

Toward the Role of Process In Esoteric Psychology

By Danielle Levy

What is the purpose of esoteric psychology? Let us posit that it is to enhance and facilitate the existing evolutionary movement from the "triplicity of manifestation" (personality/soul/Monad), to the "duality of purpose" (personality/Monad) alignment. The rules and sequence of this process would, therefore, have to be already determined through, and by, the many natural laws of Being. If Revelation is the revelation of that which is already present, then esoteric psychology is a science meant to reveal, or participate in revealing, the dynamics of such processes--processes which are nothing less than the evolution of consciousness. The evolution of consciousness, itself, is the result of the soul-infusion underlying the initiatory process.

Since the soul is the pivotal agent of the transfer from the "triplicity of manifestation" to the "duality of purpose," then understanding the nature of the soul and its mechanism is naturally a priority. Indeed, Djwhal Khul, as the source of the teaching on esoteric psychology, gives us the definition that esoteric psychology is the "psychology of the soul"--a statement which is almost a platitude to those of us who feel an urge to pioneer it as a science; yet, this definition is well worthy of use as a seed thought.

As a complement to his hints, and in an attempt to help us formulate esoteric psychology, Djwhal Khul gives us information (not previously given to humanity) about the rays of manifestation. He does not, however, explicitly answer for us a key question: "Do the rays condition the process of this transfer from triplicity to duality, or, on the other hand, do they qualify it?" For that matter, there are

other fundamental questions that he leaves incompletely answered. For example: "Is esoteric psychology meant to supplant psychology as we know it today? Or is it meant to help us treat what we often refer to as pathology?" D.K. probably would not object to calling esoteric psychology a healing science, yet in giving us a list of the New Group of World Servers, healers are placed in a separate category, and esoteric psychologists are given the task (among others) of working with the transmission and distribution of ideas. Obviously, the esoteric psychology of today and that of future generations must bear different responsibilities. Certainly, our present task is to chart the course and to raise the issues upon which future inquiries can be built. It is in this spirit that we delve into the seven rays, dissecting them in an attempt to utilize them, a task that we call ray assessment.

Yet, can the rays be viewed as separate entities? Do the Lords of the seven rays exist outside cosmic movement? It would seem that their task is to fulfill their share within the vast panorama of time-space-being which we call evolution. Evolution, itself, is a purpose apparently best understood by the "One About Whom Naught May Be Said." As units within the planetary scheme, we are swept into a vortex of illumination--a vortex emanating from levels certainly above our reach and, even, beyond our comprehension. The processes of which we are a part are, therefore, causal to human behavior, reaction and purpose, and not the other way around. This is so, simply because the greater can subsume the lesser, but the lesser cannot encompass the greater.

With this in mind, we can go back to the

first question and approximate an answer, tentative though it may be. We might say that the rays would appear to *qualify* the process, but not *condition* it.

If there is any truth to this statement, then our understanding of the processes that the rays are meant to qualify may form the foundation upon which ray assessment should rest, or, at least, such understanding may aid us to better arrive at an assessment method. The examples in which process interfaces with ray assessment are many. Let us, briefly, illustrate by randomly choosing an instance.

In an effort to document ray qualities, conjectures have been made as to the specific rays of individuals known to be (or have been) advanced human beings or disciples. Charles Darwin, for example, has been cited as an example of a fifth ray mind. A disciple of Darwin's standing, who so clearly fulfilled his share within the Plan would, however, have to have had access to energies from the spiritual Triad. These Triadic energies (as in the case of any initiate of his standing) would affect, necessarily, the tenor of his (soul infused) personality force in two ways: 1) by qualifying the energy of his etheric body, and 2) by qualifying the energy of his mental body. The mind of such a disciple would function as an instrument of the soul-infused personality. The mental body of a Darwin, as that of a Shakespeare or a Martin Luther King represents the culmination of a process. Such a mental body is used to synthesize several energies: the Triad, the soul and the personality. The mental ray, therefore, is, itself, qualified by superior, interactive spiritual processes that it synthesizes and fuses. This brief example offers some idea of the complexity we encounter when we consider the dynamics and processes of the interactive levels of the human constitution.

What I am here emphasizing is that *esoteric psychology is far more than ray assessment*. The solid foundation upon which our collective effort is attempting to establish itself, requires of us an ability to uncover the skeleton of this new science so that others may

come to flesh it out. To be sound and lasting, it is desirable that our foundation encompass the most important issues to be addressed, the most vital problems to be solved, and the scope to be covered. Perhaps, this is why esoteric psychology is, at this point in time, slated to work with the *energy of ideas*. Further, it is possible that our current understanding of the rays is not yet adequate to the task of accurate and meaningful ray assessment. Who among us can really claim to know Love, and can we fully understand the second ray if we do not understand Love?

As esoteric psychologists forge ahead, the needs of today's humanity cannot be overlooked. What aspect of esoteric psychology can be of use right now? Could it be the *ideas* behind it? –the *idea* of the soul, the idea of quality, the *idea* of evolution, the *idea* that harmony does arise from conflict, the *idea* of inner guidance. What are the techniques that may be of relevance to these current needs? Could such techniques be related to the intuition and its use in formulating visualizations for others or, perhaps, related to the telepathic interplay required to clarify esoteric psychological process for others?

Esoteric psychology is an impersonal, or non-judgmental means of guiding individuals along the Path. The existence of rays qualifying the specific energy bodies endow the individual possessing those rays with certain traits. Thus we may know what to expect from a second ray soul as distinct from a fifth ray soul. Similarly, a fourth ray mental body will qualify a person's behavior in a way that is distinctively different from how a fourth ray would qualify a personality. If the process of spiritual development is the fundamental matrix upon which esoteric psychology may best be explained, then the "constitution of man" may require deeper inquiry. The interaction of man's energy bodies, at any given point of development, has a direct bearing on how the rays conditioning those bodies are able to manifest. The premise set forth in this short piece suggests that ray assessment may not be a unitary phenomenon.

Ray assessment may very well need to be studied in conjunction with certain fundamental, esoteric psychological processes, and within the context in which ray manifestation occurs.