the portrayed people find a field of battle within humanity. As a corroboration, Bailey tells a student that the fourth ray brings conflict into his interpersonal relationships:

Your *mental body* is upon the fourth ray, which gives you your love of the arts and sciences; it is, however, for you basically the ray which brings—and which should bring—conflict into your life and your relationships.⁴³

The comprehension of the seven stanzas . . . 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.”

The initial phrase mentions finding “a field of battle,” but where is it? Bailey speaks of “humanity as a whole, polarised as it is in the emotional nature,”⁴⁴ and says, “the battle ground (the *kurukshetra*) for the *aspirant* or probationer is the astral plane.”⁴⁵ Here, “*kurukshetra*” denotes the field of battle in *The Bhagavad Gita*,⁴⁶ which is part of the Hindu

Mahabharata, and “astral” is a synonym for emotional.⁴⁷ Thus, the initial phrase is given this explanation: Within humanity they find a field of battle on the emotional plane.

The sentence’s final phrase is: “and settled down to fight.” Elsewhere, Bailey gives several examples of how she uses the phrasal verb *settle down*: “Or will you settle down into a crystallised condition”;⁴⁸ “a settling down and an acquiescence producing inertia”;⁴⁹ and “a negative state of settling down to a submissive nonactive life.”⁵⁰ Accordingly, she uses *settle down* to mean this dictionary definition: “to adopt an orderly and routine way of life.”⁵¹ In other words, the portrayed people adopt a habitual pattern. The third sentence’s final two words, “to fight,” indicate that this pattern is one of conflict with other people. Given that the battle occurs on the emotional plane, they adopt what is sometimes called an “emotional conflict pattern.”⁵²

Consequently, the third sentence has this overall meaning: *Within humanity they find a field of battle on the emotional plane and adopt emotional conflict patterns.* Characteristic examples of such patterns are given later as part of the eighth sentence’s commentary.

4. He saw the right and knew the wrong and vibrated between the two, fighting first one and then the other, but missing all the time that midway point where battle is not known.

The fourth sentence's first phrase, "He saw the right and knew the wrong," characterizes a pair of opposites, but what are they? The words "saw the right" suggest that the "right" is an unattained ideal of rightness, because a seer is separate and different from what is seen.⁵³ The words "knew the wrong" suggest that the "wrong" is known first-hand through direct experience.⁵⁴ Accordingly, the "right" represents *what should be*, and the "wrong" represents *what is*. Bailey writes, "The use of the imagination ... brings in the realm of desire and consequently the astral or emotional body is affected."⁵⁵ In the context of the first phrase, "saw" is synonymous with *imagined*.⁵⁶ Let us note that the depicted imagining and knowing occur at the same time, so the first phrase has this preliminary meaning: the desire for *what should be* develops under the concomitant influence of knowing *what is*.

Jiddu Krishnamurti (1895 – 1986), an Indian philosopher, speaker, and writer, describes the relationship between *what is* and *what should be*:

If one can understand what to do with "what is," then one will not escape to "what should be." Because one does not know what to do with "what is," one hopes that by inventing an ideal that one can somehow through the ideal change "what is" ... One is essentially living in the past but one hopes by living for an ideal in the future to alter the present. If one were to see what to do with "what is" then the future does not matter. It is not a question of accepting "what is," but remaining with "what is." One can only understand something if one looks at "what is" and does not run away from it—not try to change it into something else. Can one remain with, observe, see, "what is"—nothing else?⁵⁷

Accordingly, the desire for *what should be* blocks the understanding of *what is*, so the first phrase illustrates the fourth-ray characteristic that Bailey calls "The veiling of the intuition."⁵⁸

Alfred Adler (1870 – 1937), founder of the school of individual psychology, observes a

psychological principle that furthers the deciphering of the first phrase:

It is the feeling of inferiority, inadequacy, insecurity, which determines the goal of an individual's existence. The tendency to push into the limelight, to compel the attention of parents, makes itself felt in the first days of life. Here are found the first indications of the awakening desire for recognition developing itself under the concomitant influence of the sense of inferiority, with its purpose the attainment of a goal in which the individual is seemingly superior to his environment.⁵⁹

In other words, Adler observes that the desire for superiority develops under the concomitant influence of the sense of inferiority. More recent writers refer to the sense of superiority as inflated self-esteem, grandiosity, or one-up position, and to the sense of inferiority as deflated self-esteem, shame, or one-down position. For example, Real, in *I Don't Want to Talk About It*, writes:

A common defense against the painful experience of deflated value is inflated value; and a common compensation for shame, of feeling less than, is a subtle or flagrant flight into grandiosity, of feeling better than.⁶⁰

In the first phrase, the word "right" could signify being self-righteous, which is being "confident of one's own righteousness, especially when smugly moralistic and intolerant of the opinions and behavior of others."⁶¹ The word "wrong" could signify feeling wrong, or amiss, when compared with others, which is the feeling of inferiority. Consequently, the first phrase could have this meaning: They see the ideal of superiority, know the feeling of inferiority, and develop the desire for superiority under the concomitant influence of their sense of inferiority. This meaning clears up the earlier preliminary meaning and illustrates the fourth-ray characteristic that Bailey calls "The realisation of that which is high and that which is low."⁶² Moreover, this meaning is corroborated by Adler's preceding observation, so it is used in what follows.

In the fourth sentence's second phrase, "and vibrated between the two," the "two" signifies the superior and inferior positions, as before. The word *vibrate* means to "move or swing from side to side regularly,"⁶³ so the second phrase indicates that the portrayed people swing back and forth between the superior and inferior positions, but why do they do so? Jessica Tracy et al., in *The Handbook of Narcissism and Narcissistic Personality Disorder*, give this explanation:

Given that contingencies can never be completely stable, contingent self-esteem will eventually lead to unstable self-esteem over time. When contingencies are present, hubristic pride is experienced and explicit self-esteem rises, resulting in the pattern of thoughts and behaviors best characterized as grandiose narcissism. Yet, when contingencies are absent, implicit shame may rise to the surface of consciousness and lead to a drop in explicit self-esteem.⁶⁴

Thus, the second phrase has this meaning: They swing between the superior and inferior positions according to the external contingencies that are present.

Michael Paschen and Erich Dihmsmaier, in *The Psychology of Human Leadership*, make the following observation: "Inner conflicts always become outer conflicts when the inner structure concerned is activated."⁶⁵ In other words, one's intrapersonal conflicts manifest, or appear, outwardly as one's interpersonal conflicts. The fourth sentence's first phrase depicts the portrayed people's intrapersonal conflict between the ideal of superiority and the feeling of inferiority. The third phrase, "fighting first one and then the other," depicts their interpersonal conflicts as separate fights with two kinds of combatants, so it has this meaning: Their inner conflict manifests outwardly in two ways. What are these two ways?

Bailey makes the following observation: "So many people are prone to an inferiority complex in relation to themselves, but to a superiority complex where their relation to other people is concerned!"⁶⁶ Real, in the *Psychotherapy Networker*, makes a similar observation:

the emotional energy on both poles—up or down, shame or grandiosity—is toxic. In fact, it's the same energy, the energy of contempt, in both its complementary forms. When contempt is directed inward toward ourselves, we call that shame; when it's directed outward toward others, we call it grandiosity.⁶⁷

Correspondingly, "fighting first one" is interpreted in this way: They have contempt towards anyone whom they regard as inferior.

Tanja Stucke and Siegfried Sporer, in "When a Grandiose Self-Image is Threatened," cite and provide empirical support for the following model:

According to this model, unstable inflated self-esteem is considered as a predisposition for aggressive reactions after ego-threat. Negative feedback is assumed to create a discrepancy between internal (positive) and external (negative) appraisals considered as ego-threat. An acceptance of the negative evaluation should lead to a temporarily lowered self-appraisal and negative emotions toward the self (e.g., depression), whereas a rejection of the negative feedback would result in a maintenance of the formerly high self-appraisal. In this case, the arising negative emotions could lead to anger, aggression, or even violence to reestablish the positive self-view and to derogate and punish the source of the ego-threat.⁶⁸

Correspondingly, "and then the other" is interpreted in this manner: And react with anger and aggression towards anyone who threatens their sense of superiority.

Real, in *The New Rules of Marriage*, describes the "position of *same-as*":

You cannot love yourself or anyone else from either the one-up or the one-down position. Come into the healthy position of *same-as*, neither above nor below. Become a human among other humans, eyeball-to-eyeball, just as frail as the next person, and just as magnificent. It is true that people get by without learning how to do this—a great many people. And their lives are often

experienced as plenty good enough. But I don't want good enough to be sufficient for you. I want you to want more. I want you to insist on real intimacy and real health.⁶⁹

Bailey justifies the same-as position by recounting the many ways in which human beings are essentially the same:

Under the great Law of Evolution and the process of creation, men are subject to the same reactions to their environment, to the same pain, to the same joys, to the same anxieties, to the same appetites and the same urges towards betterment, to the same mystical aspiration, to the same sinful tendencies and desires, to the same selfishness, and to the same amazing aptitude for heroic divine expression, to the same love and beauty, to the same innate pride, to the same sense of divinity and to the same fundamental efforts.⁷⁰

In his last quotation, Real mentions the “position of *same-as*, neither above nor below,” which implies that it is a midway point. He also states, “people get by without learning how to do this,” which means without learning how to come into the same-as position. Correspondingly, the fourth sentence's final phrase states, “but missing all the time that midway point where battle is not known.” The similarity of these two statements suggests that Real's “position of *same-as*” is identical with the fourth sentence's “midway point.” Consequently, the sentence's final phrase is given this meaning: But they miss all the time that midway position of same-as, neither above nor below, where battle is not known.

Why does one miss the midway point? Bailey states, “there comes the swing, consciously registered, between the pairs of opposites until the middle way is sighted and emerges.”⁷¹ In other words, one needs to step back, observe one's circumstance in a detached way, and come to the realization that one is swinging between a pair of opposites—endlessly back and forth—before being ready to discern the midway point. One then discerns the midway point by developing the fourth-ray

characteristic that Bailey calls “The evocation of the intuition.”⁷²

In summary, the fourth sentence has this overall meaning: *They see the ideal of superiority, know the feeling of inferiority, and develop the desire for superiority under the concomitant influence of their sense of inferiority. They swing between the superior and inferior positions according to the external contingencies that are present. Their inner conflict manifests outwardly in two ways: they have contempt towards anyone whom they regard as inferior, and react with anger and aggression towards anyone who threatens their sense of superiority. But they miss all the time that midway position of same-as, neither above nor below, where battle is not known.*

5. There harmony, ease, rest and peaceful silence will be found.

In the stanza's fifth sentence, the first word is “There,” which refers to the midway point mentioned at the end of the fourth sentence. Based on the commentary given for the fourth sentence, this midway point is the same-as position. Let us consider how the remaining words in the fifth sentence characterize the same-as position.

The second word is “harmony.” The Relationship Resource Center, which offers counseling for individuals and families, describes how the same-as position brings “relational harmony”:

As you delve deeper into your mind when you are in the “one-up” entitled position, you find that not only are you acting pompous and conceited, but that you actually BELIEVE that you are better than the other person. You are sure of your facts and your analysis of the situation, and you are convinced of your inherent rightness. That is why it is difficult to give up the perceived power that comes with the grandiosity of being one-up. The sense of power is addictive. This cycle must be broken for relational harmony to be re-achieved. The antidote to this power struggle is to work to create a world of “same as.”⁷³

The third word is “ease.” Elsewhere, Bailey gives two examples of how she uses this noun: “words flow with ease from your pen”,⁷⁴ and “development can be carried on with even greater ease.”⁷⁵ Accordingly, she uses *ease* to mean this dictionary definition: “lack of difficulty, labour, or awkwardness; facility.”⁷⁶ The Relationship Resource Center illustrates this meaning in the context of the same-as position:

In the world of “Same As,” each person’s needs, feelings, ideas and opinions are seen as worthy of respect and consideration, especially when they are different from yours. So, when you and your partner disagree, you assume that both your perspectives are valid. You make an effort to present your view calmly and confidently and to listen to and understand your partner’s view respectfully.⁷⁷

Thus, the same-as position has “ease” in the sense that you can, in the words of the above quotation, “present your view calmly and confidently.” In contrast, the superior and inferior positions carry extra burdens, such as trying to win a fight, defend an aggrandized self-representation, avoid an angry retaliatory response, or offend from the victim’s position.

Marshall Rosenberg (1934 – 2015), in *Nonviolent Communication*, gives this definition: “Empathy: emptying our mind and listening with our whole being.”⁷⁸ Accordingly, empathy has two stages: the preparatory stage during which we empty our mind; and the subsequent stage during which we listen attentively. Rosenberg provides more information about the preparatory stage: “Empathy with others occurs only when we have successfully shed all preconceived ideas and judgments about them.”⁷⁹ Thus, “rest,” which is the fourth word in the fifth sentence, is taken as the stage of emptying the mind of all preconceived ideas and judgments about others. Bailey uses this word in a similar way when she says, “put your mind at rest.”⁸⁰

The last item in the fifth sentence’s list is “peaceful silence.” Jean-Pierre Dubois-Dumée (1918 – 2001), in *Becoming Prayer*, gives this explanation:

A word of warning: there are different kinds of silence. There is a silence that is burdensome refusal or fearfulness. And there is a peaceful silence that denotes attentive listening.⁸¹

Accordingly, “peaceful silence” denotes attentive listening. The Bible indicates that peaceful silence is needed for attentive listening to other people. For example, Job 6:24 states, “Teach me, and I will be silent; And show me how I have erred.” As another example, Job 29:21 states, “To me they listened and waited, And kept silent for my counsel.” The Bible also indicates that peaceful silence is needed for attentive listening to divine guidance. For example, Wisdom of Solomon 18:14–15 states,

When peaceful silence lay over all, and night had run the half of her swift course, down from the heavens, from the royal throne, leapt your all-powerful Word.⁸²

Consequently, “peaceful silence” is taken as signifying attentive listening to other people and to divine guidance.

In summary, the fifth sentence is given this overall meaning: *The same-as position, lying midway between the superior and inferior positions, brings relational harmony by enabling these practices: presenting one’s view calmly and confidently, emptying one’s mind of all preconceived ideas and judgments about others, and then listening attentively to the views of others and to divine guidance.*

The fifth sentence’s practical significance is that it gives a criterion for discerning whether you have achieved the same-as position. As a corroboration, Howard Lambert et al., who are part of the Relationship Resource Center, give a similar criterion:

The “same as” position is achieved when the individual acts both with “appropriate power” (i.e., the power to do and say what I need to do and say) and with empathy (i.e., being acutely aware of the impact that my words and actions have on other people).⁸³

In practice, how can you achieve the same-as position? Real provides this instruction in the *Full Respect Living Tool Kit*:

Healthy self-esteem is holding yourself in warm regard despite your imperfections as a human being. It is the belief that you have an inherent worth just because you are on this planet. Self-Esteem:

- Comes from the inside-out
- Can't be added or subtracted from
- Can't be more or less than any other person
- Is "SAME AS" (no better or no worse than anyone else)

Unhealthy self-esteem is contempt-based and can be:

- Contempt for self, or feelings of SHAME (feeling worthless, "less than" others)
OR
- Contempt for others, or feelings of GRANDIOSITY (feeling worth more or better than others)

YOUR PRACTICE

- Check to see whether you are "in shame" or "in grandiosity" and correct if necessary.
- In your mind's eye, reach down if you are in a prolonged or "toxic" shame state and visualize pulling yourself up into your body so that you look squarely out of your eyes at the other person, from a level, same-as, position.
- In your mind's eye, reach up if you are in a grandiose state and visualize pulling yourself down into your body so that you look squarely out of your eyes at the other person, from a level, same-as, position.⁸⁴

6. He weakened all the forms which used His strength and power.

In any sentence, the *subject* acts upon the *object*. In the stanza's sixth sentence, the subject is "He" and the object is "all the forms which used His strength and power." The forms appear to be attacking the subject by using "His strength and power," so the subject fights back by weakening the forms. What does this characterization signify?

Preston Ni, in *Psychology Today*, writes, "Psychological manipulation can be defined as the exercise of undue influence through mental distortion and emotional exploitation, with the intention to seize power, control, benefits and/or privileges at the victim's expense."⁸⁵ Consequently, "forms" in the sixth sentence are taken as forms of psychological manipulation. Ni provides several examples of such forms:

Some individuals raise their voice during discussions as a form of aggressive manipulation. The assumption may be that if they project their voice loudly enough, or display negative emotions, you'll submit to their coercion and give them what they want ... Some manipulators like to make critical remarks, often disguised as humor or sarcasm, to make you seem inferior and less secure ... By targeting the recipient's emotional weaknesses and vulnerability, the manipulator coerces the recipient into ceding unreasonable requests and demands ... The purpose of manipulative victimhood is often to exploit the recipient's good will, guilty conscience, sense of duty and obligation, or protective and nurturing instinct, in order to extract unreasonable benefits and concessions.⁸⁶

In addition, "strength" is taken as emotions, because Bailey speaks of "the strength ... of your emotional nature,"⁸⁷ and "power" is taken as thoughts, because Bailey uses the phrase "thought power."⁸⁸ Thus, "all the forms which used His strength and power" is given this meaning: all the forms of psychological manipulation that use the portrayed people's emotions and thoughts. This meaning illustrates the fourth-ray characteristic that Bailey calls "Undue recognition of that which is produced by speech,"⁸⁹ because psychological manipulation is produced by speech.

The entire sixth sentence says, "He weakened all the forms which used His strength and power." How can the portrayed people weaken these forms of manipulation? Nina Brown, in *Uptight and in Your Face*, writes, "Resisting manipulation and control by other people ... are some of the benefits of building your psychological boundary strength."⁹⁰ Consequent-

ly, the sixth sentence is given this meaning: *The portrayed people employ psychological boundaries to weaken all the forms of psychological manipulation that use their emotions and thoughts.*

Real comments: “There is a word for people who are completely incapable of setting limits. We call them slaves.”⁹¹ The sixth sentence depicts every portrayed person as employing some limits as a protection, so it assumes that every such person is not a slave.

7. Yet all the time He sought for beauty; searched for loveliness; and yearned for peace.

Ernest Hartmann (1934 – 2013), in *Boundaries in the Mind*, distinguishes between “thick” and “thin” psychological boundaries:

There are people who strike us as very solid and well organized; they keep everything in its place. They are well-defended. They seem rigid, even armored; we sometimes speak of them as “thick-skinned.” Such people, in my view, have very thick boundaries. At the other extreme are people who are especially sensitive, open, or vulnerable. In their minds, things are relatively fluid ... Such people have particularly thin boundaries ... I propose thick and thin boundaries as a broad way of looking at individual differences.⁹²

Thus, thick and thin boundaries are another pair of opposites. Shelley Carson, in *Psychology Today*, summarizes key differences between people with thick and thin boundaries:

People with thin boundaries are open, overly-trusting, and easily intimate with others. They experience the border between themselves and others as porous and transparent. People with thick boundaries, on the other hand, are rigid, well-defended, and almost seem to be wearing a suit of armor.

People with thick boundaries tend to be quite organized and keep everything in its designated place. People with thin boundaries appear to be somewhat unorganized and to operate spontaneously rather than according to a planned schedule.

Thin-boundaried people tend to fall in love more easily; they may have more identity issues; and they may experience themselves as both child and adult, or male and female, at the same time ... In contrast, people with thick interpersonal boundaries may tend to feel alienated and out of touch—out of touch with their own intuitions and feelings as well as out of touch with other individuals.⁹³

The seventh sentence’s initial phrase is: “Yet all the time He sought for beauty.” According to the *Cambridge Essential Dictionary*, *yet* is “used to connect two words, phrases, or clauses when the second part adds something surprising to the first part.”⁹⁴ In particular, the use of *yet* indicates that the initial phrase adds something surprising to the sixth sentence’s discussion on boundaries.

Bailey describes the significance of *beauty* in the context of the fourth ray:

It must never be forgotten that this fourth ray of conflict is the ray whose energies, rightly applied and understood, bring about harmony and at-one-ment. The result of this harmonising activity is beauty, but it is a beauty that is achieved through struggle.⁹⁵

Given that “beauty” in the initial phrase is the result of harmonizing activity, and that “yet” indicates the continuation of the sixth sentence’s discussion on boundaries, “beauty” signifies the boundary that harmonizes the thick and thin extremes. Consequently, the initial phrase has this meaning: Yet all the time they seek the harmonizing boundary, lying midway between the thick and thin extremes. As a corroboration, Real also recommends cultivating this boundary:

Both boundarylessness and walls block real connection, and the solution to both of these seemingly opposite conditions is the same: cultivating the supple protection of a functioning boundary.⁹⁶

The sixth sentence depicts the portrayed people as already employing psychological boundaries for protection, and the seventh sentence’s initial phrase depicts these people as being so dissatisfied with their current bounda-

ries that they are all the time seeking a better one. The initial phrase's use of *yet* signifies the addition of something surprising, and here is the surprise: the disclosure of the unexpected challenge of setting a healthy boundary. As a corroboration, Phillip Moffitt, in "Setting Personal Boundaries," describes the same challenge:

Beware, though, of underestimating the challenge of setting and maintaining healthy limits. Boundary issues are more complex than just inappropriate language or action, and their complexities are revealed only after you have some clarity. Mastering the issue of boundaries does not happen all at once; it's a gradual process that eventually leads to a more authentic and powerful you.⁹⁷

Accordingly, the challenge of setting a healthy boundary is unexpected at the outset, because, in the words of the above quotation, "complexities are revealed only after you have some clarity." Moreover, people will try out one unsatisfactory boundary after another, perhaps swinging between boundaries that are too thick or too thin, because, in the words of the above quotation, "Mastering the issue of boundaries does not happen all at once."

The remainder of the seventh sentence lists the attributes that the portrayed people would like to have but do not possess while using their current unsatisfactory boundaries. The middle phrase states: "searched for loveliness." Bailey speaks of "emotional loveliness"⁹⁸ and says, "The astral body of the adept is a thing of radiant loveliness, lacking all the colours of low vibration,"⁹⁹ so "loveliness" signifies emotional loveliness. The final phrase states: "and yearned for peace." Bailey speaks of "peace of the ... mind stuff,"¹⁰⁰ and "peace and tranquility [that] distinguish your mental processes,"¹⁰¹ so "peace" signifies mental peace. Consequently, the portrayed people seek a boundary that provides emotional loveliness and mental peace.

In summary, the seventh sentence has this overall meaning: *Yet all the time they seek the harmonizing boundary, lying midway between*

the thick and thin extremes, that provides emotional loveliness and mental peace.

The seventh sentence's practical significance is that it gives a criterion for discerning whether you have the harmonizing boundary. As a corroboration, Real gives a similar criterion:

Having a healthy protective psychological boundary allows you to self-regulate. You remain appropriately constant whether the environment around you is hot or cold. And this newly developed capacity to self-regulate, independent of changes in your environment, releases you from endless, seemingly uncontrollable reactivity. You don't need to feel hurt; you don't need to fight back; you don't need to "get" your partner to see things differently; you don't need to be defensive; you don't need to run away. In fact, you no longer *need* to do anything.¹⁰²

In practice, how can you build a boundary that has the foregoing characteristics? Real provides this account:

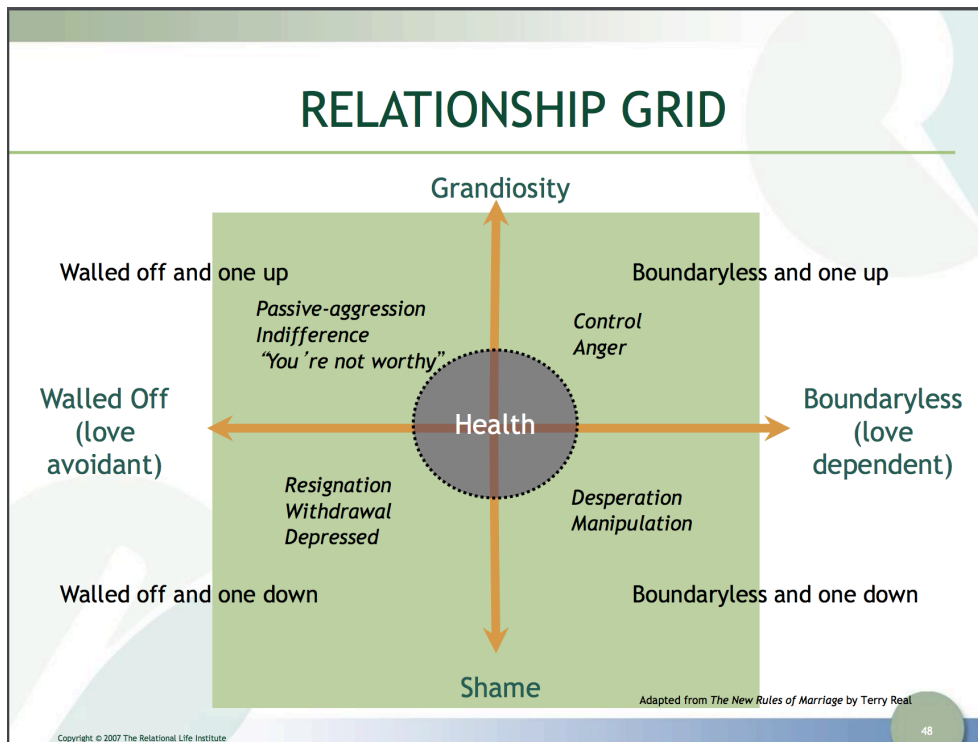
Using the protective part of your psychological boundary simply means that, as you listen to the material being presented to you, you ask yourself whether or not it seems true. Say, for example, that your partner complains of your treating him, upon occasion, with coldness. You listen; perhaps you ask for clarification or for some examples. And then you ask yourself, "Does this seem true to me?" The important phrase in that sentence is "*to me*." You're the judge. Remember, there is no place for "objective reality" in personal relationships, so you have to decide as best you can. If what you're hearing seems true, or if some portion of it seems true, you let *that* in, and only then do you have feelings about it. But if what you're hearing honestly strikes you as untrue, or part of it seems untrue, you keep *that* out. Imagine the person's assertions about you going *splat* on your psychic windshield like an egg sliding down a plate of glass. You say to yourself, "That's about him; it's not about me."¹⁰³

When built according to these instructions, your boundary is not thick, because it lets in what seems true to you; and it is not thin, because it keeps out what seems untrue to you. Instead your boundary lies midway between these two extremes and is based on your developing the fourth-ray characteristic that Bailey calls “Right judgment and pure reason.”¹⁰⁴

8. Despair overtook Him in His courses, and with despair the will-to-live could not survive.

Real developed a diagnostic and prescriptive tool called the “Relationship Grid,” as shown

below, to help couples achieve healthy relationships.¹⁰⁵ The Grid has two perpendicular axes that represent the two pairs of opposites depicted in the stanza’s preceding sentences. The vertical axis represents the pair of opposites for self-esteem: one-up or one-down, which is equivalent to the superior or inferior positions. The horizontal axis represents the pair of opposites for boundaries: walled-off or boundaryless, which is equivalent to having thick or thin boundaries. The middle circle represents health and is the joint midway point of the two pairs of opposites: the same-as position and harmonizing boundary.



The Grid’s two axes define four quadrants that represent these combinations: boundaryless and one-up, boundaryless and one-down, walled-off and one-up, and walled-off and one-down. Within each quadrant, the Grid displays habitual patterns that are characteristic of the people who are there; these patterns are instances of what the third sentence’s commentary calls “emotional conflict patterns.” For example, within the quadrant for boundaryless and one-up, the Grid displays two such patterns: control and anger. Accordingly, a typical

person in that quadrant tries to control his or her partner and may use anger to do so.

To use the Relationship Grid, you need to locate the quadrant that you are in. Real says, however, that your quadrant may depend upon the relationship that you are in:

Like many people, you may find that you reside mostly in one quadrant of the grid. You may also realize that in a former relationship your behavior was in another quadrant.¹⁰⁶

Real also says that your quadrant may depend upon your own momentary knee-jerk reaction:

Some people find that when they are their worst, they reside mostly in one quadrant, whereas others feel that they skip around to all quadrants from day to day or more often than that. Wherever it is we go, we get there quickly by knee-jerk, unconscious, reactions: Someone says or does something that we don't like, and sometimes, whoosh!, we are triggered. When "we're in the whoosh," we move away from the circle of health and act out, such as trying to control someone (upper right quadrant), or dismissing him or her completely (upper left quadrant).¹⁰⁷

When a couple undergoes counseling based on the Relationship Grid, the two partners learn to place themselves, and each other, in the appropriate quadrants. Through this exercise, they see what they must do to come to the center where health lies. Clare Mézes, a psychotherapist, provides this illustration:

As an example, if one partner is in a shame state, he/she must bring themselves up into health. If the other partner is being grandiose, he/she must breathe themselves down into health. If one partner is boundaryless, he/she needs to pause, and reset their boundary. If the other partner is walled off, he/she needs to pause and get back into engagement. These skills are not difficult, but require practice.¹⁰⁸

According to two earlier sentences in the stanza, the portrayed people have not yet found the midway point in either pair of opposites: the fourth sentence states in part, "but missing all the time that midway point where battle is not known," which indicates that they have not yet found the same-as position; and the seventh sentence states in part, "Yet all the time He sought for beauty," which indicates that they

have not yet found the harmonizing boundary. With respect to the Relationship Grid, the portrayed people are represented by points lying inside the quadrants—away from the healthful center—so they all express emotional conflict patterns of some kind, perhaps the characteristic ones displayed inside the quadrants: control, anger, passive - aggression, indifference, resignation, withdrawal, depression, desperation, and manipulation.

We are ready to consider the initial part of the stanza's eighth sentence: "Despair overtook Him in His courses." Here, "courses" is taken as emotional conflict patterns, because this word can be used as a synonym for patterns,¹⁰⁹ and because, as the preceding paragraph shows, the stanza's earlier sentences indicate the expression of such patterns. The phrase, "Him in His courses," depicts the portrayed people as becoming stuck in their emotional conflict patterns, so that they are identified with them and interpret life from them. Connirae Andreas and Tamara Andreas, in *Core Transformation*, describe this stuck condition:

From time to time we all have unpleasant emotions. They are part of what makes us human, and every emotion has a positive value. However, at times we get stuck in emotional patterns in a way that does not serve us. At those times we are driven to experience that emotion, often over and over again, and we get caught up in it even though we know it isn't working for us.¹¹⁰

Bailey explains why this stuck condition leads to being overtaken by despair:

Just as long as a man identifies himself with his emotional body, just as long as he interprets life in terms of his moods and feelings, just as long as he reacts to desire, just so long will he have his moments of despair, of darkness, of doubt, of dire

distress, and of depression. They are due to delusion, to the glamour of the astral plane, which distorts, reverses and deceives.¹¹¹

The final part of the eighth sentence makes a claim: “and with despair the will-to-live could not survive.” Let us explain this claim. “*Despair* suggests total loss of hope, usually accompanied by apathy and low spirits,”¹¹² and *apathy* is “the lack of interest or concern,”¹¹³ so the despairing people simply do not care. Bailey speaks of the case in which “the patient has reached the stage where he simply does not care and the will-to-live is rapidly leaving him,”¹¹⁴ so despair is associated with a lessening of the will-to-live.

According to Bailey, “the life-giving principle, the will-to-live” is “concerned with matter, with substance, form-building, creation, vitality and persistence in form,”¹¹⁵ so a lessening of the will-to-live brings devitalization.

Consequently, emotional conflict patterns can bring about these effects: despair, a lessening of the will-to-live, and devitalization. Bailey’s earlier commentary on the fourth-ray stanza corroborates this conclusion by stating in part:

Here we have a strong indication as to the reason why humanity (the fourth kingdom in nature) succumbs with such rapidity and such ease to disease. The conflicts to which humanity is so constantly summoned, both in group form and as individuals, lead—until understood and used as a means to triumph and progress—to a condition of constant devitalisation.

In the remainder of her commentary, Bailey relates devitalization to ill health:

Where this [constant devitalization] is present, resistance to disease fades out and practically all forms of ill health and bodily ills become possible. Diffusion of energy leads to a constant lessening of this resistance. As a result you have debility, quick and bad reaction to the disease indigenous in the planet itself, and a rapid taking on of infections and of contagious diseases. It is this energy which lies behind what we

call epidemics, and influenza is one of its main expressions.

Thus, the eighth sentence has this overall meaning: *Despair overtakes them as they become stuck in their emotional conflict patterns, and this despair leads to devitalization that weakens resistance to infections and contagious diseases.*

9. Yet all the time the loveliness was there.

Real’s Relationship Grid illustrates the two general principles depicted in the stanza’s first and second sentences. The first principle is: “Fourth-ray people love harmony so much that they fight to get it and enter into combat with pairs of opposites.” A person enters into combat with a pair of opposites in the sense of swinging back and forth from one pole to the other, while rejecting or clinging to one or both. For the case depicted in the third sentence, namely, emotional conflict between people, the Grid’s axes illustrate two pairs of opposites: self-esteem that is either one-up or one-down; and a psychological boundary that is either thick or thin.

The second principle is: “They gain liberation from all the controlling forms that they have chosen to oppose, during their current cycle of work, by taking firmly the midway points between appropriate pairs of opposites.” After consciously registering the swing between a pair of opposites, a person can eventually discern the midway point and take it. For the case depicted in the third sentence, the controlling forms are emotional conflict patterns, such as those displayed within the quadrants of the Grid; and the liberating midway points are the same-as position and harmonizing boundary, which are located at the center of the Grid.

In the stanza’s ninth and final sentence, “loveliness” signifies emotional loveliness, as before. The Relationship Grid shows that all the time the midway points have been available, so the ninth sentence is given this meaning: *Yet all the time the midway points that provide emotional loveliness have been available, the taking of which would eliminate despair, restore vitality, and strengthen resistance to infections and contagious diseases.*

Conclusions

Bailey's fourth-ray stanza, which we call the "Fourth-Ray Cause of Inharmony and Disease," consists of nine symbolic sentences that can be clarified as follows:

1. Fourth-ray people love harmony so much that they fight to get it and enter into combat with pairs of opposites.
2. They gain liberation from all the controlling forms that they have chosen to oppose, during their current cycle of work, by taking firmly the midway points between appropriate pairs of opposites.
3. Within humanity they find a field of battle on the emotional plane and adopt emotional conflict patterns.
4. They see the ideal of superiority, know the feeling of inferiority, and develop the desire for superiority under the concomitant influence of their sense of inferiority. They swing between the superior and inferior positions according to the external contingencies that are present. Their inner conflict manifests outwardly in two ways: they have contempt towards anyone whom they regard as inferior, and react with anger and aggression towards anyone who threatens their sense of superiority. But they miss all the time that midway position of same-as, neither above nor below, where battle is not known.
5. The same-as position, lying midway between the superior and inferior positions, brings relational harmony by enabling these practices: presenting one's view calmly and confidently, emptying one's mind of all preconceived ideas and judgments about others, and then listening attentively to the views of others and to divine guidance.
6. The portrayed people employ psychological boundaries to weaken all the forms of psychological manipulation that use their emotions and thoughts.
7. Yet all the time they seek the harmonizing boundary, lying midway between the thick and thin extremes, that provides emotional loveliness and mental peace.

8. Despair overtakes them as they become stuck in their emotional conflict patterns, and this despair leads to devitalization that weakens resistance to infections and contagious diseases.

9. Yet all the time the midway points that provide emotional loveliness have been available, the taking of which would eliminate despair, restore vitality, and strengthen resistance to infections and contagious diseases.

Clair Canfield states, "For many, conflict is considered a negative experience and an indication that something has gone wrong."¹¹⁶ Bailey, however, has a different perspective by mentioning, "Conflict, producing harmony,"¹¹⁷ and also writing, "The disciple knows, however, that—as a result of conflict—the complete harmonising of his entire nature will be brought about."¹¹⁸ Consequently, conflict is a key factor in bringing about human evolution. Moreover, Bailey warns against prematurely ending conflict:

There could, however, be no disaster more serious than a too abrupt ending of this clash of the emotional reactions of humanity and of the current ideologies. It is essential that the issues become still clearer in the minds of men, prior to any final choice or decision. This must be remembered, and students would do well to avoid discouragement and train themselves to wait with spiritual optimism for the way of humanity to clear. Too prompt a choice at this time might prove only a makeshift decision and one based on expediency and impatience.¹¹⁹

The point is that, in Bailey's words, "Peace is *not* the goal for our race or time, no matter what many men think."¹²⁰ A premature peace can be a deadening soporific, whereas active conflict can clarify values, disturb material circumstances, and lead to changes that establish right human relations.

The fourth-ray stanza gives instruction about conflict and how to extract its gifts. The first and second sentences provide two general principles, and the third through ninth

sentences apply them to the special case of emotional conflict between people. These sentences depict the fourth ray as bringing emotional conflict patterns that weaken resistance to infections and contagious diseases, but these sentences also depict how we can free ourselves from the patterns by finding the midway points between appropriate pairs of opposites. By studying these sentences and applying them to our own lives, we can learn from our conflicts, clarify our issues, and thereby gain harmony.

Real's Relationship Grid provides a pictorial illustration of all nine sentences in the fourth-ray stanza. The Grid's axes illustrate two pairs of opposites: self-esteem that is either one-up or one-down; and a psychological boundary that is either thick or thin. The Grid's middle circle represents health and is the joint midway point of the two pairs of opposites. The Grid is diagnostic, because it helps us to place ourselves and our partners in the appropriate quadrants, which clarifies the dynamics of our interpersonal conflicts. The Grid is also prescriptive, because it shows us what we must do to get to the circle of health.

- 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 Unless explicitly stated otherwise, the biblical quotations in this article come from the New American Standard Bible. Philippe Le Moigne, Jean-Daniel Macchi, Étienne Nodet, Pierre-Maurice Bogaert, and Christian Cannuyer, *The Bible: Its Languages and Its Translations* (New London, CT: Bayard, 2014), 64, write: "This New American Standard Bible is considered by nearly all evangelical

Christian scholars and translators today to be the most accurate, word-for-word translation of the original Greek and Hebrew scriptures into modern English that has ever been produced. It remains the most popular version among theologians, professors, scholars, and seminary students."

- 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 Zachary F. Lansdowne, "The Sixth-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Summer 2017.
- ¹⁸ Zachary F. Lansdowne, "The Second-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Summer 2018.
- ¹⁹ Bailey, *Esoteric Healing*, 301.
- ²⁰ *Ibid.*
- ²¹ Maureen T. Richmond, "Alice A. Bailey (1880 – 1949), Twentieth-Century Sirian Channel," *The Esoteric Quarterly*, Winter 2018.
- ²² Terry Real, <https://www.terryreal.com/about/> (accessed September 18, 2018).
- ²³ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), xiii.
- ²⁴ *Ibid.*, 447.
- ²⁵ Bailey, *Esoteric Healing*, 298.
- ²⁶ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 292.
- ²⁷ Bailey, *Discipleship in the New Age*, vol.1, 485.

- 28 Bailey, *Esoteric Psychology*, vol. II, 37.
- 29 Bailey, *Esoteric Healing*, 132.
- 30 Carl G. Jung, *Collected Works of C. G. Jung, Volume 6: Psychological Types* (Princeton, NJ: Princeton University Press, 2014), 195-196.
- 31 Bailey, *Esoteric Psychology*, vol. II, 41.
- 32 Bailey, *The Rays and the Initiations*, 606.
- 33 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 820.
- 34 Ibid., 644.
- 35 *Random House Webster's College Dictionary* (New York: Random House, 1992).
- 36 Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 312.
- 37 Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 225.
- 38 Plato, in B. Jowett (trans.), "The Republic," *The Dialogues of Plato* (New York: Random House, 1937), chapter 10, 619a.
- 39 Carl G. Jung, *On the Nature of the Psyche* (1960; reprint; New York: Routledge Classics, 2001), 38.
- 40 Bailey, *Esoteric Psychology*, vol. II, 41.
- 41 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 591.
- 42 Bailey, *Esoteric Psychology*, vol. I, 422.
- 43 Bailey, *Discipleship in the New Age*, vol. I, 640.
- 44 Bailey, *The Rays and the Initiations*, 578.
- 45 Bailey, *A Treatise on White Magic*, 376.
- 46 Bailey, *Esoteric Psychology*, vol. II, 388.
- 47 Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 31.
- 48 Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint New York: Lucis Publishing Company, 1972), 532.
- 49 Bailey, *The Light of the Soul*, 189.
- 50 Bailey, *Esoteric Healing*, 92.
- 51 *Collins English Dictionary—Complete and Unabridged* (New York: HarperCollins Publishers, 2003).
- 52 The phrase "emotional conflict pattern" is sometimes used in books intended for academic or scholarly audiences. For example, Adrian A. Kaptein, "Respiratory disorders and behavioral Research," in Adrian A. Kaptein and Thomas L. Creer (eds.), *Respiratory Disorders and Behavioral Medicine* (London: Michael Dunitz, 2002), 4-5, mentions "a characteristic emotional conflict pattern"; Susan Ayers, Andrew Baum, Chris McManus, Stanton Newman, Kenneth Wallston, John Weinman, and Robert West (eds.), *Cambridge Handbook of Psychology, Health and Medicine* (Cambridge, UK: Cambridge University Press, 2007), 560, mentions "a characteristic emotional conflict pattern"; and Dante Cicchetti (ed.), *Developmental Psychopathology, Theory and Method* (Hoboken, NJ: John Wiley & Sons, 2015), 734, mentions "signs of being stuck in a certain (emotional) conflict pattern."
- 53 H. W. L. Poonja, "Find out who is the one who sees," in Vinod Dhawan (ed.), *50 Spiritual Appetizers* (Partridge, India: Partridge Publishing, 2014), 15, states, "The seer—subject—must be separate from the object, different from the object. *It is that which is seeing the object.* The object is that which is seen."
- 54 Phillip Hoffmann, *Nothing So Absurd: An Invitation to Philosophy* (Peterborough, Canada: Broadview Press, 2003), 70, states, "Some things we know, or at least *claim* to know, first-hand through direct experience. Your awareness that you are currently reading a book, for example, comes to you directly, right now, via your experience."
- 55 Bailey, *The Light of the Soul*, 192.
- 56 *Collins Thesaurus of the English Language—Complete and Unabridged* (second edition; New York: HarperCollins Publishers, 2002).
- 57 Jiddu Krishnamurti, *The Wholeness of Life* (San Francisco: Harper & Row, 1979), 216-217.
- 58 Bailey, *Esoteric Psychology*, vol. II, 41.

- 59 Alfred W. Adler, *Understanding Human Nature* (1927; reprint; New York: Fawcett Premier, 1954), 67-68.
- 60 Terrence Real, *I Don't Want to Talk About It: Overcoming the Secret Legacy of Male Depression* (New York: Scribner, 1997), 55.
- 61 *Random House Webster's College Dictionary*.
- 62 Bailey, *Esoteric Psychology*, vol. II, 41.
- 63 *WordNet 3.0, Farlex clipart collection*, <https://www.thefreedictionary.com/vibrate> (accessed December 3, 2018).
- 64 Jessica L. Tracy, Joey T. Cheng, Jason P. Martens, and Richard W. Robins, "The Emotional Dynamics of Narcissism: Inflated by Pride, Deflated by Shame," in W. Keith Campbell and Joshua D. Miller (eds.), *The Handbook of Narcissism and Narcissistic Personality Disorder* (Hoboken, NJ: John Wiley & Sons, 2011), 333.
- 65 Michael Paschen and Erich Dihsmäier, *The Psychology of Human Leadership: How to Develop Charisma and Authority* (New York: Springer Science & Business Media, 2013), 153.
- 66 Bailey, *Esoteric Healing*, 38-39.
- 67 Terry Real, "A Matter of Choice—Deciding: to be right or be married?" *Psychotherapy Networker*, November/December 2011, <https://www.terryreal.com/a-matter-of-choice-deciding-to-be-right-or-be-married/> (accessed September 18, 2018).
- 68 Tanja S. Stucke and Siegfried L. Sporer, "When a Grandiose Self-Image is Threatened: Narcissism and Self-Concept Clarity as Predictors of Negative Emotions and Aggression Following Ego-Threat," *Journal of Personality*, June 2002, vol. 70, issue 4, 509-532.
- 69 Terrence Real, *The New Rules of Marriage: What You Need to Know to Make Love Work* (New York: Ballantine Books, 2007), 146.
- 70 Alice A. Bailey, *Problems of Humanity* (revised edition; New York: Lucis Publishing Company, 1964), 89-90.
- 71 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 79.
- 72 Bailey, *Esoteric Psychology*, vol. II, 41.
- 73 Relationship Resource Center, "Relationship Tip: Who's on Top?" <http://relationshipresourcecenter.com/2017/11/07/relationship-tip-whos-on-top/#respond> (accessed September 7, 2018).
- 74 Bailey, *Discipleship in the New Age*, vol. I, 401.
- 75 *Ibid.*, 81.
- 76 *Collins English Dictionary—Complete and Unabridged*.
- 77 Relationship Resource Center, "Relationship Tip: Who's on Top?"
- 78 Marshall B. Rosenberg, *Nonviolent Communication* (third edition; Encinitas, CA: PuddleDancer, 2015), 91.
- 79 *Ibid.*
- 80 Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 206.
- 81 Jean-Pierre Dubois-Dumée, *Becoming Prayer* (Boston: St. Paul Books & Media, 1989), 56.
- 82 The Wisdom of Solomon is part of the Apocrypha or Deuterocanonical Books of the Bible. The Roman Catholic Church and Eastern Orthodox Church accept the Wisdom of Solomon as Scripture, but the Protestant tradition rejects it. The quotation of the Wisdom of Solomon used in this article is taken from the New Jerusalem Bible, which is a Catholic translation of the Bible published in 1985.
- 83 Howard Lambert, Mary Simon, and John Mariner, "If We Could Only Talk About It," Relationship Resource Center, <http://relationshipresourcecenter.com/articles-concerning-relationships/relationship-articles/if-we-could-only-talk-about-it/> (accessed September 20, 2018).
- 84 Terry Real, *Full Respect Living Tool Kit* (Arlington, MA: The Relational Life Institute, 2017), 1.
- 85 Preston C. Ni, "14 Signs of Psychological and Emotional Manipulation," *Psycholo-*

- gy Today, October 2015, <https://www.psychologytoday.com/us/blog/communication-success/201510/14-signs-psychological-and-emotional-manipulation> (accessed September 17, 2018).
- ⁸⁶ Ibid.
- ⁸⁷ Bailey, *Discipleship in the New Age*, vol. II, 621.
- ⁸⁸ Bailey, *Esoteric Healing*, 577.
- ⁸⁹ Bailey, *Esoteric Psychology*, vol. II, 41.
- ⁹⁰ Nina W. Brown, *Uptight and in Your Face: Coping with an Anxious Boss, Parent, Spouse, or Lover* (Santa Barbara, CA: Praeger, 2011), 165.
- ⁹¹ Terrence Real, *How Can I Get Through to You?* (New York: Scribner, 2003), 56.
- ⁹² Ernest Hartmann, *Boundaries in the Mind: A New Psychology of Personality* (New York: Basic Books, 1991), 4-7.
- ⁹³ Shelley H. Carson, "How 'Thin' Are Your Boundaries?" *Psychology Today*, July 2008, <https://www.psychologytoday.com/us/blog/life-art/200807/how-thin-are-your-boundaries> (accessed September 29, 2018).
- ⁹⁴ *Cambridge Essential Dictionary*, Cambridge University Press, https://dictionary.cambridge.org/dictionary/essential-british-english/yet_2 (accessed September 24, 2018).
- ⁹⁵ Bailey, *Esoteric Psychology*, vol. II, 92.
- ⁹⁶ Real, *The New Rules of Marriage*, 133.
- ⁹⁷ Phillip Moffitt, "Setting Personal Boundaries," *Dharma Wisdom*, 2011, <http://dharmawisdom.org/teachings/articles/setting-personal-boundaries> (accessed September 27, 2018).
- ⁹⁸ Bailey, *The Rays and the Initiations*, 84.
- ⁹⁹ Bailey, *The Light of the Soul*, 349.
- ¹⁰⁰ Ibid., 76.
- ¹⁰¹ Bailey, *Discipleship in the New Age*, vol. II, 720.
- ¹⁰² Real, *The New Rules of Marriage*, 128-129.
- ¹⁰³ Ibid., 127.
- ¹⁰⁴ Bailey, *Esoteric Psychology*, vol. II, 41.
- ¹⁰⁵ Terrence Real, "The Relationship Grid: Four Quadrants for Creating Healthy Relationships," 2017, <https://relate.terryreal.com/2017-rlt-plc2-video/> (accessed September 12, 2018).
- ¹⁰⁶ Terry Real, "TIPS & Tools: The Relationship Grid," August 2008, <https://realadvice.typepad.com/realadvice/2008/08/tips-tools-the.html> (accessed September 17, 2018).
- ¹⁰⁷ Real, *Full Respect Living Tool Kit*, 3.
- ¹⁰⁸ Clare Mézes, "Applying The Relationship Grid in Couples Therapy," 2018, <http://talktouchmove.ca/applying-the-relationship-grid-in-couples-therapy/> (accessed September 9, 2018).
- ¹⁰⁹ Jerome I. Rodale, *The Synonym Finder* (Emmanus, PA: Rodale Press, 1978), 480.
- ¹¹⁰ Connirae Andreas and Tamara Andreas, *Core Transformation: Reaching the Well-spring Within* (Boulder, CO: Real People Press, 1994), 179.
- ¹¹¹ Bailey, *A Treatise on White Magic*, 308.
- ¹¹² *Random House Webster's College Dictionary*.
- ¹¹³ *American Heritage Dictionary of the English Language*.
- ¹¹⁴ Bailey, *Esoteric Healing*, 539.
- ¹¹⁵ Ibid., 177.
- ¹¹⁶ Clair Canfield, "The beauty of conflict," 2017, <https://rgs.usa/tedxusa/portfolio-items/clair-canfield/> (accessed September 27, 2018).
- ¹¹⁷ Bailey, *Esoteric Psychology*, vol. II, 101.
- ¹¹⁸ Bailey, *The Rays and the Initiations*, 637.
- ¹¹⁹ Ibid., 610.
- ¹²⁰ Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 277.