

The Seventh-Ray Cause of Inharmony and Disease

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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 fifth in the series, clarifies the seventh-ray stanza by assembling related quotations from the writings of Bailey as well as Lucille Cedercrans, who presented a teaching called the “New Thought-form Presentation of the Wisdom.” As this article shows, the seventh-ray stanza depicts the laws of creation, indicates practicable lessons for the path of white magic, and explains the presence of imperfection on our planet.

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

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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 four preceding articles in this series provide explanations of the third-ray,¹⁶ sixth-ray,¹⁷ second-ray,¹⁸ and fourth-ray stanzas.¹⁹

The present article considers the seventh-ray stanza, which consists of seven symbolic sentences:

The Great One gathered to Himself His forces and affirmed His intention to create.

He created that which is outer and can be seen. He saw His creations and liked them not and so withdrew His attention; then the creations He had made died and disappeared. He had no lasting success and saw naught but failure as He travelled on the outer path of life. He comprehended not the need of forms. To some He gave an over-plus of life, to some too little; and so both kinds died and failed to show the beauty of the Lord who gave them life but failed to give them understanding. He knew not then that love sustains.²⁰

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

The effects of this ray force are most peculiar and will be a great deal more prevalent than heretofore, as this ray is now coming into power. It is this energy which is largely responsible for infections and contagious diseases. The keynote of the work of the seventh ray is to bring together life and matter upon the physical plane. This, however, when viewed from the angle of imperfection, is a bringing together (if you can understand the implications) of Life, the lives and the general livingness of the creative process. This is symbolised by the promiscuity and the endless moving interplay of all life within all lives. The result is therefore the activity of all germs and bacteria within the medium which will best nurture them.²¹

Let us note that Bailey's commentary appears as brief and enigmatic as the stanza that it purports to explain, so there is a need for a more clarifying explanation.

The Seventh-Ray Stanza

The seventh-ray stanza can be clarified by assembling related quotations from the writings of both Bailey and Lucille Cedercrans. Readers of *The Esoteric Quarterly* are probably familiar with Bailey, because of its recent article that focuses on her life and achievements;²² but they may not be familiar with Cedercrans, so let us briefly consider the latter's life and achievements. *Dakini Wisdom*, the publisher of Cedercrans' biography, provides this brief account:

A woman of unusual opposites, Lois Lucille Stickle Johnson Cedercrans Schaible (b.4/4/21 – d.6/21/84) did not finish high school, yet she was wise and knowledgeable beyond any traditional education. She brought a new form of the wisdom of the ages into this world. In striking contrast to the conservatism of her Depression-era, rural upbringing and early adulthood, her methods and training for awakening spiritual growth in herself and others were more esoteric and incredible than expected in that time.

Undeterred by the doubts of others or more gnawingly her own, undaunted by the enormity of her task, her six children, or her lack of formal education, and never disheartened by her many physical ails, Lucille forged open the gateway to wisdom for hundreds of followers from Spokane, Washington, to Washington DC.

Most people know Lucille Cedercrans Schaible as the author of meditation resources such as *The Nature of the Soul*, *The Soul and Its Instrument*, or *Corrective/Creative Thinking*. Developed from 1948 to 1963, her work is called the New Thoughtform Presentation of the Wisdom (NTFPW). In the early 1970s, she began to shift her focus to Tibetan Buddhism, which she was authorized to teach until her death in 1984.²³

Cedercrans associates her work with both the seventh ray and magic, noting that "Magic is the manipulation of the divine law to produce an ordered series of effects in time and space."²⁴ For example, *Applied Wisdom*, which is an extensive compilation of her material, makes this statement:

As the Seventh Ray comes into more active play in this beginning of a new age, a modern teaching anent the fundamentals of magic is needed. This *New Thought-form Presentation of the Wisdom* holds such teaching in solution, to be released through Lucille Cedercrans when there are adequately oriented and trained discipleship groups available to put it into right use.²⁵

Cedercrans' material is helpful for clarifying the seventh-ray stanza, because the latter is also concerned with both the seventh ray and magic. The seventh-ray stanza consists of seven 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 gathered to Himself His forces and affirmed His intention to create.*

In the seventh-ray stanza's first sentence, what does "the Great One" denote? The Lords of the Seven Rays are sometimes called "the seven great Lords,"²⁶ so the straightforward meaning of "the Great One" is that it denotes the Lord of the Seventh Ray. With this meaning, however, the first sentence would depict events in the macrocosmic world that seem to have little practical significance for the mundane world of human beings. Bailey relates these two worlds by regarding the Lords of the Seven Rays as "the Prototypes of man."²⁷ Accordingly, the alternative meaning of "the Great One" is that it denotes the people who are on the seventh ray, because such people reflect their prototype, namely, the great Lord of that ray.

This alternative meaning may seem unusual, but it is consistent with two biblical themes: one's name indicates one's nature;²⁸ and one is influenced by one's line of descent.²⁹ For example, in Genesis 32:28, the change in the patriarch's name from Jacob to Israel indicates the change in his nature: "Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed." Israel is also the name of Jacob's descendants (Joshua 3:17, 7:25). James Hastings (1852 – 1922), in *A Dictionary of the Bible*, is impressed by the remarkable way in which Jacob is the prototype of his descendants:

The patriarchs are ... idealized in another direction, in common with many of the other patriarchal figures in Genesis, by being invested with the characteristics which afterwards marked the tribes descended, or reputed to be descended, from them ... But, however that may be, it is impossible not to be impressed by the remarkable manner in which Jacob, both in the brighter and in the

darker aspects of his character, is the prototype of his descendants.³⁰

Consequently, as narrated in the Bible, Israel denotes the people who descend from and thereby reflect the patriarch known as Israel. Similarly, with the alternative meaning, "the Great One" denotes the people who are on the seventh ray and thereby reflect the Great One known as the Lord of the Seventh Ray. In either case, the progenitor is the prototype of the ensuing people, and a designation used for the progenitor is also used for the people themselves. Thus, even though the alternative meaning of "the Great One" may seem unusual, it resembles what can be found in biblical accounts. In what follows, we employ this alternative meaning, because our commentary shows that it yields practical significances that are consistent across all sentences of the stanza.

Who are the people on the seventh ray? Bailey provides this list: "Masons. Financiers. Great businessmen and organisers of all kinds. Executives are found with these energies in their equipment."³¹ She also says:

This is the ceremonial ray, the ray which makes a man delight in "all things done decently and in order," and according to rule and precedent. It is the ray of the high priest and the court chamberlain, of the soldier who is a born genius in organisation, of the ideal commissary general who will dress and feed the troops in the best possible way. It is the ray of the perfect nurse for the sick, careful in the smallest detail, though sometimes too much inclined to disregard the patients' idiosyncrasies and to try and grind them in the iron mill of routine.³²

Bailey writes, "The seventh ray disciple works consciously by means of certain laws, which are the laws governing form and its relation to spirit or life."³³ The seventh-ray stanza's first sentence depicts a key law of creation, and its initial phrase states: "The Great One gathered to Himself His forces." Bailey makes a similar but longer statement:

This the disciple must also do, gathering his forces (to use a common expression) into

the highest point of his mental consciousness and holding them there in a state of absolute tension.³⁴

The initial phrase appears to be an abbreviation of Bailey's longer statement, in which case the initial phrase can be inferred as signifying this more complete idea: Seventh-ray people gather their forces into the highest point of their mental consciousness, holding them there in a state of absolute tension.

Both Cedercrans and Kurt Levin (1890 – 1947), known as the founder of social psychology, connect “intent” and “will”: Cedercrans says, “Will in use is nothing more than focused *intent*,”³⁵ and Levin says, “Intentional actions are usually considered the prototype of all acts of will.”³⁶ Thus, in the first sentence's final phrase, the “intention to create” is an act of will. Given the preceding inference that the initial phrase deals with the mind, the overall sentence is concerned with these two factors: will and mind.

Cedercrans describes two laws that govern the relationship between will and mind:

The Law of Polarity—when the polar forces of Will and Mind are brought into a relationship with one another, the creative process begins. A magnetic field is created within the mind by that polarity.³⁷

The Law of Magnetic Control—when a magnetic field is created within the mind and maintained there, mental substance is set into motion in the pattern dictated by the will. A thought is born via the magnetic control of substance.³⁸

Bailey does not mention the “Law of Polarity” in her books, but she does write about the “mystery of Polarity” and says, “It signifies essentially the form-building work in substance, and its energising by the spiritual aspect.”³⁹ She also mentions “the mental substance of our mind,”⁴⁰ and “vibrations, engendered by will, working through love-wisdom, and energising substance,”⁴¹ so Bailey's “mystery of Polarity” could be the same as Cedercrans' “Law of Polarity.”

Bailey mentions “The Law of Magnetic Control, governing the control of the personality

by the spiritual nature, via the soul nature,”⁴² which has the same name as Cedercrans' second law. Bailey's description is vague, however, so it is not clear whether her law is actually the same as Cedercrans' second law. Bailey says, however, “No one can be a ... magician until the will and the thought work in unison,”⁴³ which supports Cedercrans' second law by describing its outcome.

The Bible also provides support for both of Cedercrans' laws. Colossians 3:2 says, “Set your mind on the things above, not on the things that are on earth.” This verse illustrates the first law, because the setting of the mind is an act of will that, in Bailey's words, “sets a ring-pass-not around the mind, and which says to the mind, ‘thus far shalt thou go, and no farther.’”⁴⁴ Genesis 6:5 says, “Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.” This verse illustrates the second law, because it contains the notion that one's continual, or maintained intent determines one's thoughts.

The first sentence's final phrase, “and affirmed His intention to create,” brings together will and mind, because the mind makes this affirmation, so the sentence implements Cedercrans' “Law of Polarity.” To *affirm* could mean to “maintain,”⁴⁵ in which case the sentence would also implement Cedercrans' “Law of Magnetic Control,” thereby creating a thought in the pattern dictated by the intention.

Consequently, the first sentence is given this meaning: *Seventh-ray people gather their forces into the highest point of their mental consciousness, holding them there in a state of absolute tension, and maintain their intention to create, thereby creating a thought in the pattern dictated by their intention.*

2. He created that which is outer and can be seen.

Bailey mentions “the soul, the central self,”⁴⁶ and speaks of the human constitution in the following order: “Physical body, sensitive emotional nature, mind and soul.”⁴⁷ The stanza's first sentence portrays the creation of a thought in the mind, which is outside the soul, or central self. The adjective outer can mean

“further from the middle or central part.”⁴⁸ In the second sentence, “that which is outer” can be taken as an emotional form, because such a form lies further from the central self than the mind. The second sentence’s final words, “can be seen,” appear to signify physical manifestation, so the entire second sentence can be taken as the precipitation of the first sentence’s thought from the mind, through the emotional nature, and then into the physical world.

Cedercrans describes a law that governs such manifestation:

The Law of Precipitation—when a thought is born, a triangle of precipitating energy has been brought into juxtaposition with time and space.⁴⁹

Bailey also mentions “the law ... of active precipitation,” and says that it “produces manifested existence,”⁵⁰ so Bailey’s law seems to be the same as Cedercrans’ law with the similar name.

Nevertheless, neither Cedercrans’ nor Bailey’s description of the law is clear. Based upon the earlier discussion, the “triangle of precipitating energy” appears to be the intention, mind, and created thought, so Cedercrans’ description of the law seems to have this explanation: when the triangular relationship among the intention, mind, and created thought is maintained, that thought precipitates in time and space. Cedercrans supports this explanation with the following example:

A woman who suffers from chronic arthritis enters upon the path of mental development and decides to heal herself ... If she is rightly guided, she will consciously build a thought-form of perfect health manifesting within her body, by focusing the Intent to manifest health within her mind ... Within her mind she will become a well woman by focusing and maintaining her intent to be one. Emotionally she will gradually become a well woman as she accepts the precipitating energies of health from the thought-form created in her mind. The substance of her physical body will finally respond to the down-flow of positive energy being directed upon it and within her body she will become a well woman.⁵¹

Mark 11:24 provides related instruction: “Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be *granted* you.” Here, to *believe* could mean to “maintain,”⁵² in which case this verse would also support the foregoing explanation.

Consequently, the second sentence is given this meaning: *By maintaining the triangular relationship among their intention, mind, and created thought, they manifest that thought through their emotional nature and then into the physical world.*

3. He saw His creations and liked them not and so withdrew His attention; then the creations He had made died and disappeared.

The stanza’s first and second sentences illustrate Cedercrans’ earlier definition of magic: “Magic is the manipulation of the divine law to produce an ordered series of effects in time and space.” She also distinguishes between white and black magic: “The white magician is concerned with those effects that relate to the betterment of humanity as a whole ... The black magician is concerned with him or her self and their own rise to power or the accumulation of material gain.”⁵³ Bailey likewise distinguishes between these two kinds of magic: “The white magician works from the soul level out into the manifested world and seeks to carry out the divine plan, whilst the black magician works from the level of the intellect as he seeks to achieve his own separative ends.”⁵⁴

The first and second sentences wield Cedercrans’ three laws of creation. As she explains, these three laws are applicable to the practice of either white or black magic:

The magician (regardless of whether aligned with the white or dark forces), must consciously appropriate and wield these three laws in order to create a predetermined circumstance or situation in the magician’s life and affairs. Please realize that this is not theory. There are today, as there have always been, those in the world who live alone by the creative process described above. It is part of the evolutionary development that all people eventually experience. The time is coming when the entire

race of humanity will demonstrate this aspect of the divine heritage.⁵⁵

Nevertheless, through gaining the knowledge depicted in the first and second sentences, a person is tempted to practice black magic. Cedercrans describes this temptation:

The man suddenly realizes that he is a creator, that by a simple manipulation of Will and Intelligence, he can produce what-so-ever form he will choose. Consider the effect upon the subconscious wish-life, upon the past ambitions and dreams which have yet to be fulfilled, upon the sense of ego itself. It is easy to renounce ambitions and desires which have little hope of fulfillment insofar as the consciousness is concerned. But what of the moment when that consciousness realizes that it *can* carry out any course of action, any ambition or desire it may choose, when the world is offered as its toy, its pleasure?⁵⁶

Bailey describes the same temptation:

Knowledge of the laws of magic puts into the hands of the student powers which enable him to create, to acquire, and to control. Such powers are fraught with menace to the unprepared and unready, for the student can, in this case, turn them to selfish ends, use them for his own temporal material advancement, and acquire in this way that which will feed the desires of the lower nature.⁵⁷

Bailey also says, “the [seventh-ray] disciple is often for a time swung off the centre into a maelstrom of magical work of the lower kind—sex magic and many forms of black magic.”⁵⁸ Here, “often for a time” signifies a frequent yielding to the foregoing temptation for some length of time. Accordingly, let us construe the stanza’s first and second sentences as representing the stage in which seventh-ray people do succumb to the temptation of practicing black magic, even though the sen-

tences’ depicted laws are also applicable to the practice of white magic. As shown next, the stanza’s third sentence represents the stage in which they emerge out of their practice of black magic.

The third sentence’s first phrase is: “He saw His creations,” but what is the meaning of “saw”? Many possible meanings for this word can be found in a dictionary, so discerning its appropriate meaning requires considering its context. In the stanza’s first and second sentences, the creative process manifests what the last part of the second sentence calls “that which ... can be seen,” which are creations that can be seen with visual perception. As shown by previous articles in this series on the

seven stanzas, each stanza is a carefully crafted message from beginning to end, with later parts continually building on earlier parts. Accordingly, “saw” in the third sentence seems unlikely to denote visual perception, because such perception already took place in the second sentence; but “saw” could mean *recognized*,⁵⁹ because object recognition occurs after visual perception has taken place.⁶⁰

If “saw” did mean *recognized*, what would be the significance of the entire phrase, “He saw His creations”? Our answer is based on quotations from *A Course in Miracles (ACIM)*, which is a modern system of spiritual psychology that has gained wide acceptance in the esoteric community.⁶¹ In common parlance, an *idol* is “an image or other material object representing a deity and worshiped as such.”⁶² *ACIM* expands and deepens this usage by saying, “Idols are but substitutes for your reality. In some way, you believe they will complete your little self,”⁶³ and by giving these examples of an idol: “Be it a body or a thing, a place, a situation or a circumstance, an object owned or wanted, or a right demanded or achieved, it is the same.”⁶⁴

As *ACIM* explains, idols have power only when they are unrecognized as such:

The effects of this ray force are most peculiar and will be a great deal more prevalent than heretofore, as this ray is now coming into power. It is this energy which is largely responsible for infections and contagious disease.

What is an idol? Do you think you know? For idols are unrecognized as such, and never seen for what they really are. That is the only power that they have. Their purpose is obscure, and they are feared and worshipped, both, *because* you do not know what they are for, and why they have been made.⁶⁵

The above quotation refers to an idol's purpose and says that it is obscure. *ACIM* provides this explanation:

What purpose has an idol, then? What is it for? This is the only question that has many answers, each depending on the one of whom the question has been asked. The world believes in idols. No one comes unless he worshipped them, and still attempts to seek for one that yet might offer him a gift reality does not contain. Each worshipper of idols harbors hope his special deities will give him more than other men possess. It must be more. It does not really matter more of what; more beauty, more intelligence, more wealth, or even more affliction and more pain. But more of something is an idol for. And when one fails another takes its place, with hope of finding more of something else. Be not deceived by forms the "something" takes. An idol is a means for getting more.⁶⁶

Accordingly, the third sentence's first phrase, "He saw His creations," is given this significance: They emerge out of their practice of black magic as they recognize that their creations are idols, the purpose of which is to get more of something than what other people possess.

Epicurus (341 – 270 BC), the ancient Greek philosopher who founded the school of philosophy now called Epicureanism, makes this observation:

All men like pleasure and dislike pain. They naturally shun the latter and pursue the former.⁶⁷

The second phrase is: "and liked them not." Based on Epicurus' observation, the portrayed people no longer like their creations because of

the pain that each one brings. *ACIM* corroborates that explanation:

There never was a time an idol brought you anything except the "gift" of guilt. Not one was bought except at cost of pain, nor was it ever paid by you alone.⁶⁸

Thus, the second phrase is given this meaning: They do not like their creations, because of their recognition of the pain that each one brings.

The third phrase is: "so withdrew His attention." This phrase resembles *ACIM*'s statement: "The only way to dispel illusions is to withdraw all investment from them."⁶⁹ Moreover, one's attention is an asset that one invests,⁷⁰ so withdrawing all investment entails withdrawing attention. Thus, the third phrase is given this meaning: So they withdraw their attention from them to dispel their illusions about them.

The final phrase is: "then the creations He had made died and disappeared." Bailey gives this explanation:

As long as the eye of the Creator is upon that which is created, just so long does it persist; let the Creator withdraw "the light of his countenance" and the death of the thought form ensues, for vitality or energy follows the line of the eye.⁷¹

In the present context, the creations are idols, perhaps special people or special things. Time, strength, energy and money are needed to maintain the creations so that they adhere to the pattern dictated by the original intention. After withdrawing their attention from their creations, the portrayed people no longer maintain them, so the final phrase has this meaning: Then the creations that they made are no longer maintained and disappear from their experience.

In summary, the third sentence is given this meaning: *They emerge out of their practice of black magic as they recognize that their creations are idols, the purpose of which is to get more of something than what other people possess; they do not like their creations, because of their recognition of the pain that each one*

brings, so they withdraw their attention from them to dispel their illusions about them; then the creations that they made are no longer maintained and disappear from their experience.

4. He had no lasting success and saw naught but failure as He travelled on the outer path of life.

Bailey says, “the higher expression of the seventh ray is white magic.”⁷² Correspondingly, the seventh-ray stanza’s higher-numbered sentences depict seventh-ray people as seeking to become white magicians. Even though these sentences depict such people as blundering in various ways, Bailey writes,

One of the major characteristics of the seventh ray disciple is his intense practicality. He works upon the physical plane with a constant and steady objective in order to bring about results which will be effective in determining the forms of the coming culture and civilisation ... He wields force in order to build the forms which will meet his requirements and does this more scientifically than do disciples on other rays.⁷³

How do seventh-ray people attain what the above quotation calls “intense practicality”? Johann Wolfgang von Goethe (1749 – 1832), a German poet and natural philosopher, states: “Seeking and blundering are good, for it is only by seeking and blundering we learn.”⁷⁴ Cedercrans makes a similar point: “I have never known of any disciple who has not experienced failure after failure. That is a part of the path, for experience is still the great teacher.”⁷⁵

According to Bailey, seventh-ray people have the special virtue of “courage,” so that they are willing to risk making mistakes while seeking to become white magicians; and they have the special virtues of “perseverance,” “extreme care in details,” and “self-reliance,” which enables them to learn practicable lessons readily from their mistakes.⁷⁶ Thus, by depicting a sequence of blundering mistakes, the stanza’s remaining sentences indicate practicable lessons that the portrayed people learn as they progress along the path of white magic.

The fourth sentence’s initial part states: “He had no lasting success and saw naught but failure.” Bailey describes how one encounters similar futility by working exclusively with outer effects:

The effort has been expended in dealing with effects, and the underlying causes have not been touched, even when realised by a few. The attempt has been made to right wrongs, to expose evils and evil personalities, and to attack organisations, groups, parties, religions and national experiments. This has led to what appears to be a futile expenditure of time, strength, energy and money.⁷⁷

Accordingly, “failure” in the fourth sentence is taken to be what the above quotation calls “a futile expenditure of time, strength, energy and money.”

The sentence’s final part states: “as He travelled on the outer path of life.” Here, “the outer path of life” is like what Bailey calls “the outer world of effects,”⁷⁸ so travelling on the outer path of life is taken as working exclusively with outer effects. Consequently, the fourth sentence is given this overall meaning: *In their initial attempts to function as white magicians, they have no lasting success and see nothing but a futile expenditure of time, strength, energy and money, as they work exclusively with outer effects.*

The fourth sentence depicts seventh-ray people as making a blundering mistake, but what lesson are they to learn from it? As Bailey explains, the lesson is to work with causes rather than effects:

The predominant work of the occult student is the manipulation of force, and the entering of that world wherein forces are actively set in motion which result in phenomenal effects. He has to study and comprehend practically and intelligently the working of the law of Cause and Effect, and he leaves off dealing with effects and centres his attention on their producing causes.⁷⁹

Cedercrans provides this example:

Let us say, for instance, that you are having such a difficult time financially that you do not have enough to eat. Is the answer to sit down and build a thought-form for enough food to eat? Is this really your problem? There is something wrong in the consciousness. There is some characteristic, some quality, something within the consciousness that is creating this condition within your outer life and affairs. So, to change the condition you must change the state of consciousness that is causing it. You don't change the state of consciousness by sitting down and building a thought-form for enough food to eat, because in this way you are merely resisting conditions. You are trying to deal with effects rather than causes.⁸⁰

5. He comprehended not the need of forms.

Before considering this sentence, it is helpful to introduce some specialized terminology. In yoga science, 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 etheric or vital body in Theosophy;⁸¹ “golden bowl” in the Bible (Ecclesiastes 12:6),⁸² and *pranamaya kosha*, a Sanskrit name, in Hinduism.⁸³

The stanza's fifth sentence mentions “the need of forms,” but what is that? A *form* is an “outer aspect” of something,⁸⁴ and Bailey cites both “individual form” and “group form,”⁸⁵ so a “form” is an outer aspect of either an individual or a group. A *need* is “a condition requiring relief.”⁸⁶ The need of a form, being a condition of an outer aspect, is an effect that can be traced to both outer and inner causes.

The foregoing notions are quite abstract, so let us clarify them by considering concrete examples. Bailey describes one of the most common difficulties in the functioning of the physical body:

One of the most common of these is congestion of the lungs which—though it may be exoterically traced to certain and definite physical causes—is in reality those causes, plus an inner condition of etheric congestion. It is the bringing together of the outer

apparent cause and the apparent inner true cause which is responsible for the outbreak of the trouble. When these two conditions are brought into conjunction with each other, and you have a physical handicap and an etheric situation which is undesirable, then you will have disease, illness, or weakness of some kind.⁸⁷

Here, the body, or physical form, has congestion of the lungs, which is the outer condition, or need, requiring relief. Congestion of the lungs can be traced to “certain and definite physical causes,” which are outer causes, and also to “etheric congestion,” which is the inner cause.

Epictetus (55 – 135), a Greek sage and Stoic philosopher, provides another example:

When you see a person weeping in sorrow either when a child goes abroad or when he is dead, or when the man has lost his property, take care that the appearance does not hurry you away with it, as if he were suffering in external things. But straightway make a distinction in your own mind, and be in readiness to say, it is not that which has happened that afflicts this man, for it does not afflict another, but it is the opinion about this thing which afflicts the man.⁸⁸

Here, the personality, or form, is weeping in sorrow, which is the outer condition, or need, requiring relief. This sorrow can be traced to “when a child goes abroad or when he is dead,” which is the outer cause, and also to “the opinion about this thing,” which is the inner cause.

An outer condition's inner cause is often ignored, because it lies hidden from sense perception. For example, regarding individual health, Bailey says, “No outer condition alone is adequate to produce disease, but the difficulty is that modern medicine does not yet permit the hypothesis of hidden cause except those superficial ones such as, for instance, that worry and intense anxiety can aggravate existing heart trouble.”⁸⁹ Accordingly, many practitioners of modern medicine are unable to treat successfully a chronic illness, even though they may identify many physical causes for it, be-

cause they have not discerned its hidden inner cause.

A similar situation holds for world affairs. Although outer causes, such as leaders, political parties, or nations, are often blamed for the suffering in the world, Bailey writes:

Blame not the personalities involved or the men who produce these events before which we stand today bewildered and appalled. They are only the product of the past and the victims of the present. At the same time, they are the agents of destiny, the creators of the new order and the initiators of the new civilisation; they are the destroyers of what must be destroyed before humanity can go forward along the Lighted Way. *They are the embodiment of the personality of humanity.*⁹⁰

Instead she points to hidden inner causes: “The outer happenings [in world affairs] are, to a certain point, predictable; they are the precipitated effects of hidden causes which lie deep in the subconsciousness of humanity.”⁹¹

Given that an outer condition’s inner cause is often ignored, the fifth sentence, “He comprehended not the need of forms,” can be clarified in this way: *They do not comprehend an outer condition requiring relief, because they do not know its hidden inner cause.*

The corresponding lesson to be learned is to discern the hidden inner cause of an outer condition. Such discernment may be difficult to accomplish in practice, however, as shown by Cedercrans’ remarks to several students:

Now in your observation of this conflict (and particularly those of you who were more closely involved and you were being observed very closely) never once did your comprehension touch real causes. Never once was your comprehension such as to permit an understanding above and beyond personality effects.⁹²

How can the inner cause be discerned? Cedercrans describes the general approach: “First, what is the path of approach to the fulfillment of any need? It is from without, beginning at its point of outer manifestation, to

within, ending at its point of origin, its cause.”⁹³

Bailey uses the term *esoteric* to signify “that which is hidden,”⁹⁴ referring to that which lies behind the outer appearance. She also uses the term *esoteric research* to denote the general approach of tracing an outer effect to its hidden inner cause, and indicates that such research could disclose the inner causes of world affairs:

The newer esotericism which the more modern groups and the more mental types will sponsor sees all events and world movements and national governments, plus all political circumstances, as expressions of the energies to be found in the inner world of esoteric research; therefore they see no sound reason for excluding such an important aspect of human affairs from their reasoning and thinking and from the discovery of those new truths and techniques which may bring about the new era of right human relations.⁹⁵

Bailey also makes a remarkable claim: “When the inner, esoteric and predisposing causes of war are discovered through esoteric research, then war and wars will come to an end.”⁹⁶ Accordingly, discerning the hidden inner cause of an outer condition is a key to effective work.

6. *To some He gave an over-plus of life, to some too little; and so both kinds died and failed to show the beauty of the Lord who gave them life but failed to give them understanding.*

The stanza’s longest and most enigmatic sentence is the sixth sentence. Before considering this sentence, it is helpful to introduce some additional terminology. According to Theosophy, the planetary life consists of seven worlds that are often called “planes” and have the following names: 1) logocic; 2) monadic; 3) spiritual; 4) intuitional; 5) mental; 6) emotional or astral; and 7) physical.⁹⁷ These planes are regarded as being arranged metaphorically in an inner and outer manner. For example, the mental, emotional, and physical planes, which are spoken of as “the three worlds of human en-

deavor,”⁹⁸ are regarded as the three outermost planes.

During the stage represented by the sixth sentence, seventh-ray people are engaged in what Cedercrans calls “the work of service via White Magic.”⁹⁹ They have learned from the mistakes depicted in the fourth and fifth sentences, so they can trace an outer condition requiring relief to both outer and inner causes. Consequently, their work of service may alleviate causes lying in all three worlds of human endeavor. Nevertheless, the sixth sentence indicates that they are still making mistakes but of a different kind.

The sixth sentence’s first phrase is: “To some He gave an over-plus of life.” In other words, to some recipients the portrayed people give too much aid. Bailey provides these examples:

Service is viewed as something we render to the poor, the afflicted, the diseased and the unhappy, because we think we want to help them, little realising that primarily this help is offered because we ourselves are made uncomfortable by distressing conditions, and must therefore endeavor to ameliorate those conditions in order ourselves to be comfortable again. The act of thus helping releases us from our misery, even if we fail to release or relieve the sufferers.¹⁰⁰

Service is frequently an indication of a busy and overactive temperament, or of a self-satisfied disposition, which leads its possessor to a strenuous effort to change situations, and make them what he feels they should be, thus forcing people to conform to that which the server feels should be done.¹⁰¹

The sixth sentence’s second phrase is: “to some too little.” In other words, to some others they give too little aid. Bailey provides these examples:

Or again, service can grow out of a fanatical desire to tread in the footsteps of the Christ, that great Son of God Who “went about doing good”, leaving an example that we should follow in His footsteps. People, therefore, serve from a

sense of obedience, and not from a spontaneous outgoing towards the needy. The essential quality for service is, therefore, lacking, and from the start they fail to do more than make certain gestures.¹⁰²

Service can likewise be rendered from a deep seated desire for spiritual perfection. It is regarded as one of the necessary qualifications for discipleship and, therefore, if one is to be a disciple, one must serve. This theory is correct, but the living substance of service is lacking.¹⁰³

The third phrase is: “and so both kinds died.” In other words, both kinds of immoderate service end in futility. Consequently, the sentence’s first, second and third phrases make this point: a seventh-ray person has difficulty in rendering effective service. Why is difficulty there? Bailey gives this explanation:

Service is usually interpreted as exceedingly desirable and it is seldom realised how very difficult service essentially is. It involves so much sacrifice of time and of interest and of one’s own ideas, it requires exceedingly hard work, because it necessitates deliberate effort, conscious wisdom, and the ability to work without attachment. These qualities are not easy of attainment by the average aspirant.¹⁰⁴

Accordingly, effective service requires such qualities as “conscious wisdom” and “the ability to work without attachment.” These beneficent qualities are called *virtues* and are not easy to attain. The opposite of a virtue is called a *vice*. Bailey lists the characteristic vices of seventh-ray people: “Formalism, bigotry, pride, narrowness, superficial judgments, self-opinion over-indulged.”¹⁰⁵ As shown by Bailey’s examples used to illustrate the first and second phrases, the portrayed people make mistakes in their service through displaying their characteristic vices.

The sixth sentence’s final phrase is complex: “and failed to show the beauty of the Lord who gave them life but failed to give them understanding.” As discussed earlier, the seventh ray is the emanation of the Lord of the

Seventh Ray, so “the Lord” in the final phrase must be the Lord of the Seventh Ray. What is the beauty of this Lord? Bailey comments,

It [the seventh ray] is the ray of form, of the perfect sculptor, who sees and produces ideal beauty, of the designer of beautiful forms and patterns of any sort ... The literary work of the seventh ray man would be remarkable for its ultra-polished style, and such a writer would think far more of the manner than of the matter in his work, but would always be fluent both in writing and speech.¹⁰⁶

Consequently, the “beauty of the Lord” refers to the beauty of form. Bailey also explains what this beauty signifies in the context of service: “the task to be carried out and the nature of the work to be done by the seventh ray worker ... is the magical work of producing those forms on earth which will embody the spirit of God (and in our particular time, this necessitates the building of new forms).”¹⁰⁷ Thus, in the final phrase, “to show the beauty of the Lord” has this meaning: to produce those forms on earth that embody the spirit of God.

Let us consider the sixth sentence’s final words: “the Lord who gave them life but failed to give them understanding.” These words can be explained by considering Bailey’s related instruction:

There are two modes of creative work: One mode is that which is implemented by seventh ray potency. This builds and creates within matter and within the periphery of the three worlds; it is exceedingly forceful when it is wielded through the medium of a seventh ray personality and a seventh ray physical body ... The other mode is that of the second ray, which is applied from *without* the three worlds and from soul levels; it works through radiation, magnetic appeal and coherent energy. Ponder on these two modes.¹⁰⁸

“Life” and “potency” can be used as synonyms.¹⁰⁹ In the sixth sentence, “life” is given by the Lord of the Seventh Ray, so it denotes what the above quotation calls

‘seventh ray potency,’ which “builds and creates within matter and within the periphery of the three worlds.” “Understanding” is a second-ray method,¹¹⁰ so in the sixth sentence it denotes what the above quotation calls the “mode ... of the second ray, which is applied from without the three worlds and from soul levels.” Accordingly, “life” and “understanding” in the sixth sentence represent the seventh-ray mode and second-ray mode, respectively, so the sentence’s final words have this explanation: the Lord of the Seventh Ray gave them the seventh-ray mode, which is implemented by seventh-ray potency acting within the three worlds, but failed to give them the second-ray mode, which is applied by understanding from soul levels.

The preceding explanation is still abstruse, so it needs further clarification. The *line of least resistance* denotes the “easiest way.”¹¹¹ Bailey comments, “the lines of least resistance are seldom the lines to be followed.”¹¹² Put differently, if we take the line of least resistance in a situation, we do what is easiest even though it may not be the best thing to do. Each ray provides, to its bearers, gifts of innate abilities. For example, Bailey says, “Idealism is the major gift of the sixth ray force.”¹¹³ In the sixth sentence’s final words, the Lord’s gift represents an innate ability that the seventh ray provides to seventh-ray people. Consequently, the preceding explanation of the final words can be clarified in this way: a seventh-ray person’s line of least resistance is the use of the seventh-ray mode without also using the second-ray mode. As a corroboration, Bailey tells a seventh-ray student:

Here lies your major technical lesson. Your line of least resistance is that of establishing relationship with the end in view of building a form. This is also the line of pure magic and—as you know—it can be either black or white.¹¹⁴

Bailey also tells the same student, “you are in a position to use both methods [of creative work] ... The result should be most effective service and the steady growth of any work you may undertake.”¹¹⁵ Correspondingly, in the sixth sentence, the portrayed people should place themselves in a position to use both the

seventh-ray mode and the second-ray mode so as “to show the beauty of the Lord.” Their problem, however, is that their use of the second-ray mode is relatively difficult for them, because it does not follow along their line of least resistance.

What can be accomplished by using the second-ray mode? Bailey mentions “the transmutation of what you term vices, into virtues,”¹¹⁶ and lists the characteristic virtues that seventh-ray people need to acquire: “Realisation of unity, wide-mindedness, tolerance, humility, gentleness and love.”¹¹⁷ She also explains how this transmutation takes place: “Virtue is the calling in of new energies and of a new

vibratory rhythm so that the soul becomes the positive controlling factor and the soul forces supersede those of the [mental, emotional, and physical] bodies.”¹¹⁸ Thus, each virtue is obtained by calling in understanding from soul levels, so it is a product of the second-ray mode. As shown by Bailey’s examples used to illustrate the first and second phrases, the portrayed people make mistakes in their service when they display their characteristic vices rather than their needed virtues. As shown by the preceding clarification of the final phrase, the portrayed people make these mistakes by following their line of least resistance, which uses the seventh-ray mode without also using the second-ray mode.

In summary, the stanza’s sixth sentence has the following overall meaning: *To some recipients they give too much aid, and to some others they give too little aid, and so both kinds of immoderate service end in futility and fail to produce those forms on earth that embody the spirit of God. This result occurs when they display characteristic vices (formalism, bigotry, pride, narrowness, superficial judgments, and self-opinion over-indulged) rather than needed virtues (realization of unity, wide-mindedness, tolerance, humility, gentleness, and love), and is due to their following their line of least re-*

sistance, which uses seventh-ray potency without also using understanding from soul levels.

The sixth sentence’s initial words state: “To some He gave an over-plus of life, to some too little.” These words allow the case in which the portrayed people do give appropriate aid to some recipients. This case occurs when they express their needed virtues, and is due to their

They [Seventh-ray people] did not know that the inner cause of their disease was their life of vice, which nurtured the outer activity of germs and bacteria, and that love sustains their physical health.

making a special effort to use understanding from soul levels, thereby deviating from their line of least resistance. The sixth sentence allows this case but does not explicitly mention it, so this case is not easy to notice in the sentence, which in turn signifies that it is not easy to notice in the portrayed people’s

service activities. Thus, we can infer that this case occurs only infrequently. Accordingly, the mistake depicted in the sixth sentence is the frequent display of vices. The corresponding lesson to be learned is to express the needed virtues in a consistent way, which is done by consistently making a special effort to use understanding from soul levels.

The preceding meaning of the sixth sentence can be corroborated by considering Cedercrans’ description of a person who is engaged in service:

This one recognizes his service karma as the need to bring Divine Law and Order into his environment. For those who understand, he begins to work with the Seventh Ray of Law and Order, the synthesis of all the Rays reflected in form ... He disciplines himself more out of service to those around him than out of a desire to attainment ... Consciously he is motivated from a sincere desire to serve. At the same time he is confronted with a part of himself which he had not known existed. In the very midst of his love and humility, buried resentments, pride, etc., rear up to defeat him. He is forced to conquer them before he can continue along the path.¹¹⁹

Let us note that the above description veritably portrays a person who has reached the stage represented by the sixth sentence: “This one recognizes his service karma” is consistent with the sixth sentence’s overall meaning, which is a depiction of erratic service; “to bring Divine Law and Order into his environment” is equivalent to the sixth sentence’s phrase, “to show the beauty of the Lord”; “to work with the Seventh Ray of Law and Order” is to work with what the sixth sentence calls “life” and what Bailey calls “seventh ray potency”; “love and humility” are part of Bailey’s list of seventh-ray virtues; and “pride” is part of her list of seventh-ray vices. Moreover, “buried resentments, pride, etc., rear up to defeat him,” describes the mistake depicted in the sixth sentence; and “He is forced to conquer them [the vices] before he can continue along the path” discloses the practicable lesson to be learned from that mistake.

7. *He knew not then that love sustains.*

Bailey makes a statement that resembles the stanza’s seventh sentence:

Disciples need to remember that love brings all earthly karma to an end. Love induces that radiation which invokes and evokes not only the heart of God but the heart of humanity also. Love is the cause of all creation and the sustaining factor in all living.¹²⁰

Cedercrans makes a similar statement, but more clearly characterizes love as having the power to sustain physical health:

Realize the great healing power of love. Any manifestation of disease is calling forth your love. Fulfill its need and there will no longer be disease.¹²¹

The seventh sentence states: “He knew not then that love sustains.” The word “then” refers to the stage represented by the sixth sentence, so seventh-ray people during that stage did not know that love sustains physical health.

Let us note that the seventh sentence makes this tacit assumption: the portrayed people suffered from disease during the stage

represented by the sixth sentence. Why else would they have benefited from knowing that love sustains physical health? As a corroboration, the sixth sentence depicts the portrayed people as living a life of vice rather than virtue, and Bailey states that such a life does breed disease:

A human being destroys his own form again and again through the evil which he does and by the material focus of his desires; the following of a life of vice will breed disease, as is well known.¹²²

Thus, we can infer that the inner cause of the portrayed people’s disease, during the stage represented by the sixth sentence, was their life of vice. Moreover, this inferred inner cause is consistent with the treatment indicated in the seventh sentence, because, as Cedercrans points out, one’s expression of love is effective treatment for a disease bred by one’s own vices.¹²³

Bailey provides the following rule for healers:

Let the healer train himself to know the inner stage of thought or of desire of the one who seeks his help. He can thereby know the source from whence the trouble comes. Let him relate the cause and the effect and know the point exact through which relief must come.¹²⁴

According to this rule, knowledge of the inner cause of a disease leads to knowledge of effective treatment for it. According to the seventh sentence, the portrayed people did not know how to treat effectively their disease during the stage represented by the sixth sentence, so we can infer that they did not know the inner cause of their disease during that stage.¹²⁵

Bailey’s earlier commentary on the seventh-ray stanza states in part:

The keynote of the work of the seventh ray is to bring together life and matter upon the physical plane. This, however, when viewed from the angle of imperfection, is a bringing together (if you can understand the implications) of Life, the lives and the general livingness of the creative process. This is symbolised by the promiscuity and the endless moving interplay of all life

within all lives. The result is therefore the activity of all germs and bacteria within the medium which will best nurture them.

The above statement traces “the work of the seventh ray” to “the activity of all germs and bacteria within the medium which will best nurture them,” which identifies the outer cause of the portrayed people’s disease, whereas the inner cause already has been shown to be their life of vice. Based on the foregoing remarks, the stanza’s seventh and final sentence is given this meaning: *They did not know then that the inner cause of their disease was their life of vice, which nurtured the outer activity of germs and bacteria, and that love sustains their physical health.*

During the stage represented by the fifth sentence, the portrayed people learned to help other people by tracing an outer condition requiring relief to its inner cause. The seventh sentence, however, has this implication: During the stage represented by the sixth sentence, the portrayed people did not trace their own disease to its inner cause, which is their life of vice, so they failed to apply to themselves what they so helpfully applied to others. Such failure is not unusual, as shown by Bailey’s advice to a student who failed in a similar manner:

Take proper medical help, brother of mine. Take time to get the physical vehicle in better condition. The reflex action of the body upon the emotional nature and upon the mind is great. As a psychologist you know this, but fail to apply to yourself what you so helpfully apply to others.¹²⁶

Jason Hobbs, a clinical social worker, gives comparable advice to people who also failed in a similar manner:

For many of us, helping “professionals” or not, it is hard to feel that it is acceptable for us to care for ourselves in the same way that we care for others. We think that the others’ needs are more pressing, more important, and that our needs are not important ... Please, treat yourself and your needs in the same way that you would for someone else, your patient, your client, your student, your patron, your guest.¹²⁷

According to the two preceding quotations, many dedicated servers and caregivers disregard their own needs while caring for the needs of other people. This imbalance is the mistake depicted in the stanza’s seventh sentence. Bailey describes the corresponding lesson to be learned from this mistake:

I would like also to point out with all the clarity and power at my disposal, the very deep necessity for *humility* and its constantly recurring expression. I refer not to an inferiority complex but to that adjusted sense of right proportion which equips its possessor with a balanced point of view as to himself, his responsibilities and his life work. This, when present, will enable him to view himself dispassionately and his presented opportunities with equal dispassion.¹²⁸

Luke 5:15–16 illustrates this lesson by describing Jesus as caring for his own needs as well as those of the gathering crowds: “But the news about Him was spreading even farther, and large crowds were gathering to hear *Him* and to be healed of their sicknesses. But Jesus Himself would *often* slip away to the wilderness and pray.”

Conclusions

Bailey’s seventh-ray stanza, which we call the “Seventh-Ray Cause of Inharmony and Disease,” consists of seven symbolic sentences that can be clarified in the following manner:

1. Seventh-ray people gather their forces into the highest point of their mental consciousness, holding them there in a state of absolute tension, and maintain their intention to create, thereby creating a thought in the pattern dictated by their intention.
2. By maintaining the triangular relationship among their intention, mind, and created thought, they manifest that thought through their emotional nature and then into the physical world.
3. They emerge out of their practice of black magic as they recognize that their creations are idols, the purpose of which is to get more of something than what other

people possess; they do not like their creations, because of their recognition of the pain that each one brings, so they withdraw their attention from them to dispel their illusions about them; then the creations that they made are no longer maintained and disappear from their experience.

4. In their initial attempts to function as white magicians, they have no lasting success and see nothing but a futile expenditure of time, strength, energy and money, as they work exclusively with outer effects.

5. They do not comprehend an outer condition requiring relief, because they do not know its hidden inner cause.

6. To some recipients they give too much aid, and to some others they give too little aid, and so both kinds of immoderate service end in futility and fail to produce those forms on earth that embody the spirit of God. This result occurs when they display characteristic vices (formalism, bigotry, pride, narrowness, superficial judgments, and self-opinion over-indulged) rather than needed virtues (realization of unity, wide-mindedness, tolerance, humility, gentleness, and love), and is due to their following their line of least resistance, which uses seventh-ray potency without also using understanding from soul levels.

7. They did not know then that the inner cause of their disease was their life of vice, which nurtured the outer activity of germs and bacteria, and that love sustains their physical health.

The first and second sentences depict the laws of creation and represent the stage in which seventh-ray people succumb to the temptation of practicing black magic, which means that they use the depicted laws for separative ends. The third sentence represent the stage in which they emerge out of their practice of black magic. The fourth through seventh sentences depict the portrayed people as seeking to become white magicians while making various kinds of blundering mistakes. The pragmatic value of the latter sentences is their indication of practi-

cable lessons that are learned along the path of white magic:

During the stage represented by the fourth sentence, the portrayed people realize their mistake of working exclusively with outer effects, so they learn the lesson of working with causes.

During the stage represented by the fifth sentence, they realize their mistake of not comprehending an outer condition's inner cause, so they learn the lesson of tracing an outer condition to its inner cause.

During the stage represented by the sixth sentence, they realize their mistake of frequently displaying characteristic vices while performing their service, so they learn the lesson of expressing needed virtues in a consistent way.

During the stage represented by the seventh sentence, they realize their mistake of disregarding their own needs while caring for the needs of other people, so they learn the lesson of cultivating a balanced point of view as to themselves, their responsibilities, and their work.

The sixth sentence has a more cryptic meaning than the one given above. In its original statement, the sentence mentions, "both kinds died and failed to show the beauty of the Lord." In other words, both kinds of immoderate service, as performed by seventh-ray people, ended in futility and failed to produce those forms on earth that embody the spirit of God. Here, the word "failed" indicates that the portrayed people displayed *imperfection* in their service.

The sixth sentence also mentions, "the Lord who gave them life but failed to give them understanding." In other words, the Lord of the Seventh Ray gave the seventh-ray mode of creative work to seventh-ray people, but failed to give the second-ray mode to them. Here, the word "failed" indicates that the Lord of the Seventh Ray displayed *imperfection* through that omission.

Let us note that the sixth sentence uses the word "failed" twice: once to characterize the imperfection of seventh-ray people; and once

to characterize the imperfection of the Lord of the Seventh Ray. As this double use of the same word indicates, the imperfection of seventh-ray people is not their fault, because it reflects and shares in the imperfection belonging to the Lord of the Seventh Ray, who is still evolving towards greater divine expression. This more cryptic explanation of the sixth sentence is consistent with and illustrates Bailey's earlier statement:

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.

Thus, the "Seventh-Ray Cause of Inharmony and Disease" is the imperfection of the Lord of the Seventh Ray, because this imperfection brings about the imperfection of seventh-ray people, which appears as their vices, which in turn lead to their futility and their disease. Nevertheless, as shown by the lessons of the sixth and seventh sentences, these people are still responsible for overcoming their vices, futility, and disease.

As our commentary demonstrates, the seventh-ray stanza can be clarified by assembling related quotations from the writings of both Bailey and Cedercrans, so let us compare these two writers. Bailey wrote her material between 1919 and 1949, and Cedercrans wrote her material between 1948 and 1963. As the assembled quotations show, both writers used similar terminology and presented comparable ideas and methods. In some cases, Cedercrans seemed to build upon Bailey's earlier material, in the sense of clarifying some of Bailey's vague hints and phrases. For example, our commentary cites Cedercrans' three laws of creation, and shows that these laws clarify Bailey's related descriptions.

Bailey said that most of her books were based on communications to her from a Master known as "Djwhal Khul,"¹²⁹ and made a prediction in November 1948 that may be relevant

for this article: "Certain picked disciples from all these five Ashrams have been or will be trained for the work of contacting the public."¹³⁰ Here, *Ashram* is defined as "The centre to which the Master gathers the disciples and aspirants for personal instruction."¹³¹ Bailey mentioned another Master known as "Rakoczi" and included his Ashram as one of the five designated Ashrams,¹³² so her prediction implied that one of Rakoczi's disciples would contact the public. Cedercrans may have been that predicted disciple, because she said that her books were based on communications from the Master Rakoczi.¹³³

In summary, the seventh-ray stanza depicts the laws of creation, indicates practicable lessons for the path of white magic, explains the presence of imperfection on our planet, and is clarified by the writings of both Bailey and Cedercrans.

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 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 Zachary F. Lansdowne, "The Fourth-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Winter 2019.
- ²⁰ Bailey, *Esoteric Healing*, 303-304.
- ²¹ *Ibid.*, 304.
- ²² Maureen T. Richmond, "Alice A. Bailey (1880 – 1949), Twentieth-Century Sirian Channel," *The Esoteric Quarterly*, Winter 2018.
- ²³ Dakini Wisdom, "About Lucille," <http://www.dakini-wisdom.com/AboutLucille.htm> (accessed November 3, 2018).
- ²⁴ Lucille Cedercrans, *Creative Thinking* (Roseville, MN: Wisdom Impressions, 2001), 205.
- ²⁵ Lucille Cedercrans, *Applied Wisdom* (Roseville, MN: Wisdom Impressions, 2007), vol. I, 6.
- ²⁶ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 268.
- ²⁷ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 1201.
- ²⁸ John L. McKenzie, *Dictionary of the Bible* (1965; reprint; New York: Simon and Schuster, 1995), 603, writes, "It is a widespread cultural phenomenon that the name is considered to be more than an artificial tag which distinguishes one person from another ... but it is thought to tell something of the kind of person he is." Timothy F. LaHaye, *Understanding Bible Prophecy for Yourself* (Eugene, OR: Harvest House, 2009), 149, observes, "In the Bible, a name reveals the nature of the person." For example, 1 Samuel 25:25 says: "for as his name is, so is he." Roswell D. Hitchcock, *An Interpreting Dictionary of Scripture Proper Names* (New York: A. J. Johnson, 1871), gives meanings of nearly all the names of persons and places in the Bible.
- ²⁹ William W. "Bill" Gothard, "How do the sins of my forefathers affect my life?" *Institute in Basic Life Principles*, <https://iblp.org/questions/how-do-sins-my-forefathers-affect-my-life> (accessed January 26, 2019), states: "Looking back to our parents, grandparents, and great-grandparents ... we can observe character traits and spiritual influences that span the generations. A Godly heritage offers a sturdy foundation of virtue and faithfulness, but deeds such as anger, lust, and bitterness set destructive patterns that need to be recognized and overcome. In the Biblical account of Abraham's family, the iniquity of deception became a stronghold that affected the lives of Abraham, Isaac, Jacob, and Jacob's sons. (See Genesis 12:10–20, 20, 26:1–11, 27:1–40, 37:12–36.) On the other hand, the New Testament examples of Lois, Eunice, and Timothy demonstrate the richness of a heritage of faith. (See 2 Timothy 1:5.)"
- ³⁰ James Hastings, *A Dictionary of the Bible*, vol. II, part II (1898; reprint; Honolulu, HI: University Press of the Pacific, 2004), 535.
- ³¹ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), xiv.
- ³² Bailey, *Esoteric Psychology*, vol. I, 210.
- ³³ Alice A. Bailey, *The Destiny of the Nations* (1949; reprint; New York: Lucis Publishing Company, 1974), 130.
- ³⁴ Bailey, *The Rays and the Initiations*, 487.
- ³⁵ Cedercrans, *Creative Thinking*, 218.
- ³⁶ Kurt Lewin, "Intention, will and need," in David Rapaport (ed.), *Organization and Pathology of Thought* (New York: Columbia University Press, 1951), 95-153.
- ³⁷ Cedercrans, *Creative Thinking*, 216.
- ³⁸ *Ibid.*
- ³⁹ Bailey, *A Treatise on Cosmic Fire*, 874.
- ⁴⁰ Alice A. Bailey, *From Intellect to Intuition* (1932; reprint; New York: Lucis Publishing Company, 1960), 224.
- ⁴¹ Bailey, *A Treatise on Cosmic Fire*, 339.
- ⁴² Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 152.
- ⁴³ Bailey, *Esoteric Psychology*, vol. I, 9.
- ⁴⁴ Bailey, *From Intellect to Intuition*, 227.

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- 47 Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 546.
- 48 *Collins English Dictionary—Complete and Unabridged* (New York: HarperCollins Publishers, 2003).
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- 50 Bailey, *A Treatise on White Magic*, 278.
- 51 Cedercrans, *Creative Thinking*, 218-220.
- 52 *Collins Thesaurus of the English Language—Complete and Unabridged*.
- 53 Cedercrans, *Creative Thinking*, 205-206.
- 54 Bailey, *A Treatise on White Magic*, 519.
- 55 Cedercrans, *Creative Thinking*, 216.
- 56 Lucille Cedercrans, *The Nature of the Soul* (third edition; Roseville, MN: Wisdom Impressions, 2011), 211.
- 57 Bailey, *A Treatise on Cosmic Fire*, 993-994.
- 58 Bailey, *Esoteric Psychology*, vol. II, 377.
- 59 *Collins Thesaurus of the English Language—Complete and Unabridged*.
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- 62 *Random House Webster’s College Dictionary* (New York: Random House, 1999).
- 63 *A Course in Miracles* (third edition; Mill Valley, CA: Foundation for Inner Peace, 2007), Text, 619.
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- 65 Ibid.
- 66 Ibid., 621.
- 67 Benjamin F. Cocker, *Christianity and Greek Philosophy* (New York: Harper & Brothers, 1870), 428.
- 68 *A Course in Miracles*, Text, 637.
- 69 Ibid., 127-128.
- 70 Several observers note that attention is an investment. For example, Josh Spector, “8 Ways To Get People To Pay Attention To Your Work,” *For The Interested*, <https://medium.com/an-idea-for-you/8-ways-to-get-people-to-pay-attention-to-your-work-453e318bc015> (accessed January 18, 2019), states, “Attention is an investment and people expect a return on it.” Tim Kastelle, “How Do You Invest Your Most Valuable Asset—Your Attention?” *The University of Queensland Business School*, <https://www.business.uq.edu.au/news/how-do-you-invest-your-most-valuable-asset-your-attention> (accessed January 18, 2019), states, “But it’s important to remember that attention is an asset—it’s something we invest.”
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- 92 Cedercrans, *Applied Wisdom*, vol. II, 742.
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- 98 Bailey, *The Light of the Soul*, 389.
- 99 Cedercrans, *Applied Wisdom*, vol. I, 39.
- 100 Bailey, *Esoteric Psychology*, vol. II, 121.
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- 102 *Ibid.*
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- 106 *Ibid.*, 210-211.
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- 108 Bailey, *Discipleship in the New Age*, vol. II, 582.
- 109 William Wordsworth, *The Wordsworth Thesaurus: For Home, Office, and Study* (Ware, Hertfordshire, England: Wordsworth Editions, 1993), 134, lists both “life” and “potency” as synonyms for *force* used as a noun.
- 110 Bailey, *Discipleship in the New Age*, vol. I, 374.
- 111 *WordNet 3.0, Farlex clipart collection*, <https://www.thefreedictionary.com/need> (accessed February 1, 2019).
- 112 Bailey, *Discipleship in the New Age*, vol. I, 549.
- 113 *Ibid.*, 216.
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- 118 Bailey, *A Treatise on White Magic*, 202-203.
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- 121 Cedercrans, *Healing*, 47.
- 122 Bailey, *The Rays and the Initiations*, 87.
- 123 Cedercrans, *Healing*, 23-25.
- 124 Bailey, *Esoteric Healing*, 533.
- 125 According to Bailey’s rule for healers, which is quoted in the text and cited in the preceding endnote, knowledge of the inner cause of a disease leads to knowledge of effective treatment for it. Let P be knowledge of the inner cause of a disease, and Q be knowledge of effective treatment for it, so Bailey’s rule yields the conditional statement: if P , then Q . Given that this statement is true, the contrapositive is also logically true: if *not* Q , then *not* P . See Susanna S. Epp, *Discrete Mathematics with Applications* (fourth edition; Boston: Cengage Learning, 2010), 43. According to the stanza’s seventh sentence, *not* Q is true, which means that the portrayed people did not know how to treat effectively their disease during the stage represented by the sixth sentence. Therefore, *not* P must also be true, which means that the portrayed people did not know the inner cause of their disease during that stage.
- 126 Bailey, *Discipleship in the New Age*, vol. II, 524.
- 127 Jason Hobbs, “Do unto yourself as you do unto others,” *Medium*, July 14, 2018, <https://medium.com/@jasonhobbslcsw/do-unto-yourself-as-you-do-onto-others-48337a2364c8> (accessed November 8, 2018).
- 128 Bailey, *Discipleship in the New Age*, vol. I, 95.
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- 130 Bailey, *Discipleship in the New Age*, vol. II, 597.
- 131 Bailey, *Letters on Occult Meditation*, 350.
- 132 Bailey, *Discipleship in the New Age*, vol. II, 596.
- 133 Gretchen A. Groth, *Luminous Sitting, Tortuous Walking: Lucille Cedercrans Schaible* (Denver, CO: Dakini Wisdom, 2011), 42-43.