

Chapter 3

The Rays

The symbolism of the chakras as lotuses, golden fruits, and lights etc. is given in the Bible's book of Revelation as candlesticks and churches.¹ Revelation is a wonderfully compressed story of the cycle of human evolution, containing symbolic language of the chakras.² In Rev 1:4, John affirms grace and peace to the 7 churches (chakras) in the context of the evolving manifestations of the I AM. He then includes "the seven spirits" before the throne of God. These seven spirits are seven qualities of the divine, seven streams of consciousness issuing from a central source, fractally throughout manifestation. They have various names but the "seven rays" is perhaps the simplest.

The rays can be most easily understood as bands of active, conscious vibration, which resonate sympathetic structures and energies, and stimulate relevant experience within the period of their activity. Like the seven rainbow colors, each of the seven rays has its frequency band.

Every form has its own natural frequency, note, or signature sound, and the seven colors correspond to the musical octave of sound vibration. The vibration or "word" creates the form, and the changing of the note recreates the form.³ As a part of the great attractor, the seven rays "sound out" the human form as they cycle in and out of manifestation. Our form resonates in its many parts to the rays fundamental to its structure. In other words there are rays each of the soul, spirit, personality, mind, emotions, physical body and their sub-components.

Depending on our degree of unfoldment, one ray will usually predominate, for example, the soul or personality ray. This means that ray compatibility is a factor in human interaction and growth. Have you ever wondered why you are "in tune" with some people more than others? Among the many possible explanations for this, including psychological tests and astrology, the combination of developmental level and rays underlies these and all others.

The different rays and their combinations incline us to engage in certain interests, lifestyles and occupations. Rays also influence growth, individually, culturally and nationally, which helps explain why certain groups or nations progress at certain times and regress at others. Groups and cultures have their rays, and certain active rays will promote the next steps in their development. If we were to analyze the impact of the changing contributions of both developmental level and rays on various cultures, we could predict where and how development would take place.

The rest of this chapter explains the basis of this, and gives examples of how the rays manifest in our lives.

We can perceive differences in the frequencies of sound and light, and also in the different frequencies of form and consciousness. The rich aesthetics of music and art flow from the simple octaves of sound and color. In a similar way the rays influence our

world to create its great diversity in the aesthetics of form, consciousness, the emotions, the intellect, and behaviour.

Color has the three dimensions of hue, saturation, and lightness, and sound has its similar trinity of pitch, timbre and volume. The corresponding attributes of the rays are:

- Hue or pitch makes up the seven rainbow colors of the rays.
- Saturation of color is similar to sound's volume, and measures the power of a ray's energy.
- Degree of lightness or darkness in a color determines whether it is closer to white or black. In a ray, it represents its vibration in a dense or rare medium, i.e., the more material, the darker it is, and the more enlightened, the lighter it is. In the denser and more materialist stages of human development, our auric⁴ colors are darker, and lighten up as we "enlighten." That is, our note or vibration is initially heavy, but lightens as we evolve.

If we were to construct a color matrix out of the seven chakra levels (vertical) and the seven rays (horizontal), then hue would be on the horizontal axis and lightness on the vertical axis. Each cell in the matrix would have a level of energy for individuals or groups that would be a measure of ray saturation, i.e. of brightness or volume.

The descriptions of the qualities associated with each of the seven rays follows. Knowing the vertical level of the ray allows more precise analysis and prescription of solutions that may flow from it. For convenience, the following ray descriptions include three levels of lightness—central, higher and lower—for each ray.

The Seven Ray Qualities

The influence of the rays on humanity is summarized in the Box below.

Influence of the Rays

(Bailey, EP1 p.128-9)

A ray confers, through its energy, peculiar physical conditions, and determines the quality of the astral-emotional nature; it colors the mind body; it controls the distribution of energy, for the rays are of differing rates of vibration, and govern a particular center in the body (differing with each ray) through which that distribution is made. Each ray works through one center (chakra) primarily, and through the remaining six in a specific order. The ray predisposes a man to certain strengths and weaknesses, and constitutes his principle of limitation, as well as endowing him with capacity. It governs the method of his relations to other human types and is responsible for his reactions in form to other forms. It gives him his coloring and quality, his general tone on the three planes of the personality, and it moulds his physical appearance. Certain attitudes of mind are easy for one ray type and difficult for another, and hence the changing personality shifts from ray to ray, from life to life, until all the qualities are developed and expressed. Certain souls, by their ray destiny, are found in certain fields of activity, and a particular field of endeavor remains relatively the same for many life expressions. A governor or statesman has learnt facility in his craft through much experience in that field. A world Teacher has been teaching for age-long cycles. A world Savior has been, for many lives, at the task of salvaging. When a man is two-thirds of the way along the evolutionary path, his soul ray type begins to dominate the personality ray type and will therefore govern the trend of his expression on earth, not in the spiritual sense (so-called) but in the sense of pre-disposing the personality towards certain activities.

The centers in the body referred to in the box are the chakras. The seven rays are seven qualities of consciousness that inform our soul and personality, and therefore determine *how* we should develop. If we know how we should progress, we can cooperate with our ray purpose and enhance our development.⁵ The summary of the seven ray characteristics that follows is drawn largely from Bailey (EP1 & 2), Robbins (1988), and the New Zealand Esoteric School (1992).

The 1st Ray — Will and Power

a) Central Characteristics

This is the ray of strength and leadership. It uses power and will to achieve its ends. It wills to love, and uses power to express beneficence. It destroys forms that hinder progress and so is associated with the death that brings life in greater measure. It has qualities of steadfastness, truthfulness, courage, self-reliance, the power to rule, and is able to handle people and organizations, and grasp the “big picture.”

b) Higher Virtues

At the higher chakra levels, the 1st Ray brings identification with the divine plan and purpose, with the will of God as it manifests through the great attractor influence on humanity and the world. There is conscious cooperation with the process of spiritual evolution. This involves identifying higher values and principles, discarding non-essentials, serving to help and liberate others, and intrepidly leading in cooperation with others. The aim is to merge utterly in the divine I AM, to do, live and be the will of God.

c) Lower Vices

At lower chakra levels, more limited and darker expressions prevail. The lower self-will produces pride, arrogance and destructiveness that smash constructive activities and relationships. An urge for power seeks to get the better of others, and to reject them to protect the primary position of the self. Ruthlessness, hardness, tyranny, cruelty, isolation and lovelessness follow. These all provide hard lessons for a hard lower self, and eventually lead to weakness through the lack of creative energy. This causes the lower self to reconsider and share power with the soul and therefore with others.

d) Expressions

The 1st Ray inclines to activities involving holistic and systems thinking, and innate leadership. These activities can apply in any field, but those that deal with whole systems, and broad-based leadership management will predominate on the 1st Ray. Politics and international diplomacy are examples, as are global ecology, management of world problems and issues, integrative theories attempting to reduce all to succinct formulae, encompassing theories of evolution and divine direction, and leading edge exploration.

The 2nd Ray — Love-Wisdom

a) Central Characteristics

This ray is the embodiment of pure love, and is the basis of all attraction and magnetism. Its more earthy aspect is desire. It is the heart of creation and the builder of forms. It exhibits a desire for pure knowledge and absolute truth, which it shares in

teaching humanity. It has the qualities of calmness and serenity, patience and endurance, fidelity, intuition and clear intelligence, and operates with tact and foresight. The inclination to study and to live the knowledge gained leads to true wisdom and intuition.

b) Higher Virtues

These approach the virtues of the Christ, Krishna, Buddha and similar inspired teachers of humanity. They express love to uplift and redeem, to heal and to bring light. The ray is all-inclusive and relates everything to everything in a spirit of unity. Those influenced see all linked in love and responsive to love for its growth and expansion. They are actively “in love” to increase the radiance of unifying creative and divine love. The outcome is a stimulation of the power of evolving love and a comprehensive illumination that generate wisdom and growth.

c) Lower Vices

Inertia and fondness of personal comfort saps energy and action. The need to be loved and popular can produce an over-dependence on others, over-sensitivity and fear, indecisiveness and sense of inferiority. The need to be the center of loving feeling is, at root, selfish and can lead to self-pity and over-attachment to people and forms. The fear of being alone can lead to weakness in discrimination and discipline. Over-absorption in study can lead to indifference to the real needs of others.

d) Expressions

The 2nd Ray inclines to activities involving compassionate understanding of others, healing, wise illumination, and unification. Such fields include psychology, medicine and nursing, alternative therapies, teaching, wisdom religion, humanitarian aid, counseling, human resource development, conflict resolution, and regional and global diplomacy.

The 3rd Ray — Active Intelligence

a) Central Characteristics

The intelligent manipulation of matter, which provides the basic work of creation, is the central principle of the 3rd Ray. This impulse to intelligently adapt matter provides humanity with its medium for experiment, experience and growth. It creates the basis for illumination and the development of mind. It discriminates and mentates in infinite detail the structure and dynamics of everything. The 3rd Ray provides the material from which civilizations are built.

It provides the basis for abstract and philosophic thinking, for metaphysics and mathematics. There is a mutable ability to see innumerable sides to a question and to understand variable outcomes and issues. This is both a strength and a weakness as it can lead to either the right action or paralysis. It inclines to caution and patience, coupled with mental agility, adaptability and clarity. There is a concern for the intelligent use of matter, reflected in economics and business activities.

b) Higher Virtues

Higher manifestations include the intelligent comprehension of aspects of the great plan, and co-creation of components of it in mental form applicable to humanity. An aspect of this is the creation of rational systems of thought that can be applied to many

enterprises. It helps people to understand and to become adept at appreciating the complexity, essential structures and dynamics of the world. Action plans based on perceived divine blueprints are created and carried out with the intelligent cooperation of others.

c) Lower Vices

Selfish intellectual pride can ignore others and lead to the creation of schemes that are out of touch with truth or inaccurate. The mind can be too cunning and devious, critical and manipulative, and can rationalize darkness and ignorance into that which it is not. There may be a preoccupation with too many activities and a debilitating busyness. The fluidity of thought can produce disjointed understanding and excessive changeability. People can be too clever for their own good and lack wisdom.

d) Expressions

The 3rd Ray inclines to activities involving abstract and detailed thought, communication, comprehensive strategies, and economy, including the fields of media, mathematics and philosophy, economics, metaphysics, computer science, business and finance, mechanics, engineering, and academic work.

The 4th Ray — Harmony Through Conflict

a) Central Characteristics

The 4th Ray is the middle and in a sense mediating ray between the three higher and the three lower, which are paired in the manner of the candlesticks of Figure 5 (i.e. 1 + 7, 2 + 6, and 3 + 5). Its role is to create beauty and harmony, based on the divine image through a process of struggle and conflict of the opposites or dualities, including yin and yang, and higher and lower. Through conflict, issues are eventually resolved and wisdom is generated.⁶ The 4th Ray seeks to express the intrinsic beauty and harmony so resolved through color, music, words and all forms of creative and gracious living.

It has the qualities of strong affection, sympathy, courage, generosity, combativeness, mood swings, drama, conflict resolution, imagination, intuition, aesthetic taste, and the ability to create peace and harmony.

b) Higher Virtues

At the higher level, 4th Ray masters the dualities and harmonizes soul and personality in preparation for at-one-ment with spirit. It is able to see the thread of cause and effect through which the dissonances in human life create experience, learning, growth and eventual resolution of conflict. It produces wisdom and beauty, and acts accordingly.

It creates beauty in all forms of living, and helps others achieve harmony. Issues are faced with courage, creativity and compassion. Intuition is highly developed, as is the facility of “direct perception” of the psychology and basis of actions from which follow discernment, true values and right choice.

c) Lower Vices

The lower aspect of the 4th Ray is temperamental and torn, vacillating and inconsistent. Constant turmoil, drama and emotional extremes lead to a life of constant and seemingly needless crisis and battle. Acrimony may alternate with agreeableness or

appeasement for the sake of it. The lower 4th Ray can be opinionated, impulsive, unstable and lacking in rationality. It inclines to over-dramatization of the self and its likes and dislikes, and this leads to a fickle favoritism or antagonism to others.

d) Expressions

The 4th ray inclines to activities involving the creation of beauty and harmony, dramatization, and the resolution of conflict. These include the creative artist in many fields, decoration, mediation, counseling, acting, and the peacemaking ventures of such conflict resolving organizations as the United Nations.

The 5th Ray — Concrete Science

a) Central Characteristics

This ray stimulates reason, intellect, science and research. It seeks and promotes explicit understanding of the mind of God as seen in the forms, energies and rhythms of the world. Intellectual and analytic in approach, it fosters discrimination, accuracy in detail, and perseverance to explain and verify every technical argument. This brings truth, lucidity, orderliness, commonsense and a tendency to the pedantic.

b) Higher Virtues

Through the focused, scientific meditation, the 5th Ray penetrates the outer forms to the heart of the mystery of life, revealing the universal laws of nature, cause and effect and the interrelated rhythm of oneness. The unknown is constantly revealed and the appreciation of the cosmic design grows apace. This leads to the revelation of the way forward for humanity in a scientifically rational manner, at one with the universal. The intellect is keen and clear, detached and accurate. Everything is subject to rigorous analysis. The self is sacrificed in the pursuit of discovery and truth, and the knowledge gained is shared unstintingly with others.

c) Lower Vices

At the lower levels, the 5th Ray inclines to overly concrete thinking, dogmatism based on ignorance, limited information and the unacknowledged influence of emotion and tradition. This produces harsh criticism, one-eyed skepticism, deep prejudice and superficial judgments. The mind slays rather than creates. Emphasis on the perceptions of the five senses and the concrete commonsense made of them rejects airy-fairy notions, intuitions and progressive hypotheses as nonsense. Reductionist thought gives everything a physical material basis. Consequently selfishness “makes sense,” while altruism is either “nonsense” or is seen as self-serving. Endless divisions and separations of phenomena are seen and understood only in their isolation. This influences social and political life with many schisms and separations.

d) Expressions

The 5th Ray promotes the intelligent and rational pursuit of knowledge. Predominant under its influence are science, research, engineering, surgery, invention, technical vocations and accounting.

The 6th Ray — Devotion and Idealism

a) Central Characteristics

This is the ray of militant devotion to an ideal, of the highest visioned truth, of a crusade to destroy all impediments to the ideal, and ultimately a crucifixion of form to release the inner spirit. Endless and sincere battle, work, pain and toil accompany the quest, driven by one-pointed devotion and single mindedness, persistence, loyalty, intense personal feelings and biases, religiousness, and a tendency to see in terms of black and white.

Ideals and hatreds are personalized in people. The good, the true and the beautiful are ardently sought, and the self can be sacrificed for the ideal. The consequent tendency to piety, division of spiritual and material, and openness to “higher” guidance however true or false it may be lead to enforcing morals and beliefs through “law and order,” if in a self-centered way.

b) Higher Virtues

Through a “divine fanaticism,” the 6th Ray ruthlessly sacrifices everything that is not of the light in order to achieve perfection. It sees the consequent pain and suffering as inevitable in the release from the conditions that create it. The quest is for mystic union with the sacred, and this can approach sainthood. One-pointed fiery idealism develops into a passionate altruism for all. Love, gentleness and intuition develop.

c) Lower Vices

Emotional fanaticism brooks no opposition, is narrow, rigid, and cruel to its opponents, and is jealous of its supporters. Faith is blind, gullible and easily misled, but militaristic and easily angered. The self’s way is imposed on others, even if it means “killing in order to save.” Beliefs have haphazard and emotional bases and need a powerful leader to give them life and dominance. Martyrdom for the cause can be indifferent to all else. The 6th ray fosters exclusion, in-group/out-group and win/lose activities. Those so influenced are convinced of the superiority of their own beliefs and way of life, and see the need for others to conform. Tolerant inclusiveness is considered to dilute the superiority of their group and beliefs.

d) Expressions

The 6th Ray promotes preaching, converting, propaganda, idealism and faith. These include customary religion, burning issue politics, policing, idealistic causes and charities, and mysticism. In its lower form it produces the suicide bomber and all those who join militant jihads and crusades.

The 7th Ray — White Magic

a) Central Characteristics

This is the ray of order and of law, manifesting in the physical. It seeks the perfection of form, be it a physical creation, a social protocol or a lawful structure of society. It is understood that “thoughts are things” and that perfected thought precedes perfected construction. The 7th ray has the qualities of orderliness, organizing power,

courtesy, ceremony, lawfulness, rhythm and timing, patience, perseverance, and care in details.

b) Higher Virtues

The 7th Ray builds the “temple of God” in people by emphasizing the perfection of form. This helps uplift consciousness by resonance. It seeks the hidden or “occult” knowledge and laws that enhance the transformation of people in works of true white magic. It prepares the way to wisdom traditions and mystery schools that seek to accelerate human development. In creating beautiful and lawful form after the divine archetype, it brings order out of chaos, and helps create the new earth in unity with the new heaven. This ray produces the practical synthesis as a framework within which others can achieve their ends. It is able to work with subtle and hidden forces, and with other kingdoms of nature to achieve wholist ends. Group coordination is a strength.

c) Lower Vices

In the lower realms, the intense materiality and ritual of the 7th Ray is rigid and too concerned with appearances and status. Rules and formalities become ends in themselves, as do pomp and ceremony, class and respectability. There is pride and narrowness, conventions are hidebound, and there is intolerance of that which is different. This leads to superficial judgments, bigotry, intense sectarianism, superstition and perverted occult practices. Ritualism and magic help to “control” the world and “manifest” that which is desired. Any foreign practices are seen as threatening and hence outlawed, resulting in a conformity that preserves a limited order but stifles valuable diversity and creativity, producing stagnation. In-groups and out-groups are thus formed, based on rigid codification of the outer form of people and their beliefs.⁷

d) Expressions

The 7th Ray inclines to activities involving universal law and order, great organizing skills, protocol, diplomacy, rhythm and timing, and the perfection of form. This includes religious ritual and ceremony, jurisprudence, protocol and diplomacy, administration, management, design and construction, detailed planning, synthesizing science, astrology, alchemy, and the methods of at-one-ment of spirit, soul and personality.

Ray Interrelations

In a broad way, the seven rays can be matched with the seven levels of development:

- The 7th Ray corresponds to the earthy, concrete practical detail of life of the Primitive
- The 6th Ray is the elite ideal with militant enforcement of the Kinsperson
- The 5th Ray is the independent concrete-minded deciding for oneself of the Loner
- The 4th Ray is the value-seeking emotional harmonizing of the Loyalist
- The 3rd Ray is the abstract-principle-centered mentation of the Achiever
- The 2nd Ray is the harmonizing unconditional love and truth of the Involver
- The 1st Ray is the comprehensive holism of the Choice Seeker.

However, in the practical development of a person, there is considerable complexity and variation. We have a quantum of free will, and the entire system of cultural and natural influences operates like a chaotic system, so despite an underlying order, actions and appearances can be very complex.

The first three rays correspond to the holy trinity of will, love and intelligence. The remaining four rays correspond to the 4 temperaments and therefore to physical, emotional, mental and spiritual matters. Their resonant pairings have been previously mentioned:

- 1st and 7th Rays facilitate the integration of spirit and matter
- 2nd and 6th Rays deal with the absorption of the emotional and psychic into love-wisdom
- 3rd and 5th Rays deal with the adaptation of concrete intelligence into abstract thought.
- 4th Ray aids in the combined relation of the higher three to the lower three and their eventual fusion.

Interestingly, the three higher and the four lower rays, when multiplied, produce the $3 \times 4 = 12$ of perfect love. It is significant that the Heart chakra has 12 petals, as does the “heart” of the Crown. The number 12 occurs frequently in wisdom texts as an expression of this archetypal structure. An example from astrology is the 12 signs of the zodiac, divided into cardinal, fixed and mutable signs that represent the holy trinity principles respectively of will, love and intelligence, i.e. rays 1, 2, and 3. Each of the triplicates is made up of the four signs of fire, air, water and earth (4th, 5th, 6th, and 7th Rays respectively), in the form of a celestial cross. For example, the fixed cross is in the form of the four constellations of Taurus, Leo, Scorpio and Aquarius.

The fixed cross represents cosmic love and is deeply significant for humanity, underlying the message of the great teachers of recent millennia, including the Christ. The astrological symbols of the fixed cross constellations are respectively the bull, lion, eagle and water-carrying man. These symbols appear in Revelation (4:7) and Ezekiel (2:10) and can be seen in some churches today. As above, so below. The mutable cross is associated with the early phase of human development, and the cardinal cross with the coming stage. Perfect love and fulfillment is achieved when the energies of all three crosses are integrated as the unity in 12.

In these elementary numbers lies a significance that is profound within our solar system, and that provides a geometric and fractal symbolism of divine life forms and relationships.⁸ Chapter 8 takes up the number 12 again.

The Rays are further classified into odd and even numbers. The odd numbers (1, 3, 5 and 7) are related in the yang or male principle, while the even numbers (2, 4 and 6) are related in the yin or female principle. The male principle inclines to will and structure, while the female inclines to quality and meaningfulness. In relation to the Crown chakra and the 1st Ray, the ultimate fusion of yin and yang and their transformation into spirit shows that the final state of human wholeness is beyond gender as we understand it.

Some Applications

The main form of difference between people is their level of freedom and capability. This level of group and individual development fundamentally influences the manner in which other influences are expressed. Graves’ grouping of people at different levels clearly differentiated the behaviour of the various groups. Consequently, in discussing

ray applications, we should know the level of development of the individual or group concerned.

People on different rays approach issues differently. Their methods of operation will differ, as will the way they react to situations and express thoughts and feelings, even at the same level. For instance, when faced with a difficult situation to be overcome:

- A 1st Ray person will, in the words of Australian ex-Prime Minister Gough Whitlam, “crash through or crash.” They simply take what is needed, and ruthlessly bend to their will everything relevant to their objective
- A 2nd Ray person uses the attractive power of loving cooperation to influence and impose change in the situation. It may take longer, but is far gentler than the 1st Ray method
- A 3rd Ray person will selectively manipulate all the relevant components of the problem, as they are, to engineer a proposed solution
- A 4th Ray person would seek to harmonize the issues by rising to their level of at-one-ment
- A 5th Ray person typically uses scientific discrimination to analyze and offer resolution
- A 6th Ray person seeks response to the ideal embodied in the problem
- A 7th Ray person focuses on a more perfect form, seeking to organize movement towards the envisioned perfection.

Groups and nations have rays of soul and personality, the former being their ideal, and the latter being how they manifest it. Some of the more advanced members of a nation may sense its soul style and advance it in the thinking of the nation. Bailey (*DN*, p.50) lists the rays for a number of countries in the mid-20th century. The USA soul ray is the 2nd Ray and its personality ray is the 6th Ray. The USA is known for its idealism (6th) tinged with great enthusiasm and personal desires, and pronounced moralism. It also has well-developed compassion, humanitarianism and democracy (2nd Ray).

Great Britain has a 2nd Ray soul and a 1st Ray personality, hence its “special relationship” with the USA via the soul, which goes beyond history and language. The special national quality of the 1st Ray, when evolved, is intelligent and just government. When less evolved, it inclines to dominance, arrogance and imperialism. Great Britain has experienced all of these, and is now prominent in the areas of global justice, human rights and good governance.

India has a 1st Ray soul and a 4th Ray personality, the latter expressing somewhat chaotically and colorfully through much drama and conflict. It also has a special link with Great Britain through the 1st Ray, which can be felt in the sensitivity to power and authority in both countries, and which is still maturing into just and true governance in India.

The rays of Germany reverse those of India, with a 4th Ray soul and a 1st Ray personality. Naturally there is a link, but in Germany, the 4th Ray has expressed largely through music and a philosophical tradition that expresses the yin principles of values, feelings and introspection. Its 1st Ray personality has manifested through authoritarianism of which fascism was an extreme, and imperialism. China has a 1st Ray

soul and a 3rd Ray personality. The latter can be seen in the intellectual history of China. It is dominant in its deep commercialism, and its tendency towards involved and intricate scheming and methods of “doing business.” In time, it will make its contribution to intelligent world governance.

F.D. Roosevelt was an American leader operating at a high developmental level. He is assessed as having had a 1st Ray soul and probably a 2nd Ray personality. President of the USA from 1933 to 1945, he epitomized the large-mindedness and power to govern of the 1st Ray, with the compassion and healing wisdom of the 2nd Ray. His New Deal reversed the conditions that led to the Great Depression of the 1930s, through strong government. His 2nd Ray showed as he provided relief for the unemployed workers, public works projects to stimulate business activity, aid to farmers, and stronger controls on business activities to control for excesses. The national debt rose but the effects of the Depression lessened. His 1st Ray showed as he centralized government power, and in his personal courage. He overcame the effects of poliomyelitis contracted when he was 39 years old to continue in politics and become President.

Roosevelt created many progressive reforms in the USA, and took the lead in creating goodwill in foreign policy. The 1st Ray was at work as he foresaw the potential dangers of Japan in the mid-1930s, and with another 1st Ray leader, Winston Churchill, adopted the Atlantic Charter. This pledged not to seek gains at the expense of others, to respect the right of every nation to choose its own form of government, to guarantee freedom of the seas, and to conduct peaceful world trade. The 2nd Ray link between the two countries is evident here also.

Roosevelt declared the Four Freedoms, which were freedom of speech, of worship, from want, and from fear.⁹ He suggested the term “United Nations” for the allies that fought in World War II, and with Churchill and Stalin at Yalta in 1945, arranged a meeting to found the peacetime U.N. organization. A study of his life and achievements reveals the higher influence of the 1st Ray in understanding the big picture, in powerful governance, and in personal courage and energy. The higher influence of the 2nd Ray is apparent in his concern for the well being of all members of his country, and for the peace and safety of the world. His Four Freedoms fostered self-development through freedom (1st Ray) with nurturance of human development (2nd Ray).

Chapters 4, 5 and 6 provide further examples of applications. It is possible to apply the insights of the levels and the rays to a range of phenomena and disciplines, but this would be a book in itself.¹⁰ Table 2 briefly lists some applications of the ray qualities to the fields of religion, politics and science at the Achiever level.

Table 2: Some Ray Applications at Achiever Level

Ray	Religion	Politics	Science
1	<ul style="list-style-type: none"> • Seeks intrinsic principles and laws • Attempts to identify divine purpose and plan • Promotes Universal essentials 	<ul style="list-style-type: none"> • Leads movements for participatory democracy • Initiates action for international and global politics • Facilitates devolution of power 	<ul style="list-style-type: none"> • Leadership and persistence in the will to know • Seeks integrative and summarative formulae • Larger life and death issues • Ethics in scientific directions
2	<ul style="list-style-type: none"> • Aims at detached, unconditional love for all • Acknowledges love as a two-edged sword • Reasoned inclusiveness of all 	<ul style="list-style-type: none"> • Maximizes intelligently benefits of welfare for all • Promotes equal opportunity and safety nets • Emphasizes importance of social indicators 	<ul style="list-style-type: none"> • Science for all humanity • Tempers logic with intuition • Relates human to physical sciences • Popularized through teaching and communication
3	<ul style="list-style-type: none"> • Accepts diversity of forms of religion • Eclectic approach to religious truth • Philosophical and intellectual analysis • Appreciates the value of money in service 	<ul style="list-style-type: none"> • Strategist and tactician to incorporate many movements • Focuses on complex interrelations of modern issues • Promotes orientation to being a “clever country” 	<ul style="list-style-type: none"> • Excels at mathematical analyses • Specification of complex interrelationships • Takes an evolutionary approach • Involved in commercial applications
4	<ul style="list-style-type: none"> • Seeks to express the good, the true and the beautiful • Seeks the basis for moralities • Interfaith conflict resolution (especially the old and new) 	<ul style="list-style-type: none"> • Dramatizes conflicting aims of movements • Seeks policy and personal role to resolve differences • Focuses on any unresolved issues 	<ul style="list-style-type: none"> • Dramatic demonstration • Anomalies as pointers to new understanding • Prevalent use of lateral thinking and analogy • Investigates sound and color • Concerned for morality of scientific applications
5	<ul style="list-style-type: none"> • Needs evidence and analysis as basis for religion • Relates to modern scientific discoveries and theories • Requires cause-and-effect consistency of religious content 	<ul style="list-style-type: none"> • Seeks rational or scientific basis for policies • Promotes research and development • Requires detailed analysis of proposals and programs • Logical consistency in policies 	<ul style="list-style-type: none"> • Reductionist, orthodox, rational and logical approach • Science for its own sake • Highly specialized science • Moral-free science or scientific basis for morals • Honesty in seeing need for paradigm change
6	<ul style="list-style-type: none"> • Religious idealism based on independent understanding • Uses faith and intuition with research evidence • Reassesses value of old religions and faiths 	<ul style="list-style-type: none"> • Seeks ideal society and political organization of it • Proselytizer for new causes • Transforms old orders through new idealism • Provides moral leadership 	<ul style="list-style-type: none"> • Science as the ideal human activity • Ideal of science converging with ideal of religion • Researches the paranormal • Faith in hypotheses gives great persistence
7	<ul style="list-style-type: none"> • Seeks to understand the structure of spiritual evolution • Applies own perception of the divine plan • Practices spiritual white magic 	<ul style="list-style-type: none"> • Imposes order out of emerging diversity and chaos • Forms political structures and laws enabling diversity • Promotes electoral and governmental reform 	<ul style="list-style-type: none"> • Integrative theories well organized and classified • History and methodology of science • Well-organized experiments and research • Practical applications of research

Value of the Ray Archetypes

By their fruits you shall know them. Not just the golden fruits of the tree of life, of the chakra-nadi system of the human form, but also the fruits that are activities colored by the rays that make up people. Symbolically, the tree at any stage of development may produce fruits of different colors, lightness and brightness, which signal the vibration of consciousness and behaviour of the person. As the tree lights up, or grows, so does the harmony of its colors and the orchestration of its notes. When mature, it is like a Christmas tree with a brilliant star at the top. This truly symbolizes the birth of the Christ consciousness.

Whereas the chakras indicate the stages of unfoldment of the tree of life, the rays provide the hue of the consciousness. People on different rays will usually have different interests, and their approach to any issues is likely to be different. This means that techniques of teaching, healing, understanding, persuasion, and management will be appropriate to the extent that they are “in tune” with those involved, and will more likely succeed when at a similar resonant vibration, including harmonics of it.

Human resource development requires that we know our potential strengths and weaknesses. This includes our operating style, what vocations are suitable, what techniques would be most effective for us, and how we are likely to interact with each other. It is important to know that the many theories, methods and schools of the various disciplines vary with developmental level and ray type of their creators and practitioners.

Michael Robbins (Vol II, 1988) provides examples of soul and personality ray combinations to show what variations can occur.¹¹ For example, an advanced 6th Ray soul and a 1st Ray personality produces the devoted idealist with great willpower, strength and principle. This could be the unstoppable crusader, the ruthless religious leader, or the orator of great power and pithiness. Some 6th/1st Ray examples might include Joan of Arc (mystical visionary and military captain), the Ayatollah Khomeini (spiritual and temporal leader of the Iranian revolution), and Martin Luther King (black Baptist minister leader of the civil rights movement in the USA).

In contrast, a 6th Ray soul and a 5th Ray personality combines the devoted idealist with a person of keen analytic abilities and the capacity for scientific and technical expertise, such as Mary Baker Eddy (founder of Christian Science), and Jimmy Carter (US peacemaker President and former naval engineer).

Within any discipline, we could therefore expect naturally occurring subdivisions according to the styles of the different ray types.¹² For example, within the discipline of international development, we would expect that:

- The 2nd Ray humanitarian emphasis would be the primary motivation for helping the poor, but with an emphasis on education and human resource development
- A 3rd Ray sub-school of thought would emphasize the priority of economic growth and fiscal rectitude¹³
- The 1st Ray approach would seek to improve governance and domestic policy, and to integrate programs into a consolidated whole for the benefit of all

- The 4th Ray approach would identify the conflicting interests and incentives at work, the old and the new ideas and methods, and seek ways to bridge or resolve them into a practical harmony
- The 5th Ray would emphasize rational cause and effect, and scientific solutions and explanations
- The 6th Ray would seek to convert many to the cause, especially through fundraising and voluntary activities, and would constantly hold the vision of the ideal before us
- The 7th Ray would focus on the structural integrity of all programs, based on a conception of the perfected form of the developing society, nation or program.

Each of these approaches to development assistance is a valid component of the whole. Eventually, they would need to be coordinated through an evolved 1st Ray large-minded integration, helped by 4th Ray resolution of conflict and bridging capacity.

The value of the 7x7 matrix of levels and rays is that if an individual, group or nation can be placed in it, it is possible to predict its central interests, how it will behave, what motivates it, how it will negotiate, how best change will occur, and the best methods of approach on a range of issues. If, for example, we were to accept Graves' assessment of China as being at the Kinsperson level during Mao's rule, but assess that it now operates mainly through a Loner level, and also Bailey's assessment that it is operating through a 3rd Ray personality, then we can predict future behaviour.

A more aggressive imperialism of the Loner will supersede the Kinsperson rigidities of Mao's time. However, as the 3rd Ray is involved, this will take place mainly in the economic sphere (but not solely, especially in border regions). We can expect an almost Machiavellian manipulation of truth and information, and complex and devious negotiations. This "cleverness" may produce immediate economic gain but may lack wisdom in dealing with others. A more reliable and greater economic benefit would have to wait until the Loyalist influences came into play. Under the Loner and 3rd Ray influences, a country would exert considerable intellectual pride and attempts to establish itself at the forefront of countries of mental brilliance. Only later would the soul ray of China (1st Ray) grow in influence, as it evolved into Loyalist level behaviour, and would introduce greater integrity, straightness, principle and good governance into its manner of operating. The influence of various leaders upon China's development would also need to be assessed, according to their levels and rays.

In summary, the three-dimensional color matrix of the rays will help our understanding of the dynamic of human activities and development. The colors change from dark to shining light with expanding levels of consciousness. The rainbow hues are essential qualities at level, and the brightness of color is the power of the expressed energy.

This archetype is fractal in form, and can be generalized to other kingdoms of nature, as suggested by the broad correspondence between the periodic table of chemical elements and the periodic table of behaviour. The next three chapters outline it in various human vocations, with an emphasis on development levels. Later chapters apply it across kingdoms in dynamic form, and to emerging and urgent human problems.

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- ¹ Rev (1:4,12,20). For an interpretation of the chakra symbolism of Revelation, see Cayce (1969).
- ² This is taken up in Chapter 8.
- ³ Herbert (1981).
- ⁴ The human aura is the complete energy field that extends around and throughout a person. Some clairvoyants see its shape and colors, and these can also be measured as frequencies (e.g. Gerber 1988, p.132-4; Brennan 1988, p.33). The colors seen in auras around human bodies get lighter and brighter as we develop. There is a difference between these and auras of souls in the spirit world, in that the latter progress from white through the colors of the rainbow to purple. Earth body auras reflect the transmutation of personality substance, whereas spirit world soul auras reflect the pure state of soul advancement (see Newton, 2002, p.103).
- ⁵ Bailey, (R&I, p57-59).
- ⁶ Herbert (1978).
- ⁷ This is different to the in/out groups formed by the 6th Ray, which are based on emotional affiliation regardless of structures or appearances.
- ⁸ See John Gowan at www.people.cornell.edu/pages/jag8/fractal.html for an outline of his fractal paradigm of the 3x4 organisation of nature.
- ⁹ The Four Freedoms focused on the four major aspects of soul and personality, in the physical (want), the emotional (fear), the mental (speech), and the soul yearning (worship).
- ¹⁰ Robbins (1988) is a very good work in this area.
- ¹¹ And also, by analogy, to the chakra level and ray.
- ¹² Whether schools and sub-schools will develop will depend in general upon the size of the population involved. Internationally we could expect schools based on both the chakra levels and the rays. However, within organizations, more restricted versions may develop, and it may be possible to have primary ray groupings with variation by level within them, especially if there were only a few levels among the staff in the organization.
- ¹³ With some variation between the market fundamentalism of the Loner, the equity and welfare economics of the Loyalist, the mixed or democratic enterprise of the Achiever, and the interrelation of the economic and the ecological concerns of the Involver. Chapter 5 gives further economic details.