TARA

Transpersonal Astro-Rayological Analysis

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Introduction

Background Information

The original PIP (Personal Identity Profile) was designed to aid individuals in determining their most prevalent rays. It was not designed to assign those rays to the soul, personality or the three vehicles of the personality. Only a Master can place the rays in the human energy system with certainty. The PIP and the PIP II are designed by disciples who have a keen interest in the Science of the Seven Rays, and so the conclusions drawn from these instruments must be considered only indicative and tentative. They may or may not indicate an individual's most prominent rays, though we believe they will be helpful in the task and, indeed, have been helpful to many.

The most one can do at this stage of human understanding of the rays (which is far from the achievement of that "expert diagnosis" of the rays which the Tibetan Teacher Djwhal Khul promises for the future) is to work intelligently towards an estimation of the ray structure of those who participate in the PIP Process. The PIP III can aid one in the intelligent development of such an estimation.

While the PIP and PIP III have been useful in helping individuals estimate their ray structure, we have developed a new and more comprehensive instrument which may actually assist in more accurately determining the rays of the individual's energy system. That instrument is the TARA (Transpersonal Astro-Rayological Analysis), which is now ready.

The TARA has a series of different modules most of which focus on determining the rays of a particular vehicle. It was initially given to a group of students in Australia and New Zealand in the very early 1990's.

The test development process had to be suspended at that time; we have completed it now.

The TARA, you must understand, is a process, and it will be advisable to take at least a week to complete it.

Letter of Introduction

Dear Inquirer,

The TARA— *the Transpersonal Astro-Rayological Analysis*—is not simply a ray questionnaire; it is an in-depth process of esoteric inquiry intended to facilitate the disciple's understanding of his or her entire energy system. While our knowledge of the rays does not yet allow us to apply "expert diagnosis" in the evaluation of the rays of the human energy system, the TARA represents a small step in that direction. The full TARA Process is designed for those who are not only *spiritually oriented*, but who also have an adequate amount of spiritual experience on the Path of Aspiration and, especially, on the Path of Discipleship or the Path of Initiation. To gain the greatest benefit from the entirety of the TARA, one will have to have a *patient and meditative approach*: *patient* because the process of responding to the statements in the TARA is *long*. One cannot expect to finish it in less than a week of quite dedicated attention, and possibly even two or three weeks will be needed; *meditative* because there are parts of the TARA which focus on the nature of the higher aspects of the human energy system the understanding of which must be approached meditatively and in depth. Few students of the Ageless Wisdom understand much about these higher energy-domains and a patient meditative attitude (using the antahkarana or "Rainbow Bridge") is required if there is to be any hope of registering the nature of the triadal and monadic rays.

In line with the expansive nature of the TARA, certain of its modules are theoretical and speculative. They offer the inquirer the opportunity to focus on rarely considered rays and the origin of those rays. Most

disciples are rightly satisfied if they can know their soul ray and the rays of the personality and its vehicles. The TARA, however, attempts to offer more. The following thoughts are little contemplated: the soul has a subray on *the plane of soul*; the Spiritual Triad has within its sphere *two* aspects, and rays associated with those aspects; it is speculated with reason that the Monad may also be dual—having a *major ray* and also a minor or subray. Few think in these terms and if they do, they rarely have a reasonable way of approaching understanding of these factors. The TARA offers at least an initial approach to this type of understanding.

In a way, Master DK, in His work with and through Alice A. Bailey, did not present the *full* Science of the Seven Rays explicitly. If one wishes to understand the higher nature of this science, one has to follow His many hints. Perhaps in His next installment of the Teaching (around or shortly following 2025) He will give more anent this science. While it could be said with justification that, in what He did give us on the rays of the human energy system, we have more than enough to study and understand, it is also necessary to use intelligent speculation to forge ahead into the less known areas of the Science of the Seven Rays in order to understand the human being still more completely.

These higher rays are far from irrelevant to our life and service in the lower three worlds. One of the aspects or rays of the Spiritual Triad, for instance, determines our soul ray, whatever it may be. The subray of the soul (that subray which originates on the plane of soul) determines a very important aspect of our service, namely the sub-Ashram with which we either are now working or will be working when we are more advanced disciples. Additionally the monadic nature determines the basic nature of our service to the planet in a larger sense, and if there is, indeed, a subray of the major monadic ray, it may be tied to or related to the changing secondary ray of the Spiritual Triad and the changing ray of the soul (when those rare type of changes do occur, if

they do). Certainly, it is an inescapable conclusion that changes in the secondary triadal ray and the ray of the soul occur in parallel.

So, we see that in probing the 'higher reaches' of the human energy system for the rays which influence it, we are doing something quite *practical* for the advancing disciple and, especially, for the initiate who, increasingly, will function in relation to those higher worlds.

Thus, it should be repeated, that the TARA Process is *not for everyone*. In fact we require that the PIP III (Personal Identity Profile III) be taken by any inquirer who wished to engage with the TARA. Taking PIP III will at least give a foundation for the far more difficult and demanding process of taking the TARA.

Some inquirers might hope to finish the TARA rapidly, just as they finished PIP III. If, however, they attempt to move too quickly, the accuracy and usefulness of their results will suffer; their approach will be too superficial to be really meaningful. So we advise a very patient, sober and thoughtful approach to the TARA Process, and the abandoning of the frequently seen sense of *rush* which characterizes those who seek quick and easy answers to deep and abstruse questions.

Knowledge and application of the Science of the Seven Rays is indispensable to those seeking a deeper psychological understanding of the human being. We have been given enough to make meaningful application of this science, however, it is probable that decades will have to elapse, even centuries, before the full value of the ray science will be available to the human race. We are participating in a small beginning initiated by those whose interest in this science is keen, real and lasting.

We hope you enjoy engaging in the TARA Process. It will demand of you great concentration, reason and intuition as well as considerable patience. Reports thus far have indicated that the process itself offers illumination and that the tabulations and bar graphs showing the ray or

rays which are strong in the various vehicles of the energy system give much food for thought. While the TARA cannot be *definitive* in ascertaining your rays, it may offer you new perspectives on your ray structure and how that structure should be applied for your spiritual benefit and, more importantly, in service to humanity.

In Light, Love and Power,
Michael Robbins with Deep Respect for Rick Good (who passed on in 2016)
(Designers of the TARA)

Importance of Meditation When Taking the TARA

The Necessity of Meditation When Attempting to Understand the Quality of the Higher Spheres

The domains of the soul, of the Spiritual Triad and of the Monad are 'vibratory fields' into which the average disciple rarely penetrates. In fact the influence of the higher two of these three fields is rarely experienced in the normal disciplic consciousness. How, then, is the disciple to detect and understand the aspects and rays which qualify these higher fields and even the field of the soul?

It is recommended that alignments and meditations which have the capacity to *evoke* the influence of these higher fields be used *before* the attempt to respond to those parts of the TARA which are related to those fields. It is not productive of accuracy to use only the personality mind to attempt to discern the rays of those higher fields. The personality mind will be inadequate even to discern the quality and ray of the soul. Instead the energy influence of those fields should, as much as possible, flood the lower consciousness so that at least some energies representing those higher fields are *present* within the mental field of the personality when the individual is responding to the 'higher searches' in the TARA.

What this really means is that the individual engaging with those statements in the TARA which explore the higher fields should be *experiencing* some portion of the energy and consciousness of those fields *while* responding to the statements related to those fields—otherwise the unillumined personality mind will be attempting to decide upon issues and qualities which it cannot possibly fathom.

What this means is that the **Alignments** preceding these higher modules must be pursued with real care. Further, work within the higher modules is a kind of *meditation in itself*. The attitude must be *meditatively intuitive* or it will not be possible to recognize and attune with the qualities which exist in those higher fields or vehicles.

To be perfectly clear: while responding to the statements regarding the soul, the consciousness of the responder should be immersed in the influence and consciousness of the soul; while responding to the statements regarding the Spiritual Triad, the consciousness of the responder should be immersed in the influence and consciousness of the Spiritual Triad; the same is true in relation to the statements which seek to assist in the recognition of the still more remote monadic quality or qualities.

Thus, all respondees are encouraged to make sure they are internally **ready** to take these higher modules before they actually take them! If one is out of alignment with the field one is intending to explore, there is no use attempting to explore it. A meditative approach to these higher modules (and the Alignments proposed can help) is therefore strongly recommended.

When it comes time to interpret the results on the Results Page for each module, the proposed Reflections (which include some aspects of the Alignments) should also be of real value. When one is faced with the Answer Key or, (later on the Website Tara with tabulated and graphed results of taking the module, the possibilities which are most likely to indicate the ray structure of the higher fields must be decided

upon *meditatively* and with certain thoughts in mind. These thoughts are suggested in the Reflection sections.

Taking the TARA is, indeed, a *process*—a *deep* process, not to be rushed. If we enter into the process seriously and meditatively, we may arrive at a certain degree of well-reasoned, intuitively reinforced *conviction* regarding the ray structure of our higher fields or vehicles.

Frequently Asked Questions

This area is not intended to answer specific questions about your TARA results.

This area also cannot answer the deep philosophical questions that can sometimes be raised in the study of the Ageless Wisdom. We would encourage you to consider applying for study with the Morya Federation, or going to the Discussion Forum at the School of Esoteric Studies if you have those types of questions.

Lastly, if you have questions to suggest for this area please contact us at contact (Michael Robbins, infinitize8@gmail.com; Walter Pullen, Astara@msn.com)

What Are The Seven Rays?

Briefly, the Seven Rays are seven great streams of subtle energy which condition all lives within our local cosmo-system. The Tibetan Teacher's definition of a Ray is as follows: "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 force aspect which it creates. This is a true definition of a ray." (Esoteric Psychology I 316)

All Rays have sub-types. The ones listed below offer a simplification suggesting *two* sub-types which seem to appear frequently. More sub-types can be proposed and at various points in the TARA, *are* proposed.

Ray I: the Ray of Will and Power
Type 1A: Steadfastness and endurance emphasized
Type 1B: Dynamic liberation and freedom emphasized

Ray II: the Ray of Love and Wisdom
Type 2A: Loving-understanding emphasized
Type 2B: Wisdom and complete understanding emphasized

Ray III: the Ray of Active Intelligence and Adaptability (also, the Ray of Creative Intelligence)
Type 3A: Abstract thought and creative reasoning emphasized
Type 3B: Activity and adaptability emphasized

Ray IV: the Ray of Harmony Through Conflict (also, the Ray of Harmony, Beauty and Art)
Type 4A: Creation of harmony and beauty emphasized
Type 4B: Involvement in conflict and its resolution emphasized

Ray V: the Ray of Concrete Knowledge and Science
Type 5A: Factual knowledge and great accuracy emphasized
Type 5B: Practical experimentation and technical inventiveness emphasized

Ray VI: the Ray of Devotion and Idealism
Type 6A: Devotion and openness to guidance emphasized
Type 6B: Fiery aspiration and intense idealism emphasized

Ray VII: the Ray of Organization and Ceremonial Order or Magic
Type 7A: Preservation of established forms and structures emphasized
Type 7B: Creation and reorganizing of forms and structures emphasized
Type 7C: Here it seems important to emphasize a sub-type leads to the love of ritual and ritualized behavior.

What Are The Vehicles?

The vehicles are:

Monad: The One. The threefold Spirit on its own plane. The unified triad of atma, buddhi and manas. The immortal essence of ourselves which uses the soul to incarnate through, just as the soul incarnates through our personality.

Soul: Neither Spirit nor matter but the relation between them. It is the middle or love principle and that which reincarnates in different bodies -- the Mediator or Middle Principle; that Entity which is brought into being when the Spirit aspect and the matter aspect are related to each other; neither Spirit nor matter but the relation between them; the link between God and His form; another name for the Christ principle, whether in nature or in man; the form-building aspect; the force of evolution itself. In the world of phenomenal appearance, it is the creating agent, the major building factor, the constructor of forms.

Personality: The sum total of the threefold lower self: the physical-etheric, astral and lower-mental vehicles.

Mental Vehicle: The mind, mental faculty. The "Individualizing principle". It is divided into two parts -- higher mind/lower mind. It is the *lower mind* with which the mental ray is associated.

Astral Vehicle: The emotional or feeling body. It is usually watery in nature (though for some, fiery) and the seat of our desires and emotions. It is one of the most difficult bodies to control.

Etheric-Physical Vehicle: The physical plane is divided into seven sub-planes (as are all planes). The lower three sub-planes represent the *dense physical body*, and the higher four sub-planes represent the *etheric body*.

Another way to view this is through a study of the Constitution of Man, although a discussion is beyond the scope of this frequently asked questions area, we have included a brief exploration of it here. (where is *here*?)

Can Any Ray Be In Any Vehicle?

Yes, in theory, this is possible, but at our present stage of human development it is not probable. The Tibetan (Djwhal Khul or Master D.K.), one of the Masters, had some fifty students to whom He assigned a ray formula.

The Mental Ray:

In the information concerning the mental ray, none were assigned the sixth ray, though the Buddha and the Catholic Church were said to have this type of mental ray. Only two individuals had the Ray III mental vehicle and three individuals, Ray II. The majority of mental vehicles were found upon Ray IV, with a good representation of Rays I and V The probability, therefore, is that your mental ray is either the first, fourth or fifth, but in some rare cases (and if the individual is truly a disciple) the second and third rays can be the mental vehicle. As well, DK discussed certain instances in which Ray VII could condition that vehicle around the time of the first initiation. It is usually best to go with probabilities, but exceptions are also possible.

The Astral Ray (Ray of the Emotional Vehicle):

The following is the break-down mentioned for the emotional vehicle of the Tibetan's students (within the Seed Groups which He was preparing):

- **Ray I**: about 20%.
- **Ray II**: less than 20%.
- **Ray III**: None, but in an example of psychological pathology the Tibetan said Ray III could condition the emotional vehicle.
- **Ray IV**: None, not even in hypothetical examples.
- **Ray V**: None, but one hypothetical example given.

- **Ray VI**: Most Frequent - greater than 50%.
- **Ray VII**: None, but one hypothetical example given.

So, you can see that you, most likely, will have an emotional vehicle which is conditioned by Ray II or VI with some possibility of a first ray conditioning but only if you are truly a disciple. Still, an emotional vehicle on the first ray is relatively a rarity.

The Etheric-Physical Ray:

The following is the analysis of the physical vehicle of the Tibetan's students:

- **Ray I**: 16%.
- **Ray II**: One person.
- **Ray III**: 35%.
- **Ray IV**: None.
- **Ray V**: None, though the Tibetan indicated that it was possible when predicting the future ray structure of one of His students, should that student fail to desist from the prevailing tendencies in his life.
- **Ray VI**: Two people.
- **Ray VII**: 40%.

So, you can see that your physical-etheric vehicle will probably be Rays III or VII and in some cases, when the individual is truly a disciple, Ray I.

A summary of our thoughts comes from Dr. Michael Robbins' *Tapestry of the God's, Volume I*, page 502:

In considering unusual ray choices (such as the seventh, fifth, fourth or third ray astral body) it would be profitable for the student to ponder over the possible reason for the soul's choice. What, from the point of view of evolution, could be gained by having an astral vehicle qualified by one of these uncharacteristic rays? There are probably some general

ideas which are valid, but naturally, the specific reasons would vary in each case. The same kind of pondering could be extended to unusual mental or physical rays. If the soul's purpose in an unusual choice is fathomed, the unusual ray quality will be used to better spiritual effect.

Does The TARA Place The Rays In The Vehicles?

No. The most the TARA can do is give one a good working theory. At this point in the development of the Science of the Seven Rays, only a Master can determine your rays or your ray chart with exactitude. It is best for the student to work hard at determining his or her rays—at least hypothetically, which is all that is really possible. Many 'experts' are ready to assign to you your rays, but it is best, certainly at first, to attempt to accomplish this task yourself, though the perspective of others can sometimes be useful.

Our goal with the TARA is to improve our ability to assign the rays in the vehicles. But at this stage of humanity's development and knowledge of the Science of the Seven Rays, coming a bit closer is all that is really possible. We do not yet have the capability of an "expert diagnosis" of the most prominent rays and their position in the ray chart.

Where Do I Go If I Wish More information?

One should realize that understanding the energy of the Seven Rays and their effect upon one's energy system is only a part of an individual's task when pursuing spiritual development.

The Ancient Greek aphorism "Know thyself", Greek: γνῶθι σεαυτόν, (English phonetics pronunciation: gnōthi seauton) was inscribed in the pronaos (forecourt) of the Temple of Apollo at Delphi according to the Greek periegetic (travelogue) writer Pausanias. The Delphic oracle was established in the 8th century BC.

Plato (424/423 BC[a] – 348/347 BC) employs the maxim 'know thyself' extensively by having the character of Socrates use it to motivate his

dialogues. Plato makes it clear that Socrates is referring to a long-established wisdom. Socrates uses the maxim 'know thyself' as his explanation to Phaedrus for why he has no time for mythology or other far-flung topics. Socrates says, "But I have no leisure for them at all; and the reason, my friend, is this: I am not yet able, as the Delphic inscription has it, to know myself; so, it seems to me ridiculous, when I do not yet know that, to investigate irrelevant things." Plato also alluded to the fact that understanding 'thyself,' would have the effect of yielding greater understanding of the nature of a human being. Syllogistically, understanding oneself would enable oneself to have an understanding of others as a result.

There are certainly many sources for learning about oneself - good friends, psychological instruments, the PIP III and other ray tests, vocational instruments, group psychotherapy, meditation, astrology, palmistry, etc. The most important way is to listen to yourself, whether you call it "your gut instinct", "your inner voice", "your true Self", etc. While methods which aid you to get in touch with your inner self are certainly beneficial, it's *your* journey, *your* path -- so until the days when the true Masters of the Wisdom are available as Teachers upon the physical plane, only **YOU** can tell which methods are best for **YOU** to get in touch with **YOUR** inner self.

One resource you might consider on your journey is the Seven Ray Institute which periodically has Seven Ray Seminars available for further insights and Evaluators available. The Morya Federation (the Internet aspect of the University of the Seven Rays) also has courses which assist in deepening your ray understanding and the anticipation of offering Seven Ray Seminars online. Much of the Ageless Wisdom material comes from the books of Alice A. Bailey, written in telepathic cooperation with a Tibetan teacher between 1919-1949. The Tibetan's Books constitute a continuation of a body of esoteric teaching handed down from ancient times in a form which is suitable to the modern Western mind. Therefore, the Alice A. Bailey books are another and

highly valuable source to consider. In fact, at the present time, they are the probably the *last word* on this subject.

If you wish further study you might wish to apply to the Morya Federation, the Arcane School or The School of Esoteric Studies as schools that represent the Ageless Wisdom in a solid and worthy manner. These three schools are mainly online and done via correspondence. If you are interested in a residence program, there is the Christ College of Trans-Himalayan Wisdom in Akaroa, New Zealand.

Once you gain some proficiency in the knowledge of the Seven Rays, you might also wish to do your own Workshop -- or at least download the Workshop materials on this website and review them even, if you do not wish to do a Workshop. Teaching has always been one of the best ways to learn.

Initial Questions

Please fill out the initial demographic information below. (Just click after each entry, and type your answer.)

1. Name:
2. Current location:
3. Birth location:
4. Birth time:
5. Present occupation:
6. Former occupations:
7. Favorite subjects:
8. Hobbies:
9. Life goals:
10. Factors that led to study of esotericism:
11. How long studied esotericism:
12. How long studied Alice Bailey:
13. How long studied the Seven Rays:
14. How long studied mundane astrology:
15. How long studied Esoteric Astrology:
16. Estimated Monadic ray:
17. Confidence of Monadic ray estimation:
18. Estimated soul ray:
19. Confidence of soul ray estimation:
20. Estimated personality ray:
21. Confidence of personality ray estimation:
22. Estimated mental vehicle ray:
23. Confidence of mental ray estimation:
24. Estimated astral vehicle ray:
25. Confidence of astral ray estimation:
26. Estimated physical vehicle ray:
27. Confidence of physical ray estimation:

After completing the TARA test, please take a moment to e-mail this Word document to us at Astara@msn.com. Your privacy is important, and these results are kept confidential and only used for statistical analysis and research purposes, and to guide future versions of the test.

Module 1: Detecting the Soul Ray

Alignment

Note: Remember that it is important for you to do these alignments *before* you begin to respond to each module. In this way you will achieve more objectivity and deeper insight than if you just plunge into your responses.

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. Feel your personality vehicles flooded by the specific energy of the soul.
6. Work through the Module *Detecting the Soul Ray* with your mind held steady in the light of the soul. Let your responses come from a deep place of identification with the soul on the higher mental plane. Try *not* to give your responses as if you were simply a "person".
7. As you respond, use intuition, soul vision, an enlightened mind and accurate memory to *clearly* see the dynamics of your soul on its own plane and in expression in the lower worlds.
8. Choose your responses to the sections with a certain "don't care" attitude regarding ray-results, which helps to free you from any biases or preconceptions. Your attitude is that of one who *does*

not care what the results may be so long as they are truthful and accurately represent the quality of your soul nature.

9. Sound the Great Invocation opening yourself to the energies of your soul ray so that you may more easily detect it.
10. OM OM OM

Detecting the Soul Ray: Section 1 (Service)

Below are listed seven different ways of contributing to humanity. All are excellent ways of contributing, and none is inherently better than any other. As you ponder these seven methods, search your Inner Self (your Soul) and determine the methods of service to which you most resonate, and which best describe your greatest service and contribution to humanity. **Rank all seven methods of service in the order of their importance to you** by typing the statement number which most describes your approach next to the ranking number "1", and, finally, the statement which least describes your approach next to the number “7”. Be sure to rank all seven.

Interpretive Note: The nature of the soul is service. The soul, on its own plane, is purely altruistic. By studying the ways we most prefer to serve and least prefer to serve, we may find important hints regarding the quality of our soul ray.

1. The service of helping others organize their lives so thoroughly, and manage their affairs so effectively, that their highest dreams are transformed into accomplished realities (or manifested realities). {R7
2. The service of harmonizing or beautifying the lives of others; helping them reconcile their conflicts, resolve their crises, and bring peace, beauty or aesthetic loveliness into their lives. {R4
3. The service of focusing the laser-like powers of the mind upon the discovery or inventive application of the new scientific truths. {R5

4. The service of lovingly and wisely teaching others; utilizing empathy and compassionate understanding to help them grow into their full potential and become whole. {R2
5. The service of inspiring others with the motivation to devote their lives ardently to the highest ideal they can possibly conceive. {R6
6. The service of stimulating the intellect and mental creativity of others; finding ways to help them develop and sharpen their abilities to reason, communicate and act intelligently; assisting them to think acutely and expand the powers and resourceful applications of their minds. {R3
7. The service of strengthening and liberating others; vitalizing the power of their will and helping them achieve the courage to BE. {R1

INSTRUCTION: In the Seven Boxes Below, Prioritize Your Response to the Seven Items from the List Above. The Number of the Item *most like you* is to be place in Box 1 and the Item *least like you* in Box 7.

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 1 SECTION 1:

Item 1:__R7__ Item 2:__R4__ Item 3:__5__Item 4:__R2__
Item 5:__R6__ Item 6:__R3__ Item 7:__R1__

Item 1:____ Item 2:____ Item 3:____Item 4:____
Item 5:____ Item 6:____ Item 7:____

Item 1:____ Item 2:____ Item 3:____Item 4:____
Item 5:____ Item 6:____ Item 7:____

Detecting the Soul Ray: Section 2 (Energy)

When we are performing those activities that are closest to our Transpersonal Self (or Soul), we tend to do so joyously and as continuously as may be possible. It seems we almost always have more than enough energy to do such things, that we can never get tired of such activities.

Think about the following seven activities. Are there any which you find so inspiring that (when you are doing them) you always seem to have energy to spare, that your energy level even seems to increase (when you are doing them)? Arrange all of these activities in the order of your preference with the activity you find most inspiring first and the activity you find least inspiring last.

Interpretive Note: The soul is a virtually inexhaustible source of vital energy. When we, in our personality nature, are aligned with soul-purpose and carry out the activities which represent that purpose, then we tap into the flow of that vitalizing energy. When we do not achieve the necessary alignment with soul-purpose we often find ourselves devitalized and fatigued.

I get so inspired that I never seem to run out of energy when I am...

1. lovingly inspiring others to reach for their highest dreams. {R6
2. lovingly applying the knowledge which science and research has revealed. {R5
3. lovingly teaching pure truth and wise compassion. {R2
4. lovingly harmonizing and beautifying the lives of others. {R4
5. lovingly imbuing others with power and strength. {R1
6. lovingly helping others transform their highest dreams into well-organized, accomplished realities. {R7

7. lovingly helping others think and act with truly creative intelligence. {R3

INSTRUCTION: In the Seven Boxes Below, Prioritize Your Response to the Seven Items from the List Above. The Number of the Item *most like you* is to be place in Box 1 and the Item *least like you* in Box 7.

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

I ANSWER KEY MODULE 1 SECTION 2:

Item 1:__R6__ Item 2:__R5__ Item 3:__R2__ Item 4:__R4__ Item 5:__R1__ Item 6:__R7__ Item 7:__R3__

Detecting the Soul Ray: Section 3 (Source)

As a soul, each of us is the source of certain positive qualities (according to the ray of our soul). These qualities pour forth from our 'Transpersonal Selfhood' as contributions or gifts to the lower worlds. Again, rank in order of your affinity with them the following seven statements that refer to the quality of your "Transpersonal Self".

Interpretive Note: The "Qualities of Contribution" which we most naturally offer for the upliftment of the humanity and the lives in the lower worlds give a strong hint as to the quality of our soul ray.

Essentially and spiritually, I am an inexhaustible source of:

1. sharply focused intellect through which others may discover exact knowledge and verify the truth. {R5
2. acute abstract intelligence from which others can draw the mental stimulation to comprehend and advantageously manipulate the complex network of energy relationships within the whole. {R3
3. love and wisdom from which others can draw comfort and compassionate understanding. {R2
4. transformational potency (magic) through which others can learn the rules and exact procedures to manifest their dreams. {R7
5. harmony, reconciliation, and aesthetic sensitivity through which others may find peace and beauty. {R4
6. enduring strength from which others can draw the power to break their chains. {R1
7. uplifting inspiration through which others may soar to the heights to which they aspire. {R6

INSTRUCTION: In the Seven Boxes Below, Prioritize Your Response to the Seven Items from the List Above. The Number of the Item *most like you* is to be place in Box 1 and the Item *least like you* in Box 7.

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 1 SECTION 3:

Item 1:__R5__ Item 2:__R3__ Item 3:__R2__ Item 4:__R7__ Item 5:__R4__ Item 6:__R1__ Item 7:__R6__

SUMMATION OF MODULE 1 – Three Sections

INSTRUCTION: Prioritize the RAYS Correlated with your Prioritization of Items in Each of the Three Sections Above (Placing them in Descending Order) and Take Note of Trends and Tendencies which will help you understand which are your Strongest and Weakest Rays as indicated in MODULE 1:

1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.

INSTRUCTION: Prioritize the RAYS Correlated with your Prioritization of Items in Each of the Three Sections Above (Placing them in Descending Order) and Take Note of Trends and Tendencies which will help you understand which are your Strongest and Weakest Rays as indicated in MODULE X:

1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.

SUMMATION OF MODULE X

Module 2: Soul Rays and Soul-Subrays

Introduction

This module is both advanced and experimental; it principally applies, however, to those who have not yet liberated their consciousness onto the buddhic plane and for whom soul focus is still found upon the higher mental plane. This means that this module will have application to all who have not taken the fourth initiation and destroyed the causal body. The creators of the TARA suggest that *no one* bothering to complete the TARA will have taken the fourth initiation and destroyed the causal body!

The soul has *more than one subray.* The ray of the personality is considered *a* subray of the soul, but there is another and higher subray of the soul. This subray works upon the plane of soul itself, and

determines that one of the forty nine Ashrams (eventually to be organized, probably during the Aquarian Age) in which the disciple will find his spiritual center, *before* the fourth initiation.

The forty-nine Ashrams (which can be considered subsidiary to the Major Ashram of the Chohan supervising the Ashrams on a particular ray) will need workers with forty-nine different types of 'soul-instrumentation'. Those who have this type of instrumentation and who qualify spiritually, will magnetically be attracted into these Ashrams—seven Major Ashrams and forty-nine minor Ashrams (making fifty-six in all). The Chohanic Ray Ashram is inclusive of *all the seven subsidiary Ashrams.* (My thoughts have undergone a evolution in this respect—that the Chohanic Ray Ashrams must be counted separately from the seven subsidiary Ashrams in any Chohanic Ray Ashram. This is a temporary hypothesis retained for further investigation. Using an analogy gathered from considering our solar system, there is the Solar Logos and the Seven Spirits Before the Throne—analogous to the Lesser Ashrams, with the Solar Logos being the Energy which embraces all the Seven Lesser Ashrams. There are many references concerning color and sound which seem to support this, for me, more recent point of view.)

This module is intended to help the disciple who is relatively sure of his or her soul ray, to determine *that subray of the soul which, at present estimation, is also found upon the higher mental plane*. The cause or origin of this subray may lie 'above' the level of soul (as that term of usually considered), but we need not be concerned with such a possibility at the moment. Rather, we wish to know more of the forty-nine distinctive types of spiritual work which will be determined by an individual's soul ray and subray combination. Inclination towards this type of spiritual work will eventually lead into an Ashram (and, especially and first, into a secondary Ashram, or sub-Ashram) where that type of work will be strengthened and expressed in alignment with the Divine Plan and under a Master's supervision.

Soul Rays and Soul-Subrays: Alignment

Note: Remember that it is important for you to do these alignments *before* you begin to respond to each module. In this way you will achieve more objectivity and deeper insight than if you just plunge into your responses.

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. Dwell within the consciousness of the soul and attempt to feel its quality.
6. Realize that the soul has both a major ray and a subray which can only be the same at a stage of considerable spiritual advancement and, maybe, not even then.
7. Realize that the subray of the soul will probably emerge into recognition at the time you are approaching the sub-Ashram with which you will be working within the circle a major Ray-Ashram.
8. As you work through the module, *The Soul Ray and Soul Subrays*, always try to distinguish that which is your major soul impulse from that smaller-ray-group impulse (the subray of the soul) which also emanates from the plane of soul, and which will determine one of seven types of *specialized expression* of your major soul ray.
9. Realize that the subray of the soul for which we are probing is not necessarily the same as the personality ray which is also a subray of the soul. The soul-subray upon the plane of soul has a more spiritual and less personal form of expression and does not change as often as the personality ray if it changes at all.

10. As you proceed through the module, realize the two rays—the major and minor rays of the soul—to be Rays of Altruistic Contribution, qualities that you bestow upon humanity for its upliftment.
11. Maintaining your alignment, proceed with the module.
12. Sound the Great Invocation remaining open and sensitive to the qualities of your major soul ray and its subray.
13. Sound the Sacred Word three times:
14. OM OM OM

Soul Rays and Soul-Subrays: Section 1

This is an experimental module aimed at determining a very subtle combination of energies. It is difficult enough for most aspirants and disciples to determine their soul ray. They may sometimes be able to determine their personality ray and how that ray interplays with their proposed soul ray. The personality ray is *a* subray of the soul, not the *only subray of the soul*. But it is perhaps more difficult, and requires a certain level of evolutionary unfoldment, to determine that subray of the soul which either now determines (or will one day determine) the individual's sub-ashramic orientation and expression. The purpose of this module, however, is to make an initial attempt to be helpful in this determination.

Below are *forty-two* combinations of soul rays and subrays and *seven* pure expressions of soul ray energy. Choose three groups of soul rays—rays which may determine the deeper purpose of your present incarnation or anticipated series of incarnations, then prioritize these three groups.

This is an experimental module and cannot be rushed. You will have to ponder deeply and patiently if you hope to arrive at results which truly reflect your soul purpose.

INSTRUCTION: Review the Groups 1 through Group 7 Below and without paying attention to the sub-Items, **Prioritize the Seven Groups**. The bolded phrase "my Soul-Purpose is…", will help you with this general task.

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 2 SECTION 1.1:

Item 1:__R1__ Item 2:__R2__ Item 3:__R3__ Item 4:__R4__ Item 5:__R5__ Item 6:__R6__ Item 7:__R7__

INSTRUCTION: Read through the Seven Items in Group 1 and then Follow the Prioritizing Instructions when you finish thinking about your affinity with the Items in Group 1.

Group 1.

1. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express ***Pure*** Spiritual Will and the Dynamic Spiritual Power of the true

Leader, Enunciator or Destroyer so that the Good, the Beautiful and the True may manifest upon the Earth. {R1/R1

2. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan **my Soul-Purpose is to** express Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer through the instrumentality of Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole so that the Good, the Beautiful and the True may manifest upon the Earth. { R1/R2
3. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer through the instrumentality of Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive Abstract Mentality and so that the Good, the Beautiful and the True may manifest upon the Earth. { R1/R3
4. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer through the instrumentality of Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace so that the Good, the Beautiful and the True may manifest upon the Earth. {R1/R4
5. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer through the instrumentality of Science, Research and Luminous Spiritual Knowledge of the "Garment of God" so that the Good, the Beautiful and the True may manifest upon the Earth. {R1/R5

6. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer through the instrumentality of Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice so that the Good, the Beautiful and the True may manifest upon the Earth. {R1/R6
7. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer through the instrumentality of Divinely Inspired Order, White Magic, Spiritual Ceremonial Magic and Ritual—so that the Good, the Beautiful and the True may manifest upon the Earth. {R1/R7

INSTRUCTION: Now **DO** Pay Attention to the Sub-Items in Each Group and (after reading through the Seven Items in each Group) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups, but Prioritize the Seven Sub-Items in each Group anyway.

1.	2.	3.	4.	5.	6.	7.

INSTRUCTION: Read through the Seven Items in Group 2 and then Follow the Prioritizing Instructions when you finish thinking about your affinity with the Items in Group 2.

Group 2.

1. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** offer Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole through the instrumentality of Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer so that the Good, the Beautiful and the True may manifest upon the Earth. {R2/R1
2. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** offer ***Pure, All Embracing*** Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole, so that the Good, the Beautiful and the True may manifest upon the Earth. {R2/R2
3. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** offer Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole through the instrumentality of Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive Abstract Mentality and so that the Good, the Beautiful and the True may manifest upon the Earth. {R2/R3
4. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** offer Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine

Whole through the instrumentality of Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace so that the Good, the Beautiful and the True may manifest upon the Earth. {R2/R4

5. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** offer Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole through the instrumentality of Science, Research and Luminous Spiritual Knowledge of the "Garment of God" so that the Good, the Beautiful and the True may manifest upon the Earth. {R2/R5
6. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** offer Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole through the instrumentality of Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice so that the Good, the Beautiful and the True may manifest upon the Earth. {R2/R6
7. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** offer Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole through the instrumentality of Divinely Inspired Order, White Magic, Spiritual Ceremonial Magic and Ritual—so that the Good, the Beautiful and the True may manifest upon the Earth. {R2/R7

INSTRUCTION: Now **DO** Pay Attention to the Sub-Items in Each Group and (after reading through the Seven Items in each Group) Prioritize them in Descending Order of your Affinity with

them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the ANSWER KEY these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 2 SECTION 1.2:

Item 1:__R2/R1__ Item 2:__R2/R2__ Item 3:__R2/R3__
Item 4:__R2/R4__ Item 5:__R2/R5__ Item 6:__R2/R6__
Item 7:__R2/R7__

Item 1:____ Item 2:____ Item 3:____ Item 4:____
Item 5:____ Item 6:____ Item 7:____

Item 1:____ Item 2:____ Item 3:____Item 4:____
Item 5:____ Item 6:____ Item 7:____

ANSWER KEY MODULE 2 SECTION 1.1:

Item 1:__R1__ Item 2:__R2__ Item 3:__R3__ Item 4:__R4__
Item 5:__R5__ Item 6:__R6__ Item 7:__R7__

INSTRUCTION: Read through the Seven Items in Group 3 below and then Follow the Prioritizing Instructions when you finish thinking about your affinity with the Items in Group 3.

Group 3.

1. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Creative Intelligence, Acute Spiritual Intelligence Active Intelligence and Comprehensive, Abstract Mentality through the instrumentality of Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer so that the Good, the Beautiful and the True may manifest upon the Earth. {R3/R1
2. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive, Abstract Mentality through the instrumentality of Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole so that the Good, the Beautiful and the True may manifest upon the Earth. {R3/R2
3. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express ***Pure*** Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive, Abstract Mentality so that the Good, the Beautiful and the True may manifest upon the Earth. {R3/R3
4. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive, Abstract Mentality through the instrumentality of Harmony, Beauty, Art and the Power to

Reconcile Conflict thereby bringing Peace so that the Good, the Beautiful and the True may manifest upon the Earth. {R3/R4

5. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive, Abstract Mentality through the instrumentality of Science, Research and Luminous Spiritual Knowledge of the "Garment of God" so that the Good, the Beautiful and the True may manifest upon the Earth. {R3/R5
6. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive, Abstract Mentality through the instrumentality of Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice so that the Good, the Beautiful and the True may manifest upon the Earth. {R3/R6
7. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive, Abstract Mentality through the instrumentality of Divinely Inspired Order, White Magic, Spiritual Ceremonial Magic and Ritual—so that the Good, the Beautiful and the True may manifest upon the Earth. {R3/R7

INSTRUCTION: Now **DO** Pay Attention to the Sub-Items in Each Group and (after reading through the Seven Items in each Group) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the ANSWER KEY these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 2 SECTION 1.3:

Item 1:__R3/R1__ Item 2:__R3/R2__ Item 3:__R3/R3__
Item 4:__R3/R4__ Item 5:__R3/R5__ Item 6:__R3/R6__
Item 7:__R3/R7__

INSTRUCTION: Read through the Seven Items in Group 4 below and then Follow the Prioritizing Instructions when you finish thinking about your affinity with the Items in Group 4.

Group 4.

1. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace, through the instrumentality of Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer so that the Good, the Beautiful and the True may manifest upon the Earth. {R4/R1
2. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Harmony, Beauty, Art and the Power to Reconcile Conflict thereby

bringing Peace, through the instrumentality of Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole so that the Good, the Beautiful and the True may manifest upon the Earth. {R4/R2

3. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace, through the instrumentality of Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive Abstract Mentality and so that the Good, the Beautiful and the True may manifest upon the Earth. {R4/R3
4. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express the ***Purest Form*** of Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace, so that the Good, the Beautiful and the True may manifest upon the Earth. {R4/R4
5. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace, through the instrumentality of Science, Research and Luminous Spiritual Knowledge of the "Garment of God" so that the Good, the Beautiful and the True may manifest upon the Earth. {R4/R5
6. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace, through the instrumentality of Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice so that the Good, the Beautiful and the True may manifest upon the Earth. {R4/R6
7. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Harmony, Beauty, Art and the Power to Reconcile Conflict thereby

bringing Peace, through the instrumentality of Divinely Inspired Order, White Magic, Spiritual Ceremonial Magic and Ritual—so that the Good, the Beautiful and the True may manifest upon the Earth. {R4/R7

INSTRUCTION: Now **DO** Pay Attention to the Sub-Items in Each Group and (after reading through the Seven Items in each Group) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the ANSWER KEY these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 2 SECTION 1.4:

Item 1:__R4/R1__ Item 2:__R4/R2__ Item 3:__R4/R3__
Item 4:__R4/R4__ Item 5:__R4/R5__ Item 6:__R4/R6__
Item 7:__R4/R7__

#INSTRUCTION: Read through the Seven Items in Group 5 and then Follow the Prioritizing Instructions when you finish thinking about your affinity with the Items in Group 5.

Group 5.

1. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, my Soul-Purpose is to express itself through Science, Research and Luminous Spiritual Knowledge of the "Garment of God" aided by the instrumentality of Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer so that the Good, the Beautiful and the True may manifest upon the Earth. {R5/R1
2. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express itself through Science, Research and Luminous Spiritual Knowledge of the "Garment of God" aided by the instrumentality of Love, Wisdom and Compassion so that the Good, the Beautiful and the True may manifest upon the Earth. {R5/R2
3. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express itself through Science, Research and Luminous Spiritual Knowledge of the "Garment of God" aided by the instrumentality of Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive Abstract Mentality and so that the Good, the Beautiful and the True may manifest upon the Earth. {R5/R3
4. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express itself through Science, Research and Luminous Spiritual Knowledge of the "Garment of God" aided by the instrumentality of Harmony, Beauty, Art and the Power to Reconcile Conflict

thereby bringing Peace, so that the Good, the Beautiful and the True may manifest upon the Earth. {R5/R4

5. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express itself through ***Pure*** Science, Research and Luminous Spiritual Knowledge of the "Garment of God" so that the Good, the Beautiful and the True may manifest upon the Earth. {R5/R5
6. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express itself through Science, Research and Luminous Spiritual Knowledge of the "Garment of God" aided by the instrumentality of Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice so that the Good, the Beautiful and the True may manifest upon the Earth. {R5/R6
7. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express itself through Science, Research and Luminous Spiritual Knowledge of the "Garment of God" aided by the instrumentality of Divinely Inspired Order, White Magic, Spiritual Ceremonial Magic and Ritual—so that the Good, the Beautiful and the True may manifest upon the Earth. {R5/R7

INSTRUCTION: Now **DO** Pay Attention to the Sub-Items in Each Group and (after reading through the Seven Items in each Group) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the ANSWER KEY these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 2 SECTION 1.5:

Item 1:__R5/R1__ Item 2:__R5/R2__ Item 3:__R5/R3__
Item 4:__R5/R4__ Item 5:__R5/R5__ Item 6:__R5/R6__
Item 7:__R5/R7__

INSTRUCTION: Read through the Seven Items in Group 6 and then Follow the Prioritizing Instructions when you finish thinking about your affinity with the Items in Group 6.

Group 6.

1. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice through the instrumentality of Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer so that the Good, the Beautiful and the True may manifest upon the Earth. {R6/R1
2. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice through the instrumentality of Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole so that the Good, the Beautiful and the True may manifest upon the Earth. {R6/R2

3. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice through the instrumentality of Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive Abstract Mentality and so that the Good, the Beautiful and the True may manifest upon the Earth. {R6/R3
4. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice through the instrumentality of Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace, so that the Good, the Beautiful and the True may manifest upon the Earth. {R6/R4
5. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice through the instrumentality of Science, Research and Luminous Spiritual Knowledge of the "Garment of God" so that the Good, the Beautiful and the True may manifest upon the Earth. {R6/R5
6. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express ***Pure*** Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice so that the Good, the Beautiful and the True may manifest upon the Earth. {R6/R6
7. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** express Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice through the instrumentality of Divinely Inspired Order, White Magic, Spiritual Ceremonial Magic and Ritual—so that the Good, the Beautiful and the True may manifest upon the Earth. {R6/R7

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 2 SECTION 1.6:

Item 1:__R6/R1__ Item 2:__R6/R2__ Item 3:__R6/R3__
Item 4:__R6/R4__ Item 5:__R6/R5__ Item 6:__R6/R6__
Item 7:__R6/R7__

INSTRUCTION: Read through the Seven Items in Group 2 and then Follow the Prioritizing Instructions when you finish thinking about your affinity with the Items in Group 7.

Group 7.

1. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** be an expression of Divine Order, White Magic, Spiritual Ceremonial Magic and Ritual through the instrumentality of Spiritual Will and the Dynamic Spiritual Power of the Leader/Enunciator/Destroyer so that the Good, the Beautiful and the True may manifest upon the Earth. {R7/R1

2. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** be an expression of Divine Order, White Magic, Spiritual Ceremonial Magic and Ritual through the instrumentality of Love, Wisdom, Compassion, Teaching and Luminous Understanding of the Divine Energy-Patterns within the Divine Whole so that the Good, the Beautiful and the True may manifest upon the Earth. {R7/R2
3. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** be an expression of Divine Order, White Magic, Spiritual Ceremonial Magic and Ritual through the instrumentality of Creative Intelligence, Acute Spiritual Intelligence, Active Intelligence and Comprehensive Abstract Mentality and so that the Good, the Beautiful and the True may manifest upon the Earth. {R7/R3
4. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** be an expression of Divine Order, White Magic, Spiritual Ceremonial Magic and Ritual through the instrumentality of Harmony, Beauty, Art and the Power to Reconcile Conflict thereby bringing Peace, so that the Good, the Beautiful and the True may manifest upon the Earth. {R7/R4
5. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** be an expression of Divine Order, White Magic, Spiritual Ceremonial Magic and Ritual through the instrumentality of Science, Research and Luminous Spiritual Knowledge of the "Garment of God" so that the Good, the Beautiful and the True may manifest upon the Earth. {R7/R5
6. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** be an expression of Divine Order, White Magic, Spiritual Ceremonial Magic and Ritual through instrumentality of Spiritual Idealism, Devotion to the Highest and Immolative Self-Sacrifice so that the

Good, the Beautiful and the True may manifest upon the Earth. {R7/R6

7. Focused in the Light, Love and Power of the Soul and in full cooperation with the Divine Plan, **my Soul-Purpose is to** be an expression of ***Pure Archetypal*** Divine Order and of White Magic, Spiritual Ceremonial Magic and Ritual so that the Good, the Beautiful and the True may manifest upon the Earth. {R7/R7

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 2 SECTION 1.7:

Item 1:__R7/R1__ Item 2:__R7/R2__ Item 3:__R7/R3__
Item 4:__R7/R4__ Item 5:__R7/R5__ Item 6:__R7/R6__
Item 7:__R7/R7__

FINAL INSTRUCTION for MODULE 2, Section 1:

Prioritize the RAYS Correlated with your Prioritization of Items in Each of the MAJOR SEVEN Sections Above (Placing them in Descending Order) and Take Note of Trends and Tendencies which will help you understand which are your Strongest and Weakest Rays as indicated in MODULE 2:

The Right Place *if any Place* for the 21 Items Below must be determined

1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.
1.	2.	3.	4.	5.	6.	7.

Interpretive Note: The soul-ray/subray combinations above are expressed somewhat *abstractly*. It will be the task of the individual aspirant or disciple who completes this section of the TARA to think of *concrete life-examples which relate to these abstractions*. For instance, in terms of our own life and incarnation, Will and Power mean one thing to one individual and another to another. Thus, it will be for the names and major descriptors of *all* the Seven Rays. One must translate these abstract and powerful names into *concrete, familiar life instances*. Then one will be able to choose wisely. In this regard one may find the soul/personality combinations in *Tapestry of the Gods, Vol. II, helpful*, though the combinations discussed here in the TARA are of a higher order and are ashramic in nature.

Important Note: Please realize that all individuals in a sub-Ashram, belong in fact to the Major Ray Ashram (a synthetic Ashram II which synthetically embraces all the lower seven) as a whole, characterized most essentially by the numbers I/I, II/II, III/III, IV/IV, V/V, VI/VI, VII/VII. But complete focus in the purest form of the Ashram's *synthetic ray* energy requires (so it seems indicated) at least the second degree. This is not to say that those who have achieved the second degree will not form part of the subsidiary Ashrams in the Major Ray Ashram. For instance, in Master DK's Ashram, an Ashram subsidiary to the great Second Ray Ashram, there are ***five*** Masters at work—so He tells us. (This may well implicate Master DK in the II/3 Ashram, but there is also the possibility that DK's Ashram reflects to a great degree the Greater Ray Synthetic Chohanic Ashram of KH and it thus II/2 which would account for *five* Masters working under Him.. Nevertheless, there seems to be much third ray in the higher ray chart of Master DK, probably coming from one of the seven monadic types found upon the monadic plane. Yet still higher monadic placements are hypothesized to exist for the liberated Monad on the logoic plane.)

In the great Second Ray Ashram headed by the Chohan Master K.H., there is hypothesized to be only one of the seven subsidiary Ashrams (plus one pure synthetic and inclusive Chohanic Ashram inclusive of seven subsidiary Ashrams) which expresses something of the *Pure Love* of Master KH's Quality—as well as additional second ray qualities. The big question which still remains in my mind (MDR) is whether Master DK is Head of the second subsidiary Ashram (given His closeness to the Chohan KH) out of seven or of the third. The first sub-Ashram expresses the Wisdom or first ray aspect of Love. The third sub-Ashram expresses the Intelligence or third ray aspect of Love. Some there are who, indeed, are members of the *Pure A--Inclusive Group*, but make sure to examine your qualities carefully before you decide. (If Master DK is the head of the second subsidiary Ashram, it would account for the statement that he has ***five*** *Masters* working in His Ashram—the

Masters in charge of the sub-three, sub-four, sub-five, sub-six and sub-seven.)

From another perspective, all those in a Greater Ashram who have achieved a certain spiritual status are *automatically* focused members of the Greater Ashram, though they may retain their membership in one of the seven subsidiary Ashrams. (In reading what I have written, note that I had earlier assumed that there were *six* subsidiary Ashrams in any Chohanic Ray Ashram. Now, I am working with the hypothesis based on deepening study that there may be *seven* subsidiary Ashrams, just are there are *Seven Spirits Before the Throne—any throne.*) Master DK, for instance, although possibly the Master of the *second* sub-Ashram (and some thinkers may still hold to His Mastership of the *third sub-Ashram*) of the greater Second Ray Ashram, is a Member of Master KH's Ashram. So Master DK would also work in the major group within the larger Second Ray Ashram and, also, as the focal Master in the second (or perhaps with lessening probability—the *third*) sub-Ashram.

Therefore, choose and prioritize according to your sense of the qualities you express and not with any thoughts of ashramic status in mind.

Soul Rays and Soul-Subrays: Section 2

Instructions: **When working BELOW**, having chosen **seven** groups of combined soul rays and subrays, choose three examples from each group and within each group prioritize each 'three' according to your affinity with them.

Interpretive Note: It is one thing to know one's soul ray, but the specific expression of that soul ray *upon the plane of soul* and, also, within the lower three worlds, usually depends upon a secondary ray which we can call the *higher subray of the soul*, the personality ray being the *lower* subray. If a disciple wishes to be more specific about his or her dharma, this secondary ray and the secondary Ashram with

which the disciple is now (or will be) affiliated, should be known. This will be the case until the fourth initiation. After the third initiation, one of the possible ninefold combinations of divine aspects to be found within the Spiritual Triad will emerge into prominence. Later still, the quality of the monadic rays will determine the service.

INSTRUCTION: Review the 49 Items (In the 7 Groups Above) and Choose 14 Items to Rank in Descending Order of your Affinity with Them.

1.	**2.**	**3.**	**4.**	**5.**	**6.**	**7.**
8.	**9.**	**10.**	**11.**	**12.**	**13.**	**14.**

INSTRUCTION: Consult the **SEVEN** ANSWER KEYS for Module 2 **IMMEDIATELY ABOVE**, and Insert **IMMEDIATELY BELOW** the **Rays** (e.g. Rx/Ry) which match the Item Numbers you have chosen, in the 14 Boxes **IMMEDIATELY ABOVE**

2.	**2.**	**3.**	**4.**	**5.**	**6.**	**7.**
9.	**9.**	**10.**	**11.**	**12.**	**13.**	**14.**

INSTRUCTION: Review the 14 Items **IMMEDIATELY ABOVE** and **Choose 3 Items** to Rank in Descending Order of your Affinity with Them.

1.	2.	3.

INSTRUCTION: Consult the ANSWER KEYS for Module 2, Section 2 above, and Insert the **Rays** (e.g. Rx/Ry) which match the 3 Item Numbers you have chosen.

1.	2.	3.

Interpretive Note: Some of us are so convinced of the quality of our soul ray that we do not bother to think of the possible combinations in an unbiased manner. This final ordering is an opportunity to do so. With which of the combinations (or pure forms) selected do you really have the greatest affinity?

Once you are fairly sure of the ordering, there are further implications. Each combination (or pure form) has a certain dharma and that dharma relates to your present incarnation in a certain way. It is the task of every disciple who knows something about these combinations to determine the nature of that relation and practical means of expressing that relation.

Detecting the Soul Ray:

Final Reflection on Module 1

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. Dwell within the consciousness of the soul and attempt to feel its quality.
6. Let all your reflections on the quality of the *soul* and its ray take place as if *as the soul* and in the *presence* of the Solar Angel.
7. You see your results for this module in three tabulations and one bar graph. The ray that is your soul ray should be constantly represented among the higher readings of each tabulation and the bar graph.
8. There may be other numbers which are high as well, so remember that the soul has a subray and that, additionally, the influence of the Spiritual Triad and even Monad can and do make their way into the soul vehicle and become impressive qualitative streams within the soul's expression. As well, astrological influences may elevate various rays even if these ray are not in your Ray Chart. These additional facts may account for the presence of a few higher numbers.
9. Re-examine the introductions to the each section. As you contemplate the highest numbers, try to get an intuitive feel for the qualities of your soul (the qualities of your inner Self which you *more truly are* than you are the personality) and see which of the higher numbers best fits this inner intuitive sense.

10. As a cautionary note, remember that at this time there are very few fourth ray souls in incarnation and that the sixth ray is in process of withdrawal, giving certain sixth ray souls the opportunity to transfer from the sixth to the second ray.
11. Also, as the personality is meant to be a subray of the soul, indications of your spiritualized personality may appear in these tabulations and in the bar graph. It would be satisfying if the highest number were always an indication of your soul ray; it will often be so, but we cannot be *assured* it will be so.
12. When you have pondered the results (while in alignment with the soul) make note of the ray number which seems to fit best, and categorize the other alternatives in descending order.
13. See if you can formulate an understanding of *why* there may be a *few* high numbers and what all of these higher numbers may represent.
14. Perhaps an inner *conviction* of which of the higher numbers represents your soul ray will appear in your consciousness. This would be a useful result of pondering the tabulations and bar graph on the results page.
15. Dwell within the energy of the ray which has made the deepest impression upon you as your soul ray. This can be facilitated by imagining your Egoic Lotus generally pervaded by the color of your soul ray, according to the following ray-color scheme: R1—Red; R2—Indigo; R3—Green; R4—Yellow; R5—Orange; R6—Rose or Lighter Blue; R7—Violet.
16. Imagine yourself in the three lower worlds expressing this soul-ray quality and its color in service to your fellow human beings and in cooperation with Hierarchy.
17. Sound the OM affirming what you have learned about your soul ray and resolving that it will govern your life of service in the lower worlds.

18. Close with the Sounding of the Great Invocation, throughout which you will be mindful of expressing the quality of the ray you have chosen as your soul ray.
19. OM OM OM

Module 3: The Ray of the Personal Self

Introduction

All people have a Transpersonal Self and a very deepest Self (the Monad or Spirit). For most spiritually-inclined individuals, it is spiritually sufficient to detect the nature and ray of the Transpersonal Self and live according to its qualities. The accurate detection of the monadic nature and its ray comes later. The Transpersonal Self (or soul) has a distinctive quality or "ray" and all individuals must express this ray constructively and according to the Divine Plan in order to fulfill their life purpose—the purpose of their present incarnation.

In addition to the soul-Self and monadic-SELF (later to be detected) people also have another (and lower) *self*—their personal self, and this self, too, has a distinctive quality or "ray" (the personality ray) which, most likely, is more familiar and closer to the surface of their daily lives than the ray of the Higher Self (Soul) and the ray of the Highest SELF (Monad). The energy quality or "ray" of their personality is meant to assist or act as the *means of expression* for the energy quality of their Transpersonal Self. This is the highest function of the personality ray.

Instructions: in the following module you will see eight pages with different lists of seven items. Follow the directions on each page accordingly.

IMPORTANT NOTE: Even if you know a great deal about the seven rays and have a good idea of your ray structure – TRY TO **PUT SUCH IDEAS OUT OF YOUR MIND!** Please answer each question on its own merits, and **TRY TO FORGET ANY PRECONCEPTIONS YOU MAY HAVE FORMED.**

Interpretive Note: The personality is not "bad", per se. Although it frequently pulls in a direction contrary to soul-intention, the personality ray is *meant to be a subray of the soul ray*. As you work with the following sections you will need a keen discrimination between those qualities which reside deeply within you and relate to the soul, and those which are closer to the surface of your life and relate to the personality.

The Ray of the Personal Self: Alignment

Note: Remember that it is important for you to do these alignments *before* you begin to respond to each module. In this way you will achieve more objectivity and deeper insight than if you just plunge into your responses.

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. From that lofty perspective try to gain an objective view of your three personality vehicles (lower mind, emotions and etheric-physical nature). 'See' them as clearly as you can.
6. Then attempt to visualize how they all blend together to produce a certain energy field—the personality field which, because you are a soul, is your best *instrument* for expressing your soul nature but may also throw up obstacles to that expression.
7. Focus within the soul ray quality which you believe to be yours, and be open to impression from another ray quality which represents more your *being in the world*—especially in the earlier part of your life.

8. Work through the Module *The Ray of the Personal Self* with your mind held steady in the light of the soul. Let your responses come from a true envisioning and understanding of your personality and its vehicles.
9. Realize that the subray of the soul for which we are probing is not necessarily (and usually is not) the same as the personality ray which is also a subray of the soul. The soul-subray upon the plane of soul has a more spiritual and less personal form of expression and does not change as often as the personality ray if it changes at all.
10. As you proceed through the module, realize the two rays—the major and minor rays of the soul—to be Rays of Altruistic Contribution, qualities that you bestow upon humanity for its upliftment.
11. Be in the place of 'knowing' so you can 'see' with clarity that part of yourself which is external to the inner place of knowing in which your consciousness is now focused.
12. Do not respond to the statements as if you were a personality, but, rather, as a soul viewing the personality.
13. As you respond, use the intuition, soul vision, an enlightened mind and accurate memory to clearly see your personality dynamics.
14. Choose your responses to the sections with a certain "don't care" attitude which can free you from any biases or preconceptions. Your attitude is that of one who *does not care* what the results may be so long as they are truthful and accurately represent the quality of your personality nature.
15. Proceed into the module.
16. Sound the Sacred Word three times, sensitizing your entire energy system to the accurate perception of your personality nature.
17. OM OM OM

The Ray of the Personal Self: Section 1 (Ability)

Reflect upon the following seven phrases. First think about the nature of your *deeper Self*, *your Transpersonal Self*, and its quality -- your *spiritual quality*. Then prioritize the **seven** phrases below, placing in the first position the phrase which seems most to embody your *personal quality* (which is secondary to your spiritual quality)-- the quality (or "ray") of your personal self -- the self that often "masks", disguises and eventually expresses that deeper Self.

List the *most likely quality* for your personal self first, and the *least likely quality* last.

Interpretive Note: There is a sense of destiny associated with the soul ray which for spiritually inclined people is not felt as associated with the personality ray. So much depends on whether we can discriminate long-term spiritual goals from short-term more personal ones. We often *seem* to be something which, on a deeper level, we are not.

The secondary quality of energy (or ability) which often disguises or masks the quality of my Transpersonal or Higher Self, but is really meant to help enrich the expression of that Transpersonal or Higher Self, is:

1. the ability to arrive at exact knowledge through focused, concentrated thinking and scientific experimentation. R5
2. the ability to organize my activities so well that my deepest purposes cannot help but manifest as intended. R7
3. the ability to create peace, beauty, and at-one-ment by harmonizing tensions, reconciling conflicts, and uniting those with opposing or contrasting points of view. R4
4. the ability to demonstrate strength and to apply power purposefully and dynamically. R1

5. the ability to pursue a high, idealistic goal with complete, one-pointed devotion. R6
6. the ability to act with a high degree of creative intelligence, resourcefulness and adaptability. R3
7. the ability to express love wisely and understand people deeply. R2

INSTRUCTION: DO NOW Pay Attention to the Sub-Items in Each Group and (after reading through the Seven Items in the Group IMMEDIATELY ABOVE) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the ANSWER KEY these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 3 SECTION 1.1:

Item 1:__R5__ Item 2:__R7__ Item 3:__R4__
Item 4:__R1 __ Item 5:__R6__ Item 6:__R3__
Item 7:__R2__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the Rays which correlate with your Item Choices as given in the ANSWER KEY **IMMEDIATELY ABOVE**.

1.	2.	3.	4.	5.	6.	7

The Ray of the Personal Self: Section 2 (Emergence)

Think about the following list of seven personality means and methods and rank them according to the degree with which you identify with them. They are the disguises, masks or means of expression of your soul in the earlier part of your present incarnation.

Interpretive Note: The timing of the emergence of the soul ray depends upon a number of factors including the "age of the soul"—its number of incarnations and the spiritual progress made during those incarnations. The soul ray may emerge very early in the incarnation, but it is most often overtaken by emphasis upon the developing personality ray which is the necessary ray-instrument for that type of soul which has a middling degree of experience (neither very few or very many incarnations). It is the personality ray, however, which most often determines an individual's first path in life and the energy quality of that path. So, even though the soul quality may be evident to the observer at a very early age, the individual usually emerges into recognition on the stage of life by means of the personality ray. This section is meant to help us determine the ray-method of that emergence. For the spiritually developed individual, the soul quality takes over later in the incarnation, but for many people this never happens in any noticeable way, and the personality ray governs their entire life.

When I began to emerge on the stage of life and establish myself as "my own person" -- when I finally started "getting it all together," and began to distinguish myself, gaining some recognition as an individual, I did so...

1. by my idealistic commitment to devote myself totally, completely, passionately and without reservation, to a cause or pursuit which I valued. R6
2. by successfully adapting myself to any and all challenges (whether intellectual or practical), through my cleverness, resourcefulness and my considerable intelligence. R3
3. through my personal magnetism; by being warm, kind and likeable; by using my well-developed social sensitivity; by demonstrating, clearly, my care and concern for others. R2
4. through my disciplined ability to control, assert, direct, lead and achieve, regardless of obstacles. R1
5. through my organization, administrative or managerial skills, and my courteous team-spirit, by means of which I could coordinate any task, using a blend of practical efficiency and finesse. R7
6. because of my recognized command of the facts in some area of specialized study or application; I mastered a technical, scientific field and became something of an expert. R5
7. by becoming a very expressive person, with an ability to create some form of beauty, harmony, vibrancy, color or dramatic livingness in my life or in the lives of others. R4

INSTRUCTION: DO NOW Pay Attention to the Sub-Items in Each Group and (after reading through the Seven Items in the Group IMMEDIATELY ABOVE) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes

Below. In the ANSWER KEY these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed Module 3

ANSWER KEY MODULE 3 SECTION 2.2:

Item 1:__R5__ Item 2:__R7__ Item 3:__R4__
Item 4:__R1 __ Item 5:__R6__ Item 6:__R3__
Item 7:__R2__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with your Item Choices as given in the ANSWER KEY **IMMEDIATELY ABOVE**.

1.	2.	3.	4.	5.	6.	7

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 3 SECTION 2:

Item 1:__R6__ Item 2:__R3__ Item 3:__R5__
Item 4:__R1 __ Item 5:__R7__ Item 6:__R5__
Item 7:__R4__

The Ray of the Personal Self: Section 3 (Impediment)

Each of us has a soul or Transpersonal Self that seeks to express itself. Even though the quality of our Self often seems to have a distorted or negative "flip side" (as sentimental attachment is the distortion of real love), the quality of our Transpersonal Self is that energy (among our customary fivefold energy system) *which we most need to express* in order to make the incarnation a spiritual success. (There is also a sixth energy, that of the Monad or Spirit, which emerges into expression later in the process of spiritual development.)

But there is another part of our energy system that often blocks, or gets in the way of, the expression of our soul or Transpersonal Self. This "other part" is called the "personality", and according to its ray, so will be the kinds of thoughts, attitudes and behaviors that prevent the full expression of the soul through the personality mechanism. Often, because of the personality and its ray quality, *we stand in the way of our higher calling.*

Instructions: Arrange the following seven responses in order; your first choice will represent the way you most stand in the way of your highest

calling, and your last choice will represent the way you least stand in the way of your highest calling.

Interpretive Note: The ray of the personality should be identified both by its "positives" and its "negatives". One has to fearlessly examine the obstacles to soul expression in order to determine the personality ray.

Ask yourself: "In what particular way do I *stand in the way of my higher calling*?"

1. By being too proud, dominating and self assured; too convinced of my own importance, and too determined to do things entirely on my own, exactly as I choose. R1
2. By focusing too narrowly and exclusively on my own strictly mental, specialized and technical interests, at the expense of seeing and taking part in the larger picture. R5
3. By being embroiled in the perpetual "troubles" of my own personal drama; my personal crises, temperamental conflicts, turmoil, emotional suffering, mood changes—my personal instabilities. R4
4. By being too passionately and unreasoningly involved in the one pointed pursuit of my desires; by being too emotionally intense, and too extreme. R6
5. By being too rigid and resistant to change; too caught up in externals, methods and procedures; too locked into my personal routines, habits, customs and conventions. R7
6. By getting caught up in a multitude of my own plans, scattered projects and extraneous activities, which are frequently a diversion or digression from the direction intended by my Inner Self. R3
7. By being too weak, timid and fearful; by not moving fast enough, and by being too attached to my own personal and environmental comfort. R2

INSTRUCTION: DO NOW Pay Attention to the Sub-Items in Each Group and (after reading through the Seven Items in the Group IMMEDIATELY ABOVE) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the ANSWER KEY these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed Module 3 Section 3

ANSWER KEY MODULE 3 SECTION 3.3:

Item 1:__R1__ Item 2:__R5__ Item 3:__R4__
Item 4:__R6 __ Item 5:__R6__ Item 6:__R3__
Item 7:__R2__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with your Item Choices as given in the ANSWER KEY **IMMEDIATELY ABOVE**.

1.	2.	3.	4.	5.	6.	7

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 3 SECTION 2:

Item 1:__R6__ Item 2:__R3__ Item 3:__R5__
Item 4:__R1 __ Item 5:__R7__ Item 6:__R3__
Item 7:__R2__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with your Item Choices as given in the ANSWER KEY **IMMEDIATELY ABOVE**.

1.	2.	3.	4.	5.	6.	7

The Ray of the Personal Self: Section 4 (Failure)

The voice of the soul or Transpersonal Self calls to the personality. The quality of the soul seeks to express through the personality. But each personality has its own characteristic methods of *failing to respond* to the intent of the Transpersonal Self.

Instructions: Please arrange the following seven responses in order; your first choice will represent the way you **most** *fail to respond* to the intent of the Higher Self, and your last choice will represent the way you **least** *fail to respond* to the intent of the Higher Self.

Interpretive Note: What are those behaviors which prevent the soul from expressing itself as it intends to? The personality drives the energies of the body below the diaphragm and thus awakens soul-resistant tendencies in the energy system. Our task is to discern what type of higher energy is trying to "get through" and what type of force, principally, is preventing that higher energy from manifesting clearly and purely.

When I fail to respond to the will and intent of my Inner Self, I do so, primarily,...

1. by being too busy, hyper-active or pre-occupied to take time for it. R3
2. by being too skeptical, critical or "matter-of-fact" to be inspired by it. R5
3. by being too worried, torn or troubled to respond to it. R4
4. by being too timid, placid or comfort-loving to be stirred by it. R2
5. by being too arrogant, proud or independent to obey it. R1
6. by being too self-satisfied with my personal habits, procedures and daily routines to reschedule my life for it. R7
7. by being too one-pointedly devoted to the pursuit of exciting goals to take notice of it. R6

INSTRUCTION: DO NOW Pay Attention to the Sub-Items in the Group **IMMEDIATELY ABOVE** and (after reading through the Seven Items in the Group IMMEDIATELY ABOVE) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize

the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the **ANSWER KEY** these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed Module 3 Section 4

ANSWER KEY MODULE 3 SECTION 4

Item 1:__R3__ Item 2:__R5__ Item 3:__R4__
Item 4:__R2 __ Item 5:__R1__ Item 6:__R7__
Item 7:__R6__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with your Item Choices as given in the ANSWER KEY **IMMEDIATELY ABOVE**.

1.	2.	3.	4.	5.	6.	7

The Ray of the Personal Self: Section 5 (Attention)

The personality is different from the soul or Transpersonal Self in that the personality is instinctively "self-referencing". The personality craves attention in order to reinforce its sense of separate identity. This reinforcement can come in forms both subtle and overt. Personal satisfaction and personal reinforcement are derived by keeping one's eyes upon oneself (one's lower self), or by acting in ways which call attention to oneself, thus feeding one's sense of "being somebody"—separate and distinct. We might call this self-referencing mind-game "**see me**."

Instructions: Please arrange the following seven statements in order of relevance to you.

Interpretive Note: The personality is *self*-conscious and the soul is *group*-conscious. What are the tendencies and behaviors which keep our eyes focused on the "little self"? The quality of those tendencies and behaviors can give us the clue to our personality ray.

When my personality breaks away from the innate humility of my deepest Self, and pridefully plays the game "see me", it does so in the following way:"

1. see how kind and loving I am. R2
2. see how knowledgeable and expert I am. R5
3. see how well-organized and effective I am. R7
4. see how expressive and delightful I am. R4
5. see how strong and self-reliant I am. R1
6. see how enthusiastic and loyal I am. R6
7. see how brilliant and clever I am. R3

INSTRUCTION: DO NOW Pay Attention to the Sub-Items in the Group **IMMEDIATELY ABOVE** and (after reading through the Seven Items in the Group IMMEDIATELY ABOVE) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the **ANSWER KEY** these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 3 SECTION 5:

Item 1:__R2__ Item 2:__R5__ Item 3:__R7__
Item 4:__R4__ Item 5:__R1__ Item 6:__R6__
Item 7:__R3__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with your Item Choices as given in the ANSWER KEY **IMMEDIATELY ABOVE**.

1.	2.	3.	4.	5.	6.	7

The Ray of the Personal Self: Section 6 (Pride)

Most of us have certain qualities over which we feel a touch of personal pride. At a certain stage of evolution, a degree of personal pride is probably a good thing because it indicates a healthy self-respect, nevertheless it relates far more to the level of the personal self than to the level of the soul or Transpersonal Self. Discovering those qualities over which we feel a touch of personal pride can help us discover the nature of our personal self and its “ray”.

Instructions: Arrange the following statements in the order of their importance to you, beginning with the one that is most true of you, and ending with the one that is least true of you.

Interpretive Note: Perhaps we have by now outgrown the pride-reaction; if so, let us think of earlier times in our life when that type of reaction was still present. Pride is a limitation which the soul does not experience and which the separative personal self does. Of course, pride can be attached to the nature and performance of any of the personality vehicles, so one must discriminate between levels and intensities of pride in one’s life.

1. I'm inclined to feel a touch of personal pride over my engaging temperament, and my colorful, expressive style. R4
2. I'm inclined to feel a touch or personal pride over the unquestionable "rightness" of my particular beliefs, ideals, dreams and visions. R6
3. I'm inclined to feel a touch of personal pride over my very real strength, power and authority. R1
4. I'm inclined to feel a touch of personal pride over my very real ability to separate truth from error, the real from the pseudo, and fact from fiction. R5

5. I'm inclined to feel a touch of personal pride over how well I assume the role of a caring helper and protector. R2
6. I'm inclined to feel a touch of personal pride over my very real ability to think strategically, plan creatively, and come up with rather ingenious ways to make "the impossible" possible. R3
7. I'm inclined to feel a touch of personal pride over my skill and efficiency at organizing and effectively managing whatever has to be organized and managed. R7

INSTRUCTION: DO NOW Pay Attention to the Sub-Items in the Group **IMMEDIATELY ABOVE** and (after reading through the Seven Items in the Group IMMEDIATELY ABOVE) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the **ANSWER KEY** these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 3 SECTION 6:

Item 1:__R4__ Item 2:__R6__ Item 3:__R1__
Item 4:__R5 __ Item 5:__R2__ Item 6:__R3__
Item 7:__R7__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with your Item Choices as given in the ANSWER KEY **IMMEDIATELY ABOVE**.

1.	2.	3.	4.	5.	6.	7

The Ray of the Personal Self: Section 7 (Selfishness)

There is an aspect of our psychological dynamics that causes us to emphasize our self as a separate person at the expense of the greater good. This is an act of self-centering, self-referencing -- a blind and selfish attitude that leads us to exaggerate our own self-importance.

Instructions: Please arrange the following seven phrases in order of their relevance to you -- the most relevant in rank #1, the least relevant in rank #7.

Interpretive Note: In the simplest terms, the soul is *selfless* and the personality is *selfish*. When we can detect the major source of our selfishness, we are close to determining our personality ray. Of course, it is also possible for the personality to appropriate the ray of the soul and use it for selfish purposes, so a keen discrimination is needed. As long as the "ahamkara" principle (the principle of "I-ness") exists, there will be selfishness, and this principle is not negated until well after the third initiation.

Ask yourself: "When I get caught up in a selfish, self-centered attitude, how does it happen? What is my particular type of selfishness?"

1. The selfishness of wanting to be the most intelligent, the smartest, the sharpest, the cleverest. R3
2. The selfishness of wanting to be very popular-loved (or at least appreciated) by almost everyone I meet. R2
3. The selfishness of being too absorbed in the dramatic expression of my temperamental, "fascinating", moody and unpredictable nature. R4
4. The selfishness of having so much faith in the rightness of my beliefs that I intolerantly dismiss other people's points of view. R6
5. The selfishness of wanting to have other people conform exactly to the rules, routines, procedures or "ways" which I or my group accept as best. R7
6. The selfishness of focusing too exclusively on my particular, specialized or narrowly technical interests at the expense of being more "human" and responsive to people. R5
7. The selfishness of always wanting to be "first"-the most prominent or preeminent. R1

INSTRUCTION: DO NOW Pay Attention to the Sub-Items in the Group **IMMEDIATELY ABOVE** and (after reading through the Seven Items in the Group IMMEDIATELY ABOVE) Prioritize them in Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the **ANSWER KEY** these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 3 SECTION 7:

Item 1:__R3__ Item 2:__R2__ Item 3:__R4__
Item 4:__R6 __ Item 5:__R7__ Item 6:__R5__
Item 7:__R1__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with **your** Item Choices as given in the ANSWER KEY **IMMEDIATELY ABOVE**.

1.	2.	3.	4.	5.	6.	7

The Ray of the Personal Self: Section 8 (Type)

There are times when I want other people to think of me as a certain type of person, and to respect me for being that type of person. For that matter, I wish to see myself as a certain kind of person.

Instructions: Review the following seven statements and arrange them in order of their importance to you. Start with the statement, which is most true of you, and end with the statement that is least true of you:

Interpretive Note: We must be clear about *who* we are. When we think of our identity, what do we see? Am I, as a self, a positive energy-

quality merged within a group (promoting the welfare of that group—in other words, a soul), or am I a separative unit which seeks to preserve its own distinctness from others (i.e., a personality). To the extent that we nurture our sense of being a distinctive, even a separative person, we are a *personality*, and the way in which we encourage others to see us as distinct (and the way we prefer to view ourselves as distinct) may well indicate the personality ray. Remember, however, that the personality can appropriate the soul ray for its own separative purposes, so a fine discrimination is needed between personal qualities and misused soul qualities.

I derive the most personal satisfaction when others see me (and when I see myself) as:

1. a spontaneous, expressive, beauty-bringing, bridge-building, peace making person. R4
2. a remarkably organized, extremely efficient, courteous and polished, erect and upstanding, law-and-rule-upholding person. R7
3. a warm, magnetic, wise and instructive, loving and compassionate person. R2
4. a precise, discriminating, clear-headed, fact-minded, expertly-knowledgeable person. R5
5. a strong, fearless, clear-eyed, decisive, commanding and independent person. R1
6. a mentally creative, intellectually adroit, many-optioned, multi-skilled person. R3
7. an ardent, devoted, passionately loyal, utterly committed, uncompromisingly idealistic person. R6

INSTRUCTION: DO NOW Pay Attention to the Sub-Items in the Group **IMMEDIATELY ABOVE** and (after reading through the Seven Items in the Group IMMEDIATELY ABOVE) Prioritize them in

Descending Order of your Affinity with them. You may not relate very much to the General Ray of some of the Groups but Prioritize the Seven Sub-Items in each Group anyway. The Item Numbers go in the Boxes Below. In the **ANSWER KEY** these Items are Correlated with the Rays

1.	2.	3.	4.	5.	6.	7.

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 3 SECTION 8:

Item 1:__R4__ Item 2:__R7__ Item 3:__R2__
Item 4:__R5 __ Item 5:__R7__ Item 6:__R5__
Item 7:__R1__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with **your** Item Choices as given in the ANSWER KEY **ABOVE**.

1.	2.	3.	4.	5.	6.	7

FINAL INSTRUCTION for Module 3 on the Personality Ray : There are 8 Sub-Sections

Above. Please choose the 14 Items to which you have the Greatest Affinity and Rank them in Descending Order.

1.	2.	3.	4.	5.	6.	7.
8.	9.	10.	11.	12.	13.	14.

FINAL INSTRUCTIONS: Examine the work you have done in this Module 3 and your Final Summary and make a judgment concerning which Ray of the Personality seems to be indicated.

The Ray of the Personal Self: Reflection

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. From that lofty perspective try to gain an objective view of your three personality vehicles (lower mind, emotions and etheric-physical nature). 'See' them as clearly as you can.
6. Then attempt to visualize how they all blend together to produce a certain energy field—the personality field which, because you are a soul, is your *best instrument* for expressing your soul nature but may also throw up obstacles to that expression.

7. Focus within the soul ray quality which you believe to be yours, and be open to impression from another ray quality which represents more your *being in the world*—especially in the earlier part of your life.
8. Quickly review the module sections to which you have responded.
9. Study the numbers and see which, if any, are consistently high.
10. Think about what it would mean to be a personality ray-type which correlated with the highest numbers in your tabulations and on your bar graph.
11. Think about your probable soul ray and how it would function with the personality ray which has the highest number on your tabulations and in the combination reflected in the bar graph.
12. Do the same for a couple of other rays which are relatively high (if there are any).
13. Allow your intuition to work and let it suggest to you the ray which is most likely to be the ray of your personality.
14. Try to see (through memory and visualization), how the combination of your likely soul ray and likely personality ray have worked out in your life.
15. Consider the personality as the following:
    a. The primary instrument for expressing the soul or Ego within the three worlds of human evolution.
    b. The primary means (and result) of integrating the mental, sentient and etheric-physical fields.
    c. The primary means of coordinating and directing physical plane activity.
    d. The primary means of establishing the identity of the lower ego, or personal identity.
    e. The primary means of establishing genuine self-reliance, distinction from the mass, and originality.
    f. The primary means of establishing the preliminary vocation.

16. Remember that any ray can be the ray of the personality but that it is extremely rare for the personality ray and the soul ray to be the same—until a later period of evolution or initiation is reached.
17. Realize that the influence of the *soul ray* can and often does enter the numerical values of the module which tries to measure the *personality ray*. If you are an increasingly soul-infused personality this may happen to some degree.
18. Remember also that the lower mind is focused on the same subplane of the lower mental plane as is the personality—so the mental ray, too, may be represented among the higher number values of this module.
19. Having chosen the likely soul ray and its subray, and now the likely personality ray, visualize in concentric circles (with the color of the soul ray being the inner circle and the soul subray immediately around it) the colors which represent soul, higher soul-subray and the personality together and see what impressions come to you. R1—Red; R2—Indigo; R3—Green; R4—Yellow; R5—Orange; R6—Rose or Blue or both together; R7—Violet. You therefore have three rays to consider.
20. Raise the colors and the ray combination they represent into the light of the intuition for some moments of silence.
21. Make definite note of the personality ray number you seem to be choosing and state to yourself clearly *why* you are choosing it.
22. Sound the Sacred Word three times to steady your perception of your likely soul and personality rays and affirm what you have realized.
23. OM OM OM

Module 4: Highest Aspirations

Introduction

Following the Alignment you will find a page with fourteen high aspirations, all of them highly desirable. Please arrange them in order, beginning with the statement which best expresses your highest aspiration, and ending with the statement which least expresses your highest aspiration. Since all of these statements are highly desirable, it may not be an easy task to arrange them in order of your degree of identification with them, and there may be a number of difficult choices—but proceed anyway.

Interpretive Note: The soul has a great *spiritual idealism*. As the process of soul-infusion proceeds, the soul imbues its personality with that idealism. This idealism is reflected in the highest aspirations which the personality registers when it is most inspired. Indeed, our Highest Aspirations may give important hints regarding the soul quality towards which the personality strives and which it seeks to express when most under the influence of the soul.

It must also be said that in the earlier part of the incarnation, the Highest Aspirations may well represent the hopes and dreams of the personality for fulfillment. The aspirations which rank highest should, in general, correlate with the soul ray, personality ray and perhaps the ray of the mind. Later in the process of spiritual development, the Spiritual Triad/Monad may strongly affect the aspirations of the soul-infused personality and the polarization within the Spiritual Triad and the ray of the Monad may be indicated.

Highest Aspirations: Alignment

Note: Remember that it is important for you to do these alignments *before* you begin to respond to each module. In this way you will achieve more objectivity and deeper insight than if you just plunge into your responses.

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. Dwell, at least imaginatively, within the consciousness of the soul and attempt to feel its quality.
6. Confident that you (as a soul) and you (as a personality) are in alignment, and feeling soul energy infusing the force of the personality, focus on the aspirations which are meant to propel you into your spiritual future of greater Light, Love and Power and greater service to humanity.
7. As you enter the module, think about the *timing* of these aspirations. Prioritize the fourteen aspirations as they are *now*; and also prioritize the aspirations as they used to be—*formerly* (do not attempt to be too specific about the meaning of *formerly*). Perhaps some revelation will come of these two prioritizations.
8. Maintaining your alignment, proceed with the module.
9. Sound the Great Invocation remaining open and sensitive to your highest visions and aspirations.
10. Sound the Sacred Word three times:
11. OM OM OM

Highest Aspirations: Section 1 (Now)

Please arrange the following 14 aspirations in order, beginning with the statement which best expresses your highest aspirations and ending with the statement that least expresses your aspirations.

1. I aspire to become a dynamic, powerful and benevolent leader -- strong, firm and steadfast in my service to the Highest Law and my defense of the Greatest Good. R1A
2. I aspire to a deep, intuitive, loving-understanding of people, so that I can nurture them, and help them unfold their highest potential. R2A
3. I aspire to a resourceful and versatile mentality so that I can apply it creatively to numerous intellectually challenging enterprises. R3A
4. I aspire to express great artistry in every aspect of my life, thereby inspiring others to greater creativity and a greater love of beauty. R4A
5. I aspire to become vitally involved in discovering the keys and solutions to Nature's mysteries through advanced scientific research and experimentation. R5A
6. I aspire with complete faith and utter devotion to serve "God," the worthiest cause, or the "highest ideal" I can conceive. R6A (Switch to 6 above)
7. I aspire to bring a beautiful rhythmic order out of the chaos of human living, by "grounding" transformational ideas in practical activity, and "seeing them through" to perfected expression. R7A
8. I aspire to shatter chains, liberating people from all forms of bondage and oppression. R1B
9. I aspire to a wise and intuitive, deep and complete understanding of life so that I can teach and illumine others. R2B

10. I aspire to create a thoroughly comprehensive, totally rational, philosophical theory of truth, through the power of deep thinking and the most careful reasoning. R3B
11. I aspire to be a mediator, a harmonizer, a "bridge of at-one-ment" -- a reconciler of human conflicts, and an instrument of peace. R4B
12. I aspire to invent or develop those mechanisms, instruments, or technical improvements which will transform and uplift the quality of human life. R5B
13. I aspire to live with ardent faith and passionate commitment, unshakably loyal to my system of values and true to my highest ideals -- my "Vision of the Right." R6B (Switch to 13 below)
14. I aspire to involve myself deeply in the art and science of creative, organizational transformation, redesigning and re-structuring the patterns of human interaction, so that a "New World Order" may more rapidly emerge. R7B

1.	2.	3.	4.	5.	6.	7.
8.	9.	10.	11.	12.	13.	14.

INSTRUCTION: Review the 14 Items **IMMEDIATELY ABOVE** and Prioritize them in Descending Order, with Number 1 being the Item with which you **NOW** have most affinity and Number 14 being the Item with you **NOW** have the least affinity. Place the

appropriate number in the 14 boxes **IMMEDIATELY BELOW:**

Highest Aspirations: Section 2 (Formerly)

Please arrange the following 14 aspirations in order, beginning with the statement which best expresses your *former* highest aspirations and ending with the statement that least expresses your aspirations.

1. I aspire to become a dynamic, powerful and benevolent leader -- strong, firm and steadfast in my service to the Highest Law and my defense of the Greatest Good. R1A
2. I aspire to a deep, intuitive, loving-understanding of people, so that I can nurture them, and help them unfold their highest potential. R2A
3. I aspire to a resourceful and versatile mentality so that I can apply it creatively to numerous intellectually challenging enterprises. R3A
4. I aspire to express great artistry in every aspect of my life, thereby inspiring others to greater creativity and a greater love of beauty. R4A
5. I aspire to become vitally involved in discovering the keys and solutions to Nature's mysteries through advanced scientific research and experimentation. R5A
6. I aspire with complete faith and utter devotion to serve "God," the worthiest cause, or the "highest ideal" I can conceive. R6A (Switch to 6 above)
7. I aspire to bring a beautiful rhythmic order out of the chaos of human living, by "grounding" transformational ideas in practical activity, and "seeing them through" to perfected expression. R7A

8. I aspire to shatter chains, liberating people from all forms of bondage and oppression. R1B
9. I aspire to a wise and intuitive, deep and complete understanding of life so that I can teach and illumine others. R2B
10. I aspire to create a thoroughly comprehensive, totally rational, philosophical theory of truth, through the power of deep thinking and the most careful reasoning. R3B
11. I aspire to be a mediator, a harmonizer, a "bridge of at-one-ment" -- a reconciler of human conflicts, and an instrument of peace. R4B
12. I aspire to invent or develop those mechanisms, instruments, or technical improvements which will transform and uplift the quality of human life. R5B
13. I aspire to live with ardent faith and passionate commitment, unshakably loyal to my system of values and true to my highest ideals -- my "Vision of the Right."
14. I aspire to involve myself deeply in the art and science of creative, organizational transformation, redesigning and re-structuring the patterns of human interaction, so that a "New World Order" may more rapidly emerge. R7B

1. R1A	2. R2A	3. R3A	4. R4A	5. R5A	6. R6A	7. R7A
8. R1B	9. R2B	10. R3B	11. R4B	12. R5B	13. R6B	14. R7B

INSTRUCTION: Review the 14 Items **IMMEDIATELY ABOVE** and Prioritize them in Descending Order, with Number 1 being the Item with which you **FORMERLY** have had most affinity and Number 14 being the Item with you **FORMERLY** have had the

least affinity. Place the appropriate number in the 14 boxes **IMMEDIATELY BELOW:**

INSTRUCTION: Examine the 14 Items in the ANSWER KEY ABOVE, and place the **Ray** correlated with each box ABOVE in the appropriate box BELOW—as always in Descending Order of your affinity with each Item. **Make sure to include the descriptor A or B with the Ray Number.**

1. R	2. R	3. R	4. R	5. R	6. R	7. R
8. R	9. R	10. R	11. R	12. R	13. R	14. R

INSTRUCTION: Contrast BELOW the 14 NOW Items with the 14 Formerly Items to get a sense of Directions and Trends in your Life.

NOW:

1.	2.	3.	4.	5.	6.	7.
8.	9.	10.	11.	12.	13.	14.

FORMERLY:

1.	2.	3.	4.	5.	6.	7.
8.	9.	10.	11.	12.	13.	14.

Highest Aspirations: Reflection

Note: Remember that it is important for you to do these alignments *before* you begin to respond to each module. In this way you will achieve more objectivity and deeper insight than if you just plunge into your responses.

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. Dwell, at least imaginatively, within the consciousness of the soul and attempt to feel its quality.
6. Confident that you (as a soul) and you (as a personality) are in alignment, with the soul energy infusing the personality force, focus on the aspirations which are meant to propel you into your spiritual future of greater Light, Love and Power and greater service to humanity.
7. Realize that there can be high, soul-induced aspirations, and high, personality propelled aspirations.
8. As you examine the highest aspirations as they are now and as they were formerly, try to discriminate: which of these aspirations relate to soul-inspiration? Which, if any, of these aspirations are likely to relate more to personality-driven desire, even if higher desire?
9. In this way you will be able to use the tabulations to help determine your soul and personality rays.
10. There are three kinds of vision: personality vision; soul vision, and a vision of monadic destiny. See if you can register any

of these kinds of visions as the results of studying the tabulations in this module.

11. Envision how you would apply the higher of these aspirations in service to humanity.
12. Sound the Great Invocation seeking to understand how you can apply the higher ones of your highest aspirations in alignment with the Divine Plan.
13. Sound the Sacred Word three times:
14. OM OM OM

Module 5: Dimensions of the Mind

Introduction: Part A

On the following pages examine the way you think. Try to focus on your mind alone, to the exclusion of the other parts of your personality or energy system. Your mind is the servant of your highest aspirations and your personal ambitions, but it is different from both of them. Your mind may also respond to your feelings and emotions as well as to your physical condition and activities, but your mind is neither emotional nor physical, per se. The mind on which we are here focusing is the lower concrete mind, influenced at times by the soul (which is focused on the plane of higher mind) and also, at times, by the abstract mind, the intuition and the spiritual will. The lower mind can also be influenced by the Monad. Our task in this module, however, is to focus on the qualities of the mind we customarily use—the so-called "concrete mind". Later we will discuss all of the influences to which the lower mind is subject.

Please note the possibility of having some of the rarer types of concrete mind (including the extremely rare sixth ray mind) are included in the choices. In general, most lower minds are found upon the first, fourth and fifth rays. A smattering of other types is also rarely found. In the Tibetan's groups of students, the second and third ray minds did appear, though the seventh and sixth ray minds did not. The seventh ray mind may be fairly common at a certain point in evolution—around the time of the taking of the first initiation, but the sixth ray mind is said to be "very rare", the Buddha and the Catholic Church being the only examples given by the Tibetan. We cannot expect to think like the Buddha, a great Being Who is passing through the process of the

seventh initiation. At the time He was actively teaching upon the physical plane some 2500 years ago, He was a sixth degree initiate, meaning that His Monad (resident upon the sixth or monadic plane) was directly expressing through his sixth ray mind. The thought process with which the Catholic Church has become associated over the centuries is in great contrast to the Buddha's thinking and perhaps closer to the way that those whose minds are influenced by the sixth ray would think—inflexibly and dogmatically.

All this is to say that the average spiritually inclined individual will not have a concrete mind influenced primarily by the sixth ray, though the sixth ray may be a subray of the mind. This means that an aspirant's or disciple's mind, if influenced by a sixth subray, cannot possibly be as lofty as the Buddha nor as rigid and dogmatic as the thought process of the untransformed Catholic Church (now, perhaps, in process of transformation).

One must proceed very cautiously when assigning one of the less frequently found rays to the mind. If one is not on the Spiritual Path, the ray of the mind will invariably be the first, fourth or fifth. Even if one is on the Spiritual Path, the ray of the mind will most likely be the first, fourth or fifth, as is clear from the ray structure of the disciples who were in the Tibetan's groups. Only if the qualities of the first, fourth and fifth rays do not adequately describe the thinking process in one's lower mind should the student move towards entertaining the possibility that one of the four rays (other than those customarily assigned to the lower mind) may be the ray of the mind. And the caution should be very great when proposing that the ray of the mind may be the sixth. The sixth subray—quite possibly, but the sixth ray as the primary ruler of the lower mind—not at all likely.

Note: As a supplementation to this module on the Dimensions of the Mind, please study Tapestry of the Gods, Volume I, pp. 397—475.

Introduction: Part B

Interpretive Note: The concrete mind is influenced from 'above' (by the higher aspects of the energy system) and from 'below' (by the astral body and the etheric-physical body). It is a very important vehicle because it is one in which the disciple must become polarized, and from there make his 'ascent' into the higher realms of consciousness. Eventually, the higher mind will influence the lower mind, and so will the intuition, the spiritual will and even, eventually, the Monad, which is, in any case, closely connected to the ray of the lower mind. This leaves the advanced students with a very difficult task of discriminating the foundational ray of the lower mind from all the other qualities and rays which are impinging upon that mind and affecting it. One must examine the lower mind from many perspectives. Here are some of them:

Mode of Motion

- Accuracy and Delineation
- Firmness and Resolution
- Flexibility
- Decisiveness
- Particularity—Management of Detail
- Analysis and Synthesis
- Wholeness; Scope; Breadth of Consideration
- Fecundity—Quantity of Production
- Directionality—Direct or Indirect
- Focus—Convergency or Divergency
- Literality—Concretion or Abstraction
- Cognitive Orientation—Rational to Intuitive
- Creativity
- Organization
- Speed—the Rapidity of the Thought Process

- Spacing of Thought
- Preferred Sensory Modality

Much observation of how the lower mind works in relation to these dimensions will eventually clarify the ray that is its basic ray.

Dimensions of the Mind: Alignment

Note: Remember that it is important for you to do these alignments *before* you begin to respond to each module. In this way you will achieve more objectivity and deeper insight than if you just plunge into your responses.

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. From that lofty perspective and in the light of the soul try to gain an objective view of your lower mind.
6. Remain as detached as possible from your lower mind. Be the observing consciousness and not one who is caught up in lower mental dynamics.
7. Attempt to realize the importance of the lower mind as the instrument used by the soul-infused personality for training and subduing the irrational aspects of the personality—the emotional body and the etheric physical body.
8. Work through the *Dimensions of the Mind* module using the proper alignment. Throughout this long module, resolve to preserve the attitude of the one who observes the many dynamics of the lower mind.

9. As you respond, use intuition, soul vision, an enlightened mind and accurate memory to *clearly envision* your lower mental dynamics.
10. Choose your responses to the sections with a certain "don't care" attitude which helps to free you from any biases or preconceptions. Your attitude is that of one who *does not care* what the results may be so long as they are truthful and accurately represent the quality of your lower mental nature.
11. Sound the OM three times and proceed with your responses to the statements in the module.
12. OM OM OM

Dimensions of the Mind: Section 1

Closely examine the following phrases and groups of phrases, to determine which come closest to describing how your mind works.

Please pay particular attention to the "Drawbacks." Examine your thinking process as critically and objectively as possible, and do not hesitate to admit to various drawbacks if you discover them. Complete honesty (to the extent that it is psychologically possible for any of us) will contribute to a fuller understanding of how your mind works.

Instructions: Consider in general the Seven Groups BELOW (both General Characteristics and Drawbacks) that describe different modes of mental functioning (in this case the "lower" or "concrete mind."). Determine which groups are most descriptive of your mental life, and which groups are least so, then rank them, placing the group you most identify with in Rank #1 and the group you least identify with in Rank #7. Return to the Seven Boxes IMMEDIATELY BELOW and RANK THE SEVEN GROUPS. This is a General Ranking in Descending Order. This Ranking does not take into consideration the various Items in each Group.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Completed the Module

ANSWER KEY MODULE 1 SECTION 1:

Item 1:__R4__ Item 2:__R5__ Item 3:__R7__
Item 4:__R1 __ Item 5:__R3__ Item 6:__R2__
Item 7:__R6__

INSTRUCTION: Insert **IMMEDIATELY BELOW** in Descending Order, the **Rays** which correlate with **your** Item Choices as given in the ANSWER KEY **ABOVE**.

1.	2.	3.	4.	5.	6.	7

Group 1: General Characteristics

1. My thought process is marked by frequent crises of decision, during which, for a time, the mind acts as if it were torn between alternatives. R4

2. My thought process mixes and blends together a number of contrasting or conflicting thoughts until they are all resolved harmoniously. R4

3. My thought process is usually characterized by an alternation of contrasting ideas - a going back and forth between opposing points of view until, finally, a conclusion is reached - often more by feeling than by logic or reason. R4

4. My mind is not much inclined to think in terms of strictly factual accuracy, analysis or objective realism, but more in terms of thoughts which have 'feel', 'color', expressiveness, aesthetic or dramatic value. R4

5. My mind functions largely by free-association, moving from thought to thought in a non-linear fashion. R4

6. My thought process is imaginative and filled with visual images - frequently quite colorful. R4

7. My thought process frequently expresses itself in terms of simile and metaphor - often of a dramatic, playful, amusing, entertaining, or aesthetic nature. R4

8. My thought process is such that very frequently I am "of two minds" about the issues I consider. R4

Group 1: Drawbacks

1. One of the main drawbacks to the way my mind works is its tendency to expend a considerable amount of energy going back and forth between alternatives as it attempts to come to a decision. R4

2. One of the drawbacks to the way my mind works is its tendency to be a battleground for conflicting thoughts and mental tendencies. R4

3. One of the drawbacks to the way my mind works is its tendency to ignore accuracy, handling thoughts in a colorful, dramatic or exaggerated fashion instead. R4

4. One of the drawbacks to the way my mind works is its distaste for dealing objectively and realistically with strictly factual knowledge. R4

Group 2: General Characteristics

1. Much of my mental energy goes towards verifying the correctness and the accuracy of what I think, say or write - and also of what is thought, said or written by others. R5

2. My thought process is strongly inclined towards research, discovery and investigation. R5

3. My probing mind is mathematically inclined, and seeks to count, measure or in some way ‘quantify’ almost everything it considers. R5

4. My enquiring mind is continually asking questions, and demanding rational, logical, verifiable answers. R5

5. My thought process is highly analytical, differentiating and discriminating; my mind is well suited to achieving a high degree of clarity about the minute particulars of anything it examines. R5

6. My thought process lends itself to an objective, impartial and clinically descriptive approach to knowledge.

7. My mind is one that thrives on accumulating, applying and disseminating many facts. R5

Group 2: Drawbacks

1. One of the drawbacks to the way my mind works is its tendency to "split hairs," indulging in over-analysis and excessive mental dissection. R5

2. One of the drawbacks to the way my mind works is its tendency to become trapped in the detailed consideration of minutiae and

technicalities, often missing the broader, larger, more essential issue. R5

3. One of the drawbacks to the way my mind works is its overly objective attitude which always tends to describe, count or measure things from the 'outside-in' rather than understand things from the 'inside-out'. R5

4. One of the drawbacks to the way my mind works is its skepticism which causes it to doubt or reject many potentially valuable ideas which have not yet been proven. R5

5. One of the drawbacks to the way my mind works is its excessive "matter-of-fact-ness" which often lacks both imagination and intuition. R5

Group 3: General Characteristics

1. My mind is inclined to think its thoughts in certain, predictable, well-ordered sequences. R7

2. My mind is inclined to standardize and formalize its approach to mental tasks - a certain standard approach for a certain specific task. R7

3. My thought process is characterized by thinking in exact patterns, regardless of whether such patterns are conventional and customary, or utterly revolutionary. R7

4. My mind immediately, and almost instinctively, sorts, rearranges, outlines, lists and prioritizes its thought content; its thought process is HIGHLY organized. R7

5. My mind is inclined to repetitively think certain trusted words, phrases, formulas, affirmations or slogans, as an effective (virtually magical) way of promoting certain desired results. R7

6. The behavior of my mind is “formal” - when it thinks it follows closely the “rules” of appropriate thought; my mind’s expression in words reflects this formality and concern for appropriateness. R7

Group 3: Drawbacks

1. One of the drawbacks to the way my mind works is the fact that it is so easily conditioned or programed to think according to certain patterns of thought. R7

2. One of the drawbacks to the way my mind works is its rigid conformity to rules and formulas of thought. R7

3. One of the drawbacks to the way my mind works is its resistance to varying the customary sequences and patterns of its thoughts once they have been established. R7

4. One of the drawbacks to the way my mind works is its imitative nature. R7

5. One of the drawbacks to the way my mind works is its reliance upon magical or ritualistic thinking - its almost superstitious tendency to think certain thoughts, in a certain order to produce certain effects. R7

6. One of the drawbacks to the way my mind works is its resistance to free form, improvisational thinking. R7

7. One of the drawbacks to the way my mind works is its resistance to certain forms and topics of thought as “taboo”. R7

Group 4: General Characteristics

1. My mind is firm and decisive; it does not change easily. R1

2. My mind is inclined to think in terms of laws, principles and general rules rather than many details and specifics. R1

3. My mind works rapidly and vigorously, getting right to the point by jumping over many little steps and deliberations. R1

4. The mental certainty I experience inclines me to be affirmative, outspoken, and to “drive my point home”. R1

5. My mind inclines towards dynamically focused, one-pointed thought; my thinking stays right on-track and does not waver or hesitate. R1

Group 4: Drawbacks

1. One of the drawbacks to the way my mind works is its tendency to be fixed and unyielding, stubborn and dogmatic once it has arrived at a conclusion. R1

2. One of the drawbacks to the way my mind works is its tendency to insist on its point of view, dominantly imposing the content of its thought on other minds. R1

3. One of the drawbacks to the way my mind works is its tendency to express itself in harsh, cutting or critical thoughts (and words). R1

4. One of the drawbacks to the way my mind works is its tendency to be “head-strong” - too sure of the rightness of its assertions. R1

Group 5: General Characteristics

1. My mind is extremely active - even, hyperactive; since there is rarely a moment when it is not thinking, my mind is noteworthy for the sheer quantity of thoughts it thinks. R3

2. My creative mind “spins out” many schemes, plans, and scenarios; it is never at a loss to generate innumerable possible “outcomes”. R3

3. My thought process is almost always tactical or strategic, rather than unguarded and spontaneous. R3

4. My thought process is extremely fluid, flexible and versatile; it is always ready to change or intelligently adapt to suit circumstances. R3

5. My thought process is ideally suited to dealing with theoretical issues and generalities rather than concrete particulars; it has a pronounced ability to handle intellectual abstractions. R3

6. My thought process is naturally eclectic; it pulls in many different kinds of thoughts from many diverse sources, and weaves them all together into its own (often unlikely) combination. R3

7. My mind, above all, is a reasoning mind - not so much leaping, nor intuiting, nor deliberating, nor proving, but reasoning its way to its conclusions. R3

8. My thought process is ramifying and divergent; it always seems to keep a number of trains of thought going simultaneously. R3

Group 5: Drawbacks

1. One of the drawbacks to the way my mind works is its tendency to be too scattered, and too liable to go off at tangents. R3

2. One of the drawbacks to the way my mind works is its tendency to be overly complicated and involved - its tendency to become tangled in its own thoughts. R3

3. One of the drawbacks to the way my mind works is its excessive flexibility which easily leads to elusive, evasive, slippery, tricky and, even, devious thinking; it can escape from any position or slip out of any commitment. R3

4. One of the drawbacks to the way my mind works is its great cleverness which makes it easy for me to reason my way to any conclusion, regardless of its truth. R3

5. One of my mind's drawbacks is its over-productivity; it is too prolific, too fertile, thinks too many thoughts and expresses itself in too many words. R3

6. One of the drawbacks to the way my mind works is its tendency to generate far more options and alternative courses of action than can ever possibly be enacted. R3

Group 6: General Characteristics

1. My in-gathering, all-absorbing mind includes virtually everything and rejects virtually nothing. R2

2. Rather than analyze, discriminate, organize, compare, contrast or search for the main point - my mind slowly moves towards unifying and fusing its entire content of thought. R2

3. My mind learns not so much by active thought, but by pondering and slowly absorbing the content of its subject. R2

4. My mind contains many details, but it stores them rather than actively thinking about them. R2

5. The movement of my mind is gentle, calm, slow and persistent; it is almost never agitated. R2

6. My mind does not easily or naturally formulate words to express its thoughts; it's thinking is more abstract and non-verbal. R2

Group 6: Drawbacks

1. One of the drawbacks to the way my mind works is its insufficient activity, and its becalmed, frequently passive state bordering on mental lethargy. R2

2. One of the drawbacks to the way my mind works is its tendency to always reach for “more” no matter how complete or, even, “overloaded” its mental content, and whether or not that “more” is actually usable or relevant; this amounts almost to “mental gluttony.” R2

3. One of the drawbacks to the way my mind works is its over-inclusiveness - its undiscriminating absorption leading to the piling up of too many undigested unprocessed thoughts. R2

4. One of the drawbacks to the way my mind works is its lack of sharpness and precision, and what amounts almost to a refusal to participate in the process of making clear-cut distinctions or decisions. R2

5. One of the drawbacks to the way my mind works is its excessively uncritical, undiscriminating nature which sacrifices truth and incisiveness to the overly sweet and kind expression of thought. R2

Group 7: General Characteristics

1. My mind is the most “single-minded” of all the types of minds. While the range of its mental interests is narrow rather than diversified, its adherence to those interests is intense. R6

2. My mind repetitively affirms the thoughts and ideals upon which it is fixated. R6

3. My mind moves undeflectably and in a straight line in pursuit of the vision it has accepted as true. R6

4. My mind tends towards great assurance based on convinced idealism. R6

5. My mind is extremely one-pointed, riveted upon only those subjects for which it has a 'mental-passion' and deflecting all others. R6

6. The unrelenting, dedicated emphasis of my mind creates a channel along which higher thought and intuition may flow. R6

7. My mind is deeply convinced that faith, belief and mystical 'knowing' are more important than reason. To my type of mind "faith" is more convincing than (apparent) "fact".

8. My mind is very easily aroused by desire and aspiration; it is very difficult for it to function in a manner detached from emotion. R6

9. My mind functions according to the principle that "faith… is the evidence of things unseen". R6

10. My mind jumps rapidly to conclusions based on its idealistic convictions. R6

Group 7: Drawbacks

1. One of the drawbacks to the way my mind works is that it tends to be dogmatic, insisting on its cherished thoughts despite the testimony of reason and the contrary evidence presented. It refuses to reason about or analyze the correctness of its preferred thoughts. R6

2. One of the drawbacks to the way my mind works is its tendency to dwell on otherworldly matters at the expense of common sense. R6

3. One of the drawbacks to the way my mind works is its inflexibility in the face of new thought or thoughts which seem to contradict its mental convictions. It is not an adaptable mind. R6

4. One of the drawbacks to the way my mind works is its tendency to what most would call “irrationality” but which I call “truth”. It holds to its beliefs and convictions despite a general consensus that these beliefs and convictions make no sense. R6

5. One of the drawbacks to the way my mind works is that it is so "single-minded" that it tends towards fanaticism. R6

6. One of the drawbacks to the way my mind works is that it cannot stop thinking about the few cherished lines of thought to which its thought-life is committed. R6

7. One of the drawbacks to the way my mind works is that its thought-life is monochromatic and lacks variety. R6

8. One of the drawbacks to the way my mind works is its tendency to mystical or idealistically abstract to the point of unclarity. R6

9. One of the drawbacks to the way my mind works is its tendency to be influenced by fear, becoming rigid and brittle, if asked to abandon its cherished thoughts. R6

RANKING THE SEVEN GROUPS (Both General Characteristics and Drawbacks AGAIN)

INSTRUCTION: Examine Carefully ALL the Items Above (in their Seven Groups) and Choose Seven Items for General Characteristics and Seven Items for Drawbacks. Rank these Items in Descending Order, IMMEDIATELY BELOW.

GENERAL CHARACTERISTICS of the Lower Mind:

1.	2.	3	4.	5.	6.	7.

DRAWBACKS to the Functioning of the Lower Mind:

1.	2.	3	4.	5.	6.	7.

INSTRUCTION: In the two sevenfold Boxes IMMEDIATELY BELOW, List the **RAYS** which correlate with the Items you have ranked. You can find the **RAYS** by checking with the ANSWER KEY ABOVE.

RAYS of your Ranked Items from GENERAL CHARACTERISTICS of the Lower Mind:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

RAYS of your Ranked Items from Drawbacks of the Lower Mind:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Admittedly, it will take quite a bit of discrimination and analysis to see all the above clearly. Just do your best. You may notice

something about the way you try to give responses to the items above and this may also tell you something about the ray of your concrete mind.

Dimensions of the Mind: Section 2: Introduction

Note: This section cannot be electronically scored until a TARA Website Test is re-created. Getting a general idea of the scoring will be up to you. But fill it in anyway, and it will be scored later electronically and accurately.

On the following pages begins a series of statements which focuses on the characteristic functions and drawbacks of the seven rays when they influence the lower mental field (either as the basic ray of the field or as a subray). **Focus carefully on each statement and indicate your response along the sevenfold range of "Definitely True" (1) to "Definitely False" (7).** The scored sum-total of your responses will indicate the rays to which you most strongly respond within your lower mental field and those rays to which you least respond. From this scoring, the basic ray of the mental field may well be indicated. As you take this section of the TARA, just do your best according to your present self-understanding. We are not looking for strictly scientific accuracy, but for a fairly reliable indication of the quality and trends of your thought process. Focusing on these trends may be sufficient to help determine with fair confidence the ray of the lower mental field.

Interpretive Note: "Expert diagnosis" of the rays of the lower mental field (or of any field in the energy system) is not yet possible for us, but the truthful responses of an individual who knows himself or herself fairly well, will provide an indication from which fairly reliable reasoned deduction can be made. Once the ray of the lower mental field is proposed (with the help of the scoring), the method of using that ray, both within the mental field and in relation to the other fields and their rays, can be more confidently determined. Our purpose is to live more intelligently and more beautifully, and, having a pretty clear idea of the rays of the various fields (and, importantly, of the lower mental field) can help us with this task.

Important Note: Please realize that your choices may be influenced by ***OVERLAYS,*** which are the ways which higher rays, such as the Ray of the Soul or the Ray of the Spiritual Triad or even the Ray of the Monad may *COLOR* the Ray of the Mind or Mental Vehicle. Lower rays such as the Ray of the Emotions and the Ray of the Ehteric-Physical Body may also *COLOR* the Ray of the Mind. When the Ray of the Mind/Mental Body is indicated as one of the unusual rays, it is often the case that this is cause by an ***OVERLAY or UNDERPINNING*** and not by the Ray of the Mind/Mental Body exclusively. Such dynamics can be sorted out in *interpretive discussion.*

INSTRUCTION: With regard to the Seven Numerical Response Choices BELOW, *choose one of the seven* and place one mathematical value (6, 5, 4, 3, 2, 1, 0) in that one of the seven boxes which correlates with your choice of

DT—Definitely True, 6 Points

UT—Usually True, 5 Points

MT—More True Than False, 4 Points

IB — In Between, 3 Points

MF—More False Than True, 2 Points

UF —Usually False, 1 Point

DF —Definitely False, 0 Points

1. My thought process is marked by frequent crises of decision, during which, for a time, the mind acts as if it were torn between alternatives.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

2. My thought process mixes and blends together a number of contrasting or conflicting thoughts until they are all resolved harmoniously.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

3. My thought process is usually characterized by an alternation of contrasting ideas - a going back and forth between opposing

points of view until, finally, a conclusion is reached - often more by feeling than by logic or reason.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

4. My mind is not much inclined to think in terms of strictly factual accuracy, analysis or objective realism, but more in terms of thoughts which have 'feel', 'color', expressiveness, aesthetic or dramatic value.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

5. My mind functions largely by free-association, moving from thought to thought in a non-linear fashion.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

6. My thought process is imaginative and filled with visual images - frequently quite colorful.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

7. My thought process frequently expresses itself in terms of simile and metaphor - often of a dramatic, playful, amusing, entertaining, or aesthetic nature.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

8. My thought process is such that very frequently I am “of two minds” about the issues I consider.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you

have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for General Characteristics =

Multiply Tally by 10/8 = Final Corrected Number Value

9. One of the main drawbacks to the way my mind works is its tendency to expend a considerable amount of energy going back and forth between alternatives as it attempts to come to a decision.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

10. One of the drawbacks to the way my mind works is its tendency to be a battleground for conflicting thoughts and mental tendencies.
11.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

12. One of the drawbacks to the way my mind works is its tendency to ignore accuracy, handling thoughts in a colorful, dramatic or exaggerated fashion instead.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

13. One of the drawbacks to the way my mind works is its distaste for dealing objectively and realistically with strictly factual knowledge.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 1 Drawbacks =

Multiply Tally by 10/4 = Final Corrected Number Value

14. Much of my mental energy goes towards verifying the correctness and the accuracy of what I think, say or write - and also of what is thought, said or written by others.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

15. My thought process is strongly inclined towards research, discovery and investigation.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

16. My probing mind is mathematically inclined, and seeks to count, measure or in some way 'quantify' almost everything it considers.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

17. My enquiring mind is continually asking questions, and demanding rational, logical, verifiable answers.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

18. My thought process is highly analytical, differentiating and discriminating; my mind is well suited to achieving a high degree of clarity about the minute particulars of anything it examines.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

19. My thought process lends itself to an objective, impartial and clinically descriptive approach to knowledge.

DT UT MT IB MF UF DF

20. My mind is one that thrives on accumulating, applying and disseminating many facts.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for General Characteristics =

Multiply Tally by 10/7 = Final Corrected Number Value

21. One of the drawbacks to the way my mind works is its tendency to "split hairs," indulging in over-analysis and excessive mental dissection.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

22. One of the drawbacks to the way my mind works is its tendency to become trapped in the detailed consideration of minutiae and technicalities, often missing the broader, larger, more essential issue.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

23. One of the drawbacks to the way my mind works is its overly objective attitude which always tends to describe, count or measure things from the 'outside-in' rather than understand things from the 'inside-out'.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

24. One of the drawbacks to the way my mind works is its skepticism which causes it to doubt or reject many potentially valuable ideas which have not yet been proven.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

25. One of the drawbacks to the way my mind works is its excessive “matter-of-fact-ness” which often lacks both imagination and intuition.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 2 Drawbacks =

Multiply Tally by 10/5 = Final Corrected Number Value

26. My mind is inclined to think its thoughts in certain, predictable, well-ordered sequences.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

27. My mind is inclined to standardize and formalize its approach to mental tasks - a certain standard approach for a certain specific task.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

28. My thought process is characterized by thinking in exact patterns, regardless of whether such patterns are conventional and customary, or utterly revolutionary.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

29. My mind immediately, and almost instinctively, sorts, rearranges, outlines, lists and prioritizes its thought content; its thought process is HIGHLY organized.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

30. My mind is inclined to repetitively think certain trusted words, phrases, formulas, affirmations or slogans, as an effective (virtually magical) way of promoting certain desired results.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

31. The behavior of my mind is “formal” - when it thinks it follows closely the “rules” of appropriate thought; my mind’s expression in words reflects this formality and concern for appropriateness.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value Group 3 General Characteristics =

Multiply Tally by 10/6 = Final Corrected Number Value

32. One of the drawbacks to the way my mind works is the fact that it is so easily conditioned or programmed to think according to certain patterns of thought.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

33. One of the drawbacks to the way my mind works is its rigid conformity to rules and formulas of thought.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

34. One of the drawbacks to the way my mind works is its resistance to varying the customary sequences and patterns of its thoughts once they have been established.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

35. One of the drawbacks to the way my mind works is its imitative nature.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

36. One of the drawbacks to the way my mind works is its reliance upon magical or ritualistic thinking - its almost superstitious tendency to think certain thoughts, in a certain order to produce certain effects.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

37. One of the drawbacks to the way my mind works is its resistance to free form, improvisational thinking.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF—

38. One of the drawbacks to the way my mind works is its resistance to certain forms and topics of thought as “taboo”.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 3 Drawbacks =

Multiply Tally by 10/7 = Final Corrected Number Value

39. My mind is firm and decisive; it does not change easily.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

40. My mind is inclined to think in terms of laws, principles and general rules rather than many details and specifics.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

41. My mind works rapidly and vigorously, getting right to the point by jumping over many little steps and deliberations.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

42. The mental certainty I experience inclines me to be affirmative, outspoken, and to “drive my point home”.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

43. My mind inclines towards dynamically focused, one-pointed thought; my thinking stays right on-track and does not waver or hesitate.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 4 General Characteristics =

Multiply Tally by 10/5 = Final Corrected Number Value =

44. One of the drawbacks to the way my mind works is its tendency to be fixed and unyielding, stubborn and dogmatic once it has arrived at a conclusion.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

45. One of the drawbacks to the way my mind works is its tendency to insist on its point of view, dominantly imposing the content of its thought on other minds.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

46. One of the drawbacks to the way my mind works is its tendency to express itself in harsh, cutting or critical thoughts (and words).

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

47. One of the drawbacks to the way my mind works is its tendency to be “head-strong” - too sure of the rightness of its assertions.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 4 Drawbacks =

Multiply Tally by 10/4 = Final Corrected Number Value =

48. My mind is extremely active - even, hyperactive; since there is rarely a moment when it is not thinking, my mind is noteworthy for the sheer quantity of thoughts it thinks.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

49. My creative mind "spins out" many schemes, plans, and scenarios; it is never at a loss to generate innumerable possible "outcomes".

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

50. My thought process is almost always tactical or strategic, rather than unguarded and spontaneous.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

51. My thought process is extremely fluid, flexible and versatile; it is always ready to change or intelligently adapt to suit circumstances.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

52. My thought process is ideally suited to dealing with theoretical issues and generalities rather than concrete particulars; it has a pronounced ability to handle intellectual abstractions.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

53. My thought process is naturally eclectic; it pulls in many different kinds of thoughts from many diverse sources, and

weaves them all together into its own (often unlikely) combination.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

54. My mind, above all, is a reasoning mind - not so much leaping, nor intuiting, nor deliberating, nor proving, but reasoning its way to its conclusions.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

55. My thought process is ramifying and divergent; it always seems to keep a number of trains of thought going simultaneously.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 5 General Characteristics =

Multiply Tally by 10/8 = Final Corrected Number Value =

56. One of the drawbacks to the way my mind works is its tendency to be too scattered, and too liable to go off at tangents.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

57. One of the drawbacks to the way my mind works is its tendency to be overly complicated and involved - its tendency to become tangled in its own thoughts.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

58. One of the drawbacks to the way my mind works is its excessive flexibility which easily leads to elusive, evasive, slippery,

tricky and, even, devious thinking; it can escape from any position or slip out of any commitment.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

59. One of the drawbacks to the way my mind works is its great cleverness which makes it easy for me to reason my way to any conclusion, regardless of its truth.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

60. One of my mind's drawbacks is its over-productivity; it is too prolific, too fertile, thinks too many thoughts and expresses itself in too many words.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

61. One of the drawbacks to the way my mind works is its tendency to generate far more options and alternative courses of action than can ever possibly be enacted.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 5 Drawbacks =

Multiply Tally by 10/6 = Final Corrected Number Value =

62. My in-gathering, all-absorbing mind includes virtually everything and rejects virtually nothing.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

63. Rather than analyze, discriminate, organize, compare, contrast or search for the main point - my mind slowly moves towards unifying and fusing its entire content of thought.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

64. My mind learns not so much by active thought, but by pondering and slowly absorbing the content of its subject.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

65. My mind contains many details, but it stores them rather than actively thinking about them.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

66. The movement of my mind is gentle, calm, slow and persistent; it is almost never agitated.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

67. My mind does not easily or naturally formulate words to express its thoughts; its thinking is more abstract and non-verbal.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 6 General Characteristics =

Multiply Tally by 10/6 = Final Corrected Number Value

68. One of the drawbacks to the way my mind works is its insufficient activity, and its becalmed, frequently passive state bordering on mental lethargy.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

69. One of the drawbacks to the way my mind works is its tendency to always reach for “more” no matter how complete or, even, “overloaded” its mental content, and whether or not that “more” is actually usable or relevant; this amounts almost to “mental gluttony.”

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

70. One of the drawbacks to the way my mind works is its over-inclusiveness - its undiscriminating absorption leading to the piling up of too many undigested unprocessed thoughts.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

71. One of the drawbacks to the way my mind works is its lack of sharpness and precision, and what amounts almost to a refusal to participate in the process of making clear-cut distinctions or decisions.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

72. One of the drawbacks to the way my mind works is its excessively uncritical, undiscriminating nature which sacrifices truth and incisiveness to the overly sweet and kind expression of thought.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 6 Drawbacks =

Multiply Tally by 10/5 = Final Corrected Number Value =

73. My mind is the most "single-minded" of all the types of minds. While the range of its mental interests is narrow rather than diversified, its adherence to those interests is intense.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

74. My mind repetitively affirms the thoughts and ideals upon which it is fixated.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

75. My mind moves undeflectably and in a straight line in pursuit of the vision it has accepted as true.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

76. My mind tends towards great assurance based on convinced idealism.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

77. My mind is extremely one-pointed, riveted upon only those subjects for which it has a ‘mental-passion’ and deflecting all others.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

78. The unrelenting, dedicated emphasis of my mind creates a channel along which higher thought and intuition may flow.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

79. My mind is deeply convinced that faith, belief and mystical ‘knowing’ are more important than reason. To my type of mind “faith” is more convincing than (apparent) “fact”.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

80. My mind is very easily aroused by desire and aspiration; it is very difficult for it to function in a manner detached from emotion.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

81. My mind functions according to the principle that “faith… is the evidence of things unseen”.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

82. My mind jumps rapidly to conclusions based on its idealistic convictions.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you

have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 7 General Characteristics =

Multiply Tally by 10/10 = 1 = Final Corrected Number Value

83. One of the drawbacks to the way my mind works is that it tends to be dogmatic, insisting on its cherished thoughts despite the testimony of reason and the contrary evidence presented. It refuses to reason about or analyze the correctness of its preferred thoughts.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

84. One of the drawbacks to the way my mind works is its tendency to dwell on otherworldly matters at the expense of common sense.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

85. One of the drawbacks to the way my mind works is its inflexibility in the face of new thought or thoughts which seem to contradict its mental convictions. It is not an adaptable mind.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

86. One of the drawbacks to the way my mind works is its tendency to what most would call “irrationality” but which I call “truth”. It holds to its beliefs and convictions despite a general consensus that these beliefs and convictions make no sense.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

87. One of the drawbacks to the way my mind works is that it is so “single-minded” that it tends towards fanaticism.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

88. One of the drawbacks to the way my mind works is that it cannot stop thinking about the few cherished lines of thought to which its thought-life is committed.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

89. One of the drawbacks to the way my mind works is that its thought-life is monochromatic and lacks variety. I continue to emphasize the same points over and over again.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

90. One of the drawbacks to the way my mind works is its tendency to mystical or idealistically abstract to the point of unclarity.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

91. One of the drawbacks to the way my mind works is its tendency to be influenced by fear, becoming rigid and brittle, if asked to abandon its cherished thoughts.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE.

Total Ray Number Value for Group 7 Drawbacks =

Multiply Tally by 10/9 = Final Corrected Number Value

ANSWER KEY

R4— General Characteristics— 8 Items

R4— Drawbacks—4 Items

R5— General Characteristics— 7 Items

R5—Drawbacks—5 Items

R7— General Characteristics—6 Items

R7— Drawbacks—7 Items

R1— General Characteristics—5 Items

R1— Drawbacks—4 Items

R3— General Characteristics—8 Items

R3— Drawbacks—6 Items

R2— General Characteristics—6 Items

R2— Drawbacks—5 Items

R6— General Characteristics—10 Items

R6— Drawbacks—9 Items

Dimensions of the Mind: Section 3

Interpretive Note: The mind is perhaps the principle 'tool' in the human energy system for making decisions. If we carefully examine our decision-making process, we will see that we may use a number of methods, though perhaps we favor one method principally. We will also see that our principal method of decision-making may be quite different from the methods used by other individuals. Of course, decisions do not come *only* from the lower mind. The soul, the abstract mind and the intuition (not to mention the spiritual will) may also be

strongly involved, especially for the individual who is advancing spiritually. Section 3 will at least focus the mind of the student on some ways in which the lower mind is involved in the decision-making process and may, therefore, be useful in revealing the ray of that lower mind.

Below are a series of statements, each followed by seven choices. Please arrange these choices in order of their appropriateness to you - the choice which most describes how you normally think should be placed first on the list, and the choice which least describes how you think should be placed last.

When I am engaged in the decision-making process (using my mind as an instrument for decision making), my mind...

1. ponders and broods; does not actively reason, cogitate about or contrast alternatives; and decides by identifying with or "getting inside" the alternative chosen. R2
2. reveals the complexity of the decision, examines the question from multiple angles, and follows out the ramifications, implications and consequences of many options. R3
3. is highly analytical, isolates all the pertinent particulars, objectively examines all aspects of the decision. R5
4. is quick, firm and decisive, and focuses immediately on the principle or law upon which the decision should be based. R1
5. sorts, classifies, outlines in detail and immediately prioritizes all alternatives. R7
6. decides firmly and without hesitation according to its dedication to my vision and the ideals I hold. R6
7. goes back and forth between alternatives (contrasting them), positions itself between the alternatives, and decides at length and to a great extent by "feel" or intuition. R4

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 3

ANSWER KEY MODULE 5 SECTION 3

Item 1:__R2__ Item 2:__R3__ Item 3:__R5__
Item 4:__R1 __ Item 5:__R7__ Item 6:__R6__
Item 7:__R4__

Dimensions of the Mind: Section 4

Interpretive Note: It might be said that true knowing can never be entirely realized in the mind; knowing, at length, is an affirmation of the

intuition or transcendental mind. But the lower mind can prepare the mental field for the reception of true knowing. The manner in which the lower mental field 'moves' in the process of preparing to 'know', may do much to reveal the ray of that lower mental field.

Below are a series of statements, each followed by seven choices. Please arrange these choices in order of their appropriateness to you - the choice which most describes how you normally think should be placed first on the list, and the choice which least describes how you think should be placed last.

My mind arrives at the point of knowing by...

1. sudden, intuitive conviction or certainty, following a penetrating, one-pointed demand for knowledge. R1
2. reaching a necessary and inescapable conclusion by means of closely reasoned argument. R3
3. by focusing on an upward rising, penetrating beam of 'mental-faith' which reveals the truth of that about which the mind is already convinced. R6
4. arriving at the intuitive "feeling" of knowing after considerable alternation between the most likely possibilities. R4
5. comparing possible knowledge to a "template" of already accepted knowledge. R7
6. slowly dawning realization after steeping itself in the question of what is to be known. R2
7. proving or demonstrating that which is to be known by using repeated observation and experiment. R5

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 5 SECTION 4

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

Dimensions of the Mind: Section 5

Interpretive Note: The lower mind (allied to the Third Aspect of Divinity) is a field in motion. The characteristic motions within the mental field (if carefully observed) can give an important hint as to the basic ray of that mental field. As you seek to determine the ray of your lower mind, try to observe the way your mind 'moves', and how this movement is distinct from other types of movement which are also possible within the lower mental field.

Below are a series of statements, each followed by seven choices. Please arrange these choices in order of their appropriateness to you - the choice which most describes how you normally think should be placed first on the list, and the choice which least describes how you think should be placed last.

Regarding the fixity or fluidity of my thought process ...

1. my mind is firm and unyielding on matters of principle, but it arrives swiftly at the large-minded conclusions it holds.
2. my mind is deliberate and careful, never moving so fast that it sacrifices the strictly rational approach; because my mind seeks precision and accuracy, it does not glide fluidly from thought to thought, but proceeds linearly, moving without haste to its firm, well-supported conclusions.
3. my mind free-associates rapidly, and moves from thought to thought in imaginative ways that have little to do with the usual laws of logic or reason; though my mind is usually quite active, because of indecision, it does not move rapidly to conclusions.
4. my mind moves gently and "ponder-ously" (and not necessarily rationally or sequentially) from thought to thought; its conclusions "grow" and "unfold" slowly and intuitively.
5. my mind is not flexible and tends to move, un

6. deflectably, unwaveringly and by unvarying means in the pursuit of my ideal mental objectives.
7. my mind moves very fluidly, yet cautiously, as it “threads its way” through the maze of thought it consistently generates; creatively weaving its complex web of intertwined thoughts, it offers so many possibilities and points of view that it does not usually move quickly to firm conclusions.
8. my mind quickly sorts and organizes thoughts into sequences; my mind tends to repeat these sequences or formulas of thought, moving rapidly through any such sequence to its conclusions; my mind thinks most rapidly when it thinks.

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 5 SECTION 4

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Dimensions of the Mind: Section 6.1, (Essence)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: The functioning of the lower mental body is complex but perhaps some simple descriptors can capture the most distinct features of that functioning. Search for the essence of your thinking process in these few, clear descriptors. Perhaps a few of these descriptors will best describe the quality of your lower mind and its ray.

My mind ...

1. adheres tenaciously, asserting and reasserting its cherished thoughts. R6
2. shuttles between alternatives - a bridging mind. R4
3. is firm and unwavering. R1
4. is fluid and adaptable. R3
5. is accumulative and absorbent. R2
6. sorts and arranges in patterns. R7
7. is highly focused and examining. R5

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 6 SECTION 46.1

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Dimensions of the Mind: Section 6.2, (Convincing)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: Whatever the ray of the lower mind, it is an instrument of reason and reasoning. The higher kinds of human being have now reached the stage when they are convinced more by reason than by emotion. Perhaps the manner in which your mind works to *convince* others of what you think to be important, will reveal the ray of the lower mind.

My mind ...

1. convinces by appealing to the rules, and by conformity to the "accepted" point of view. R7

2. convinces by insisting upon a fair and balanced point of view. R4
3. convinces by absorbing all other points of view into its own more inclusive point of view. R2
4. convinces by authoritatively affirming a point of view. R1
5. convinces by marshaling the facts and proving a point of view. R5
6. convinces through intelligently reasoned argument (making a case). R3
7. convinces through mental ardor and idealistic assertion of a point of view. R6

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 6 SECTION 6.2

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Dimensions of the Mind: Section 6.3, (Lower)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: The lower mind is a relating and correlating instrument. With respect to the dimensions of part and whole, different minds function differently. The three abstract rays (R1, R2 and R3) have, perhaps, a greater sense of wholeness. The three most concrete rays (R5, R6 and R7) have, perhaps a greater understanding of form (though R6 is abstract as well, just as R3 has strong elements of concretion). The fourth ray relates the concrete to the abstract and the

abstract to the concrete. It is the bridge between them. Perhaps, as you think about the way your mind comes to terms with the part(s) and with the whole, the ray of your lower mind will emerge with greater clarity.

My mind ...

1. senses the whole, and all of its many tiny parts, which it fuses together without really organizing or arranging them or discriminating among them. R2
2. holds to the principle, essential consideration (the main point), no matter how vast, intricate or complicated the whole. R1
3. seeks to link together and harmonize the many separated parts within the whole, but does not trouble about a detailed or technical understanding of the parts themselves. R4
4. focuses with intense mental conviction (repetitively and exclusively) upon the particular forms of thought which seem (to it) utterly true and right. R6
5. focuses upon clarifying the technical understanding of the little parts within some small area of the whole, rather than concentrating upon the broad outlines of the whole itself. R5
6. constantly, actively reasons about multiple connections, interrelationships, and ramifications within the whole. R3
7. focuses upon organizing all the little parts within the whole into a hierarchical or prioritized system. R7

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 6 SECTION 6.3
Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Dimensions of the Mind: Section 6.4, Dynamics)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place

the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: It is always useful to examine the basic energy dynamics of the lower concrete mind (or of any vehicle, really). A few descriptors such as “active”, “precise”, “taut”, “sharp”, “well-structured”, “softer-edged”, “sensitive”, etc., may be just what is required to identify the ray type of the lower mind. One needs adjectives to describe characteristic functioning and one must at length come to recognize, in all the many dynamics of the lower mind, its most *characteristic* functioning.

My mind is ...

1. a very active, flexible mind, given to constant cogitation and analytical reasoning. R3
2. a precise mind, given to constant analysis, and the careful, objective examination of many particulars. R5
3. a taut, intense mind, deflecting new input, and always ready to re-proclaim with certainty the thoughts to which it gives allegiance. R6
4. a sharp mind which sees the main point all at once, and is not much given to analysis. R1
5. a well-structured mind, far more concerned with the detailed organizing and outlining of the content of thought than with analyzing it. R7
6. a softer-edged mind that does not like to engage in much cogitation or manipulation of thoughts. R2
7. a sensitive mind, far more intuitive than analytical, refining thought through constant comparing and contrasting. R4

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 6ECTION 6.4

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Dimensions of the Mind: Section 6.5, (Well-Suited To)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: When we discover how our lower mind works the *best*, the kinds of thoughts to which it is *well-suited*, we are coming close to discovering the ray which basically conditions the lower mind. It is obvious that there are many kinds of mental activities and not all ray types perform them equally well. Part e. of Section 6 gives us an opportunity to assess the kinds of mental processes for which our lower mind is well-suited.

My mind is ...

1. a mind well suited to patient, ponderous, all-embracing thought. R2
2. a mind well suited to accurate, linear, cause-and-effect thinking. R5
3. a mind well suited to non-linear, free-form, free-associative thinking. R4
4. a mind well suited to ramifying, multi-tracked thinking. R3
5. a mind well suited to dynamic, one-pointed thinking. R1
6. a mind well suited to thinking in patterns, sequences and formulas, according to rule.
7. a mind well suited to undeviating, ideological thinking. R6

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 6 SECTION 6.5

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Dimensions of the Mind: Section 6.6, (Motion)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: The descriptive words used in Section 6, part f. are very simple but, in essence, describe the main type of *motion* which can be found in minds influenced principally by one or other of the seven rays. Each word should be meditated upon as the motions/actions of your mind are patiently observed. It will, thus, be possible to identify the basic *motion* of your lower mind. Of course, all minds may well have traces of *all* these motions (we all have a great deal in common), but we are interested in finding those particular *motions of mind* which are most characteristic.

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 6 SECTION 6.6

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

The motion of my mind can be described as ...

1. precisely focused R5
2. alternating R4
3. firm R1
4. ramifying R3
5. sorting R7
6. accumulative R2
7. adhering. R6

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 5 SECTION 5

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Dimensions of the Mind: Section 6.7, (Tendency)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: Minds have *tendencies* in their responses patterns. Observe your lower mind and see its tendency, attitude, bias—its usual method of response. Is a customary pattern of response detectible? Is the "bent" of the mind discernible? Determining this customary "bent" will help determine the ray.

Mine is a mind bent upon ...

1. the intelligent manipulation of thought R3
2. enunciation and confirmation of its beliefs R6
3. completeness R2
4. orderliness and clear predictability R7
5. a balanced, harmonious point of view R4
6. simplicity and the essential R1
7. exactitude and verification R5

1.	2.	3	4.	5.	6.	7.

Dimensions of the Mind: Section 6.8, (Tendency)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of

the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: Those same mind *tendencies* in their response patterns we observed in the last section we should observe again in this exercise. Observe your lower mind and see its tendency, attitude, bias—its usual method of response. Is a customary pattern of response detectible? Is the "bent" of the mind discernible? What is the bent of the mind?

Mine is a mind bent upon ...

1. investigating and questioning R5
2. asserting the main point R1
3. harmonizing and balancing R4
4. sorting, outlining and prioritizing R7
5. receiving and absorbing R2
6. proclaiming and dogmatizing R6
7. weaving and arranging R3

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do NOT Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 5 SECTION 5

Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

Dimensions of the Mind: Section 6, Part I (Negative)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: Nobody likes to admit the negatives within the personality, but examine the mind closely and see how it malfunctions if and when it does malfunction. The strongest negatives will relate to the rays which most strongly condition the mind. Perhaps one "negative" in particular will stand out.

Negatively speaking, my mind often ...

1. is vacillating; inconsistent; ambivalent.

2. includes too much; is indiscriminate, sponge-like.
3. is indefinite; elusive; confusing and changeable.
4. is too closed - instinctively dismissing any new or unfamiliar thought.
5. compulsively sorts, classifies, organizes and arranges thoughts.
6. is too narrowly focused on the small, detailed picture.
7. is stubborn and resistant to change.

INSTRUCTION: Rank the Seven Items ABOVE according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 5:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Check the ANSWER KEY BELOW and Rank According to Ray the Items in the seven boxes ABOVE:

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 5:	Ray Rank 5:	Ray Rank 6:	Ray Rank 7:

Do NOT Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 5 SECTION 4

Item 1:__R4__ Item 2:__R2__ Item 3:__R3__
Item 4:__R6__ Item 5:__R7__ Item 6:__R5__
Item 7:__R1__

Dimensions of the Mind: Section 6, Part J (Negative)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: Continue in the same vein as in the previous part. This Section of the TARA is based upon the premise that when an individual taking the test continues to affirm strongly related qualities, those qualities (and the ray they indicate) are likely found within the individual's energy system.

Negatively speaking, my mind is ...

1. pre-programmed and grooved.
2. opinionated.
3. vacillating.
4. passive; overly-absorbent.
5. unreasoningly dogmatic.
6. scattered.
7. focused on minutiae.

INSTRUCTION: Rank the Seven Items ABOVE according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 5:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Check the ANSWER KEY BELOW and Rank According to Ray the Items in the seven boxes ABOVE:

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 5:	Ray Rank 5:	Ray Rank 6:	Ray Rank 7:

Do NOT Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 5 SECTION 5

Item 1:__R7__ Item 2:__R1__ Item 3:__R4__
Item 4:__R2__ Item 5:__R6__ Item 6:__R3__
Item 7:__R5__

Dimensions of the Mind: Section 6, Part K (Negative)

Sevenfold Choice Scales for Measuring the Ray of the Mental Body

Instructions: Below are phrases which describe how minds function. Please arrange each series of seven phrases in a particular order. Place the phrase which best describes your mental functioning on the top of the list, and the phrase which least describes your mental functioning on the bottom.

Interpretive Note: Continue in the same vein as previously. The excesses of any mental vehicle are determined by their ray. In what way is *your* lower mind out of balance through excess when it is out of balance?

Negatively speaking, my mind is ...

1. too rigid and obsessive R6
2. too inactive/lethargic R2
3. too analytical R5
4. too busy R3
5. too imitative and repetitive R7
6. too full of conflict R4
7. too dominating R1

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do NOT Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 5 SECTION 5

Item 1:__R6__ Item 2:__R2__ Item 3:__R5__
Item 4:__R43__ Item 5:__R7__ Item 6:__R1__
Item 7:__R1__

Dimensions of the Mind: Section 7

Adjectives Describing How the Mind Functions When Conditioned by ach of the Seven Rays

Instructions: Below are listed Groups of Adjectives which describe how the lower, concrete mind works when it is influenced by each of the seven rays. Review each group (positive and negative) carefully, and arrange the sevens groups in rank order, placing in Rank #1 the group of adjectives which most describes the functioning of your concrete

mind and in Rank #7 the group of adjectives which least describes the functioning of your concrete mind.

Interpretive Note: This section of Dimensions of the Mind is ***synthetic*** in nature. In it you will have the opportunity to review quite a number of descriptors which can be applied to the way various types of concrete minds function. Perhaps you will see an overview here, and, thus, will be able to determine with greater clarity the ray to which your lower concrete mind primarily responds.

Group 1 Positive: highly analytical, concrete, studential, precise, very accurate, descriptive, objective, discriminating, differentiating, highly rational, convergent, inductive, particular, exhaustive, enumerative, measured, logical, causal, investigative, research-oriented, concentrated, probing, mathematical, patient, clear, lucid, clinical, questioning, common-sensical. R5

Group 1 Negative: dull, pedestrian, picayune, separative, divisive, form bound, non-intuitive, hair-splitting, dissecting, trapped in minutiae. R5

Group 2 Positive: active, adaptive, fluid, incessant (thinking all the time), weaving, selective, abstract, generalizing, deductive, theoretical, calculating, speculative, pre-meditative, pre-figuring, dexterous, flexible, complex, fertile, analytical, intricate, prolific, eclectic, ramifying, divergent, diverse, varied, verbal, sinuous, interwoven. R3

Group 2 Negative: indefinite, evasive, elusive, tricky, tangential, far-out, vague, inaccurate, twisting, scattered, disorganized, overly busy, devious, manipulative, cunning, too changeable, involved, complicated, overly abundant, excessively wordy, tangled, confused, absent-minded. R3

Group 3 Positive: non-linear, free-associative, at-one-ing, intuitive aesthetic, expressive, poetic, metaphorical, analogical, comparative, balancing, reconciling, alternating, oscillating, feeling-toned,

imaginative, visual, colorful, picturesque, contrasting, harmonizing, blending, bridging, linking, original. R4

Group 3 Negative: exaggerative, dissonant, vacillating, ambivalent, illogical, inconstant, unreliable, inaccurate, undisciplined, uncertain. R4

Group 4 Positive: firm, strong, unwavering, decisive, definite, confident, impressive, one-pointed, affirmative, trenchant, fixed, assertive, declarative, pointed, authoritative, imposing, certain, sure large-minded, essential, leaping, powerful, centralizing, insistent, dynamically rapid. R1

Group 4 Negative: rigid, hard, fixed, dogmatic, overpowering, cutting, rude, resistant to reason, stubborn. R1

Group 5 Positive: sequential, well-ordered, exactly arranged, organizing, sorting, classifying, prioritizing, procedural, scheduling, patterning, stylistic, regulated, routined, by-the-book, by-the-rules, coordinating, thinking is formulas and catch-phrases, recopied. R7

Group 5 Negative: grooved, conditioned, repetitive, rule-bound, rutted, superficial, un-original, imitative, unwilling to change structure, superstitious. R7

Group 6 Positive: pondering, all-absorbing, highly assimilative, slowly persistent, unifying, retentive, storing, identifying, magnetic, timid, in-gathering, inclusive, comprehensive, thorough, complete, fusing, encompassing, attached, calm, tranquil, serene, gentle, adept at detail, non-verbal, aggregating, preserving, immersing, imbuing, steeping. R2

Group 6 Negative: slow, inactive, passive, inarticulate, overly absorbent, non-discriminating, unclear. R2

Group 7 Positive: ardent, idealistic, unremitting, tenacious, one-pointed, insistent, undeflectable, adhesive, adhering. R6

Group 7 Negative: closed, rigid, brittle, dogmatic, repetitive, passive, unreasoning, gullible, willfully ignorant. R6

INSTRUCTION: Prioritize the **Positive** Trait-Groups of the Seven Types of Lower Mind—listing the Trait-Groups in **Descending Order.**

1.	2.	3	4.	5.	6.	7.

INSTRUCTION: Prioritize the **Negative** Trait-Groups of the Seven Types of Lower Mind—listing the Trait-Groups in **Descending Order.**

1.	2.	3	4.	5.	6.	7.

INSTRUCTION: Rank the Seven Items **IMMEDIATELY ABOVE In Descending Order** according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the **ANSWER KEY IMMEDIATELY BELOW**:

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 4:	Ray Rank 5:	Ray Rank 6:	Ray Rank 7:

Do NOT Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 5 SECTION 5

Item 1:__R5__ Item 2:__R3__ Item 3:__R4__
Item 4:__R1__ Item 5:__R7__ Item 6:__R2__
Item 7:__R6__

Module 6: Assessment of the Emotional Ray

Introduction

The Ray of the Emotional Body/Vehicle Strongly Influences:

- The General Mood of the Emotional Body
- The General Type of Emotional Expression
- The General Nature of the Aspiration
- The Breadth of Emotional Involvement
- The General Strength of Desire
- The General Types of Likes and Dislikes
- The Nature and Degree of Emotional Control
- The Degree of Emotional Attachment or Detachment

On the following pages examine the way you feel and the way you express emotion. Try to focus on your

emotional field alone, in exclusion from the other parts of your personality or energy system.

Assessment of the Emotional Ray: Alignment

Note: Remember that it is important for you to do these alignments *before* you begin to respond to each module. In this way you will achieve more objectivity and deeper insight than if you just plunge into your responses.

1. Quiet the personality vehicles. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
2. Align with the soul consciousness on the higher mental plane.
3. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
4. From that lofty perspective and in the light of the soul try to gain an objective view of your emotional nature, the so-called "astral body".
5. Remain as detached as possible from your emotional nature. Be for now the observing consciousness with the mind held steady in the light, and not one who is caught up in emotional dynamics and feelings.
6. As you work through the *Assessment of the Emotional Ray Module* preserve the detached "Attitude of the Observer".
7. As you respond, use the intuition, soul vision, an enlightened mind and accurate memory to *clearly* see your emotional dynamics.
8. Choose your responses to the sections in this module with a certain "don't care" attitude which frees you from any biases or preconceptions. Your attitude is that of one who *does not care* what the results may be so long as they are truthful and accurately represent the quality of your emotional nature.
9. Sound the Sacred Word three times preserving the established alignment and proceed with your responses to the statements in the module.
10. OM OM OM

Assessment of the Emotional Ray: Module 6 Section 1

Closely examine the following phrases and groups of phrases to determine which come closest to describing how your emotional vehicle functions, responds, expresses, etc.

Please pay particular attention to the "Drawbacks." Examine your emotional process as critically and objectively as possible, and do not hesitate to admit to various drawbacks if you discover them. Complete honesty (to the extent that it is possible for any of us) will contribute to a fuller understanding of the ray nature of your emotional vehicle.

Instructions: Consider the Seven Groups that describe emotional response. Determine which groups are most descriptive of your emotional life, and which groups are least so, then rank them, placing the group you most identify with in Rank #1 and the group you least identify with in Rank #7.

Interpretive Note: The emotional body is usually found upon the sixth or second ray. Occasionally for those who are treading the Path there are other possibilities. In the Tibetan's group of some fifty disciples, the only other ray present in the emotional vehicle was ray one.

The emotional vehicle, however, will have a subray and will be fluenced by the other vehicles and their rays. Some of this influence may appear in the results of the two sections in this module. The human energy system does not consist of isolated vehicles which do not influence each other. Discriminating the ray quity of the emotional vehicle, for instance, from the rays of the vehicles which influence the emotional vehicle requires a keen act of discrimination. This act is principally the discrimination to know the difference between the ray of a vehicle, the subray of that vehicle and other rays which may impinge upon that vehicle.

Important Note: Please realize that your choices regarding the Ray of the Emotions may be influenced by *OVERLAYS,* which are the ways which higher rays, such as the Ray of the Soul or the Ray of the Spiritual Triad or even the Ray of the Monad may *COLOR* the Ray of the Emotions/Astral Body. The Ray of the Etheric-Physical Body may also influence the Ray of the Emotions/Astral Body. When the Ray of the Emotions/Astral Body is indicated as one of the unusual rays, it is often the case that this is cause by an ***OVERLAY*** *or* ***UNDERPINNING*** and not by the Ray of the Emotions/Astral Body exclusively. Such dynamics can be sorted out in *interpretive discussion.*

INSTRUCTION: Rank the Seven Items IMMEDIATELY ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 4:	Ray Rank 5:	Ray Rank 6:	Ray Rank 7:

Do NOT Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 6 SECTION 1
Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Group 1: General Characteristics

1. My emotional nature is very powerful, but it is often severely suppressed and restrained. R1

2. My emotional nature is usually strictly controlled, but when released can easily be stirred up into violent emotional outbursts, storms and tempers. R1

3. Emotional inhibition is virtually an instinctive reflex of my deeply, but cannot release or express itself easily, freely or naturally. R1
4. The dynamics of my emotional nature are such, that from its depths, a great many hindering qualities are dragged to its surface for recognition and destruction. R1

5. The expression of my emotional nature is definitely cool, and often cold; consequently, I often “feel” emotionally isolated from others. R1
6. The dynamics of my emotional nature prevent me from being he slightest bit sentimental. R1

7. Such is the power of my emotions that they dominate and overcome the emotions of those to whom I am relating. R1

Group 1: Drawbacks

1. One of the main drawbacks to the way my emotional nature functions is its great difficulty in expressing warmth, love and compassion. R1

2. One of the drawbacks to the way my emotional nature functions is its stiffness-its under-responsiveness. R1

Group 2: General Characteristics

1. My emotional nature is swept by strong feelings of devotion. R6

2. My emotional nature is characterized by intense, yearning, one-pointed desire. R6
3. My emotions quite often run away with me; I am given to emotional excesses and extremes. R6

4. It is difficult for my emotional nature to be neutral; it is either strongly attracted or repelled; very much involved or quite indifferent; its emotional “likes and dislikes” are pronounced. R6
5. My emotional nature fastens itself tenaciously to whatever or whomever it desires. R6

6. emotional nature easily becomes enthusiastic. R6

7. My emotional nature is fiery and quick to respond. R6

8. My desires are intense and persistent. R6

Group 2: Drawbacks

1. One of the drawbacks to the way my emotional nature usually functions is that it becomes so narrowly focused in one direction of desire, that it fails to respond in any other direction. R6

2. One of the drawbacks to the way my emotional nature usually functions is that once it attaches itself to someone or something, it will not let go. R6

3. One of the drawbacks to the way my emotional nature usually functions is that it rapidly becomes fanatical - so narrowly and so intensely focused upon a particular goal, that it desires nothing se. R6
4. One of the drawbacks to the way my emotional nature functions is “emotionalism” itself. R6
5. One of the drawbacks to the way my emotional nature functions is its hypersensitivity and fiery reactivity. R6

Group 3: General Characteristics

1. My emotional nature is open and receptive to many people. R2

2. My emotions are almost always calm, warm, gentle and kind. R2

3. My emotional nature can accurately be described as pleasant and positive; it feels very uncomfortable or uneasy when exposed to strong or extreme emotional states. R2

4. My emotional nature is ideally suited to express inclusive love and quiet compassion. R2

5. My emotional nature is so sensitive and receptive, that it identifies immediately with the emotions of others; it feels acutely what others feel. R2

Group 3: Drawbacks

1. One of the drawbacks to the way my emotional nature usually functions is its tendency to experience fear, hesitation and timidity. R2

2. ne of the drawbacks to the way my emotional nature functions is ts placidity bordering on inertia; it often fails to become sufficiently energized to provide the emotional drive necessary for accomplishment. R2

Group 4: General Characteristics

1. My emotional nature craves peace and harmony but is, almost always, a constant battlefield; each desire or attraction that arises is almost invariably opposed by a conflicting desire or attraction; otionally, for the most part, I am “on the cross.” R4

2. My emotional nature is almost always thrown into conflict and turmoil by exposure to dissonant, inharmonious situations. R4

3. My emotional nature is very often distressed and extremely tense until harmony can be restored to inharmonious situations. R4

4. My emotional nature is very easily aroused to a “fight AND flight” response; not simply fear and the urge to retreat; not simply aggressiveness and the urge to combat; but BOTH - virtually simultaneously. R4

5. More than for most people, my emotional nature is exquisitely sensitive to beauty and ugliness; it is immediately uplifted by beauty, and immediately pained by ugliness. R4

6. My emotional nature is frequently manic and exhilarated - frequently heavy and depressed; these emotional conditions seem to alternate regularly. R4

Group 4: Drawbacks

1. One of the drawbacks to the way my emotional nature functions is its lack of steadfastness; its emotional states constantly fluctuate; its moods constantly change (now high, now low); and its reactions are almost always unpredictable. R4

2. One of the drawbacks to the way my emotional nature functions is its ambivalence; it is often divided - drawn in opposing directions at the same time; or, simultaneously attracted and repelled by the same thing; its behavior makes it very difficult to know how one really “feels” about a given matter. R4

3. One of the drawbacks to the way my emotional nature functions is its tendency to be stirred into fretful turmoil because of worry. R4

Group 5: General Characteristics

1. My emotional nature includes hyperactive, changeable, disordered emotions. R3

2. My emotional nature hears voices. I have auditory astralism. R3

3. My emotional nature is in constant emotional confusion. R3

4. I express my nature in very vague, indefinite, elusive emotions. R3

5. have autonomous emotional states; emotional complexes activaed to the point of seeming independence. R3

6. I’m like the sorcerer’s apprentice with my emotions ramifying out of control. R3

7. My emotions are in constantly fluid motion. R3

8. There is evasiveness to my emotions. R3

9. have many scattered, impermanent desires. R3
10. have chameleon-like, protean emotional changes - this is not moodiness but subtle, “slippery”, imperceptible emotional changes. R3

11. One never knows where one stands emotionally with me; it is hard to pin me down emotionally. R3

12. I have an emotional wariness. R3

Group 6: General Characteristics

1. My emotions are very easily controlled by the mind. R5

2. My emotions are flat, with drab or “colorless” affect. R5

3. I live an arid emotional life. R5

4. My emotional nature would suggest I am extremely mentalized and emotionally detached. R5

5. My emotions occur in discrete “packets” or “quanta”. R5
6. emotions are released almost always in relation to mental ents and mental interests. R5

7. My emotions are fixed. At times they feel frozen and fixated. R5

Group 7: General Characteristics

1. My emotional nature has thoroughly conditioned emotions. The same stimulus almost always results in the same emotional response. R7

2. My emotions include very predictable sequences of emotional responses. R7
3. My emotions recur in regular rhythmic cycles. R7
4. My emotions vary cyclically, unusually subject to the regular rhythms of the physical body. R7
5. emotions have considerable susceptibility to “subterranean forces”. R7
6. I have unusually predictable emotional responses. R7
7. have an emotional body easily trained to the “proper” responses. R7
8. My emotional responses are ‘courteous’ motional responses. R7
9. There is a decided lack of spontaneity in the emotional life. R7
10. have emotions which always seem to ‘know’ their proper limit, and never “get out of line”. R7
11. have very repetitive emotional responses. R7
12. have well-regulated desires - desires within due bounds. R7
13. I have well-moderated emotions – the right response for the right situation. R7

INSTRUCTION: ORDERING: Place the OPTIONAL GROUPINGS in **Descending Order** from the GROUP MOST CHARACTERISTIC OF YOU TO THE GROUP the LEAST CARACTERISTIC OF YOU

Rank 1:	Rank 2.	Rank 3.	Rank 4.	Rank 5.	Rank 6.	Rank 7.

INSTRUCTION: Rank the Seven Groups **ABOVE** in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

INSTRUCTION: Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 7 SECTION 1
Item 1:__R1__ Item 2:__R3__ Item 3:__R6__
Item 4:__R4__ Item 5:__R7__ Item 6:__R2__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Assessment of the Emotional Ray: Module 6, Section 2, Introduction

In the following pages you should focus on the nature, quality, functioning and expression of your emotional body, responding to every statement according to your affinity or dis-affinity with the statement. “Definitely True” shows the strongest affinity, and “Definitely False” the least.

Here we must include ALL items for emotions—to be measured one id or the Mental Ray

FOLLWING IS THE TEST PART OF THE EMOTIONAL VEHCLE

1 My emotional nature is very powerful, but it is often severely suppressed and restrained. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

2 My emotional nature is usually strictly controlled, but when released can easily be stirred up into violent emotional outbursts, storms and tempers. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

3 Emotional inhibition is virtually an instinctive reflex ofmy emotional nature; it feels deeply, but cannot release or express itself easily, freely or naturally R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

4 The dynamics of my emotional nature are such, that from its depths, a great many hindering qualities are dragged to its surface for recognition and destruction. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

5 The expression of my emotional nature is definitely cool, and often cold; consequently, I often “feel” emotionally isolated from others. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

6 The dynamics of my emotional nature prevent me from being the slightest bit sentimental. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

7 Such is the power of my emotions that they dominate and overcome the emotions of those to whom I am relating. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE. 7

Total Ray Number Value =

8 One of the main drawbacks to the way my emotional nature functions is its great difficulty in expressing warmth, love and compassion. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

9 One of the drawbacks to the way my emotional nature functions is its stiffness-its under-responsiveness. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

INSTRUCTION: When you have finished all Items in this Section, return to this point and tally the number values you have inserted. Your tally will give the combined number value for the Ray of the Items listed ABOVE. 2

Total Ray Number Value =

10. My emotional nature is swept by strong feelings of devotion. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

11. My emotional nature is characterized by intense, yearning, one-pointed desire. R6

12 DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

13. My emotions quite often run away with me; I am given to emotional excesses and extremes. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

14. It is difficult for my emotional nature to be neutral; it is either strongly attracted or repelled; very much involved or quite indifferent; its emotional “likes and dislikes” are pronounced. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

15. My emotional nature fastens itself tenaciously to whatever or whomever it desires. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

16. My emotional nature easily becomes enthusiastic. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

17. My emotional nature is fiery and quick to respond. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

18. My desires are intense and persistent. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

19. One of the drawbacks to the way my emotional nature usually functions is that it becomes so narrowly focused in one direction of desire, that it fails to respond in any other direction. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

20. One of the drawbacks to the way my emotional nature usually functions is that once it attaches itself to someone or something, it will not let go. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

21. One of the drawbacks to the way my emotional nature usually functions is that it rapidly becomes fanatical - so narrowly and so intensely focused upon a particular goal, that it desires nothing else. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

22. One of the drawbacks to the way my emotional nature functions is “emotionalism” itself. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

23. One of the drawbacks to the way my emotional nature functions is its hypersensitivity and fiery reactivity. R6

DT UT MT IB MF UF DF

24. My emotional nature is open and receptive to many people. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

25. My emotions are almost always calm, warm, gentle and kind. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

26. My emotional nature can accurately be described as pleasant and positive; it feels very uncomfortable or uneasy when exposed to strong or extreme emotional states. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

27. My emotional nature is ideally suited to express inclusive love and quiet compassion. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

28. My emotional nature is so sensitive and receptive, that it identifies immediately with the emotions of others; it feels cutely what others feel. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

29. One of the drawbacks to the way my emotional nature usually functions is its tendency to experience fear, hesitation and timidity. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

30. One of the drawbacks to the way my emotional nature functions is its placidity bordering on inertia; it often fails to become sufficiently energized to provide the emotional drive necessary for accomplishment. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

31. My emotional nature craves peace and harmony but is, almost always, a constant battlefield; each desire or attraction that arises is almost invariably opposed by a conflicting desire or attraction; emotionally, for the most part, I am “on the cross.” R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

32. My emotional nature is almost always thrown into conflict and turmoil by exposure to dissonant, inharmonious situations. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

33. My emotional nature is very often distressed and extremely tense until harmony can be restored to inharmonious situations. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

34. My emotional nature is very easily aroused to a "fight AND flight" response; not simply fear and the urge to retreat; not simply aggressiveness and the urge to combat; but BOTH - virtually simultaneously. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

35. More than for most people, my emotional nature is exquisitely sensitive to beauty and ugliness; it is immediately uplifted by beauty, and immediately pained by ugliness. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

36. My emotional nature is frequently manic and exhilarated - frequently heavy and depressed; these emotional conditions seem to alternate regularly. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

37. One of the drawbacks to the way my emotional nature functions is its lack of steadfastness; its emotional states constantly fluctuate; its moods constantly change (now high, now low); and its reactions are almost always unpredictable. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

38. One of the drawbacks to the way my emotional nature functions is its ambivalence; it is often divided - drawn in opposing directions at the same time; or, simultaneously attracted and repelled by the

same thing; its behavior makes it very difficult to know how one really “feels” about a given matter. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

39. One of the drawbacks to the way my emotional nature functions is its tendency to be stirred into fretful turmoil because of worry. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

40. My emotional nature includes hyperactive, changeable, disordered emotions. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

41. My emotional nature hears voices. I have auditory astralism. R3

DT UT MT IB MF UF DF

42. My emotional nature is in constant emotional confusion. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

43. Express my nature in very vague, indefinite, elusive emotions. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

44. I have autonomous emotional states; emotional complexes activated to the point of seeming independence. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

45. I'm like the sorcerer's apprentice with my emotions ramifying out of control. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

46. My emotions are in constantly fluid motion. R3

DT UT MT IB MF UF DF

47. There is evasiveness to my emotions. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

48.I have many scattered, impermanent desires. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

49. I have chameleon-like, protean emotional changes - this is not moodiness but subtle, “slippery”, imperceptible emotional changes. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

49. One never knows where one stands emotionally with me; it is hard to pin me down emotionally. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

51. I have an emotional wariness. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

52. My emotions are very easily controlled by the mind. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

53. My emotions are flat, with drab or “colorless” affect. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

54. I live an arid emotional life. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

55. My emotional nature would suggest I am extremely mentalized and emotionally detached. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

56. My emotions occur in discrete “packets” or “quanta”. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

57. My emotions are released almost always in relation to mental events and mental interests. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

58. My emotions are fixed. At times they feel frozen and fixated. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

59. My emotional nature has thoroughly conditioned emotions. The same stimulus almost always results in the same emotional response. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

60. My emotions include very predictable sequences of emotional responses. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

61. My emotions recur in regular rhythmic cycles. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

62. My emotions vary cyclically, unusually subject to the regular rhythms of the physical body. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

63. My emotions have considerable susceptibility to “subterranean forces”. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

64. I have unusually predictable emotional responses. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

65. I have an emotional body easily trained to the “proper” responses. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

66. My emotional responses are ‘courteous’ emotional responses. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

67. There is a decided lack of spontaneity in the emotional life. R7

DT U MT IB MF UF DF

68. I have emotions which always seem to ‘know’ their proper limit, and never “get out of line”. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

69. have very repetitive emotional responses. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

70. I have well-regulated desires - desires within due bounds. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

71. I have well-moderated emotions – the right response for the right situation. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

Module 7: Detecting the Etheric-Physical Ray

Introduction

One would think it an easy matter to determine the ray of the etheric-physical body, however the energies of all aspects of the energy system pour *through* the etheric body, and this body (in its turn) affects the physical body directly. Consequently, the energies manifested through

the physical body are numerous and originate on a number of different ‘levels’. When examining the form, behavior and tendencies of the physical body, therefore, one is witnessing far more than the qualities, per se, of the physical elemental. The energy of the personality ray, for instance, has considerable impact upon the quality and type of the dense physical body. One will often see personality qualities working out through it (even to the extent that the ray of the body is somewhat 'disguised' by the ray of the personality, though other qualities, even soul qualities--and in some cases triadal and monadic qualities--may also appear in varying degree.

Nevertheless, there may be certain traits of a more strictly etheric-physical nature that may help us isolate the ray of the etheric-physical body, per se. The following two groups of traits are meant to indicate tendencies of seven types of etheric-physical vehicles (bodies, fields). We must bear in mind that the vast majority of human beings will have either a ray three or ray seven physical body. (And remember the ray of the Etheric Body and the Ray of the Physical Body are the *same*—at least according to the Tibetan.) If they are not on the spiritual Path, this will be invariably the case. Disciples, however, can have other rays qualifying the etheric-physical body. In Master DK’s group, there were first ray and sixth ray etheric-physical bodies and even one second ray physical body (about which practically nothing was said except for its usefulness in promoting alignment with a second ray soul). Of the fifth ray physical body nothing was said except that it was possible (though dangerous) for a disciple of the White Lodge. The fourth ray etheric-physical body was never mentioned or offered as a hypothetical possibility (as was the fifth ray etheric-physical body—though, in only one case).

I would remind you that when the statement is made that the physical body is upon the seventh ray, it means that the atoms of the brain, in particular, are colored and motivated by seventh ray energy. So it is

with all the rays upon which a physical vehicle may be found. (Discipleship in the New Age, Vol. I, p. 168.)

Detecting the Etheric-Physical Ray: Alignment

Note: Remember that it is important for you to do these alignments *before* you begin to respond to each module. In this way you will achieve more objectivity and deeper insight than if you just plunge into your responses.

1. Quiet the personality vehicles.
2. Recognize yourself as the soul-in-incarnation and withdraw your consciousness from the etheric-physical body, the emotional nature and the lower mind.
3. Align with the soul consciousness on the higher mental plane.
4. Attempt as the soul-in-incarnation to merge within the consciousness of the soul on the higher mental plane.
5. From that lofty perspective (even if imagined) and in the light of the soul, try to gain an objective view of your etheric-physical nature.
6. Remain as detached as possible from your etheric-physical nature. Be, for now, the observing consciousness with the mind held steady in the light, and not one who is caught up in etheric and bodily processes (revealed by the lower senses).
7. As you work through the *Detecting the Etheric-Physical Ray Module*, preserve the detached "Attitude of the Observer".

8. As you respond, use the intuition, soul vision, an enlightened mind and accurate memory to *clearly envision* your etheric-physical dynamics.
9. Choose your responses to the sections with a certain "don't care" attitude which attempts to free you from any biases or preconceptions. Your attitude is that of one who *does not care* what the results may be, so long as they are truthful and accurately represent the quality of your etheric-physical nature.
10. Sound the OM three times sensitizing your energy system to accurate registration and proceed with your responses to the statements in the module.
11. OM OM OM

IMPORTANT NOTE: When dealing with the NOW Category, it is important to discount the effects of age and health. For instance, younger people are naturally more active and older people incline to be more sedentary. Physical disability or sickness at the NOW *AND* FORMERLY Stages must be accounted for.

Detecting the Etheric-Physical Ray: Section 1

Immediately below you will see two groups of traits that relate mostly to the etheric-physical body—its form and its activity patterns. Please arrange these groups in prioritized order, with the group you think best describes your physical body (and in some instances its etheric counterpart—if you can be sensitive to etheric dynamics) in the first position, and the group which you believe least describes your physical body in the last position.

Group 1

1. My body is very active; it is an instinctively “busy” body. R3

2. My body likes to change its position frequently; it is rather restless and is inclined to “rush from point to point”. R3

3. My body is rather fidgety; I find myself shaking my legs, moving my feet, drumming or rapidly moving my fingers and often I am not aware that I am doing these things until someone calls it to my attention. R3

4. My fingers are spread somewhat widely apart or I find myself spreading them widely apart for emphasis or as an involuntary gesture. My fingers also move rapidly with no apparent purpose or drum on some object; this too is usually an involuntary movement of which I am often unaware. R3

5. My body is quite sturdy, possessing physical resilience and endurance. R3

6. My body tends to be physically casual and rather informal in terms of its posture and the positions it assumes. R3

7. My body’s habits incline me to be relatively unconcerned about physical order and detail in the environment (though, of course, this can be modified by higher rays). R3

8. The natural tendency of my body is to contribute more to scatter and spreading out than to create physical order and exact arrangement in the environment. R3

9. My body is not especially delicate or especially sensitive to pain. R3

10. I find that I can feed my body without being too selective and it will adapt; it is not especially fussy about the food it receives. R3

11. My body tends to be mesomorphic (i.e., tending towards a more “muscular” rather than delicate frame). R3

12. I am characteristically capable of rapid brain activity, my thoughts changing rapidly without any particular sequence. R3

13. There is a strong throat center emphasis or throat center activity in my body, giving the tendency to talk (or write) a great deal. R3

14. My body characteristically expresses itself through “rapid speech and rapid action”. R3

15. The natural tendency of my body is to be ‘doing something’ or working at something all the time. It is a body that is not inclined to take interludes, especially *regular* interludes. R3

Group 2

1. My body tends towards refinement and sensitivity. R7

2. Quite naturally I find my body assuming a good, quite upright posture. R7

3. My body moves characteristically in a graceful and rhythmic manner. R7

4. My fingers tend to be held more closely together than widely spread.

5. My body expresses itself in well-ordered activity. R7

6. My body has little tendency towards extraneous or chaotic movements. R7

7. My body has considerable etheric sensitivity, a kind of extended sense of “touch” or “sensitivity to impression” occurring in a zone a few inches around my entire body, not only within my body itself. R7

8. My body is very responsive to rhythmic cycles; it seems to require regular sleep and regular meals (even if I force it to do otherwise). R7

9. My body is very responsive to rhythmic cycles; it seems to need regular sleep and regular meals (even if I force it to do otherwise). R7

10. My body is easily *trained* to express certain patterns of activity. R7

11. The actions of my body tend to impress others as more “formal” than “informal.” R7

12. The natural tendency of my body is to create physical order and right arrangement in the environment. R7

13. My body gives me a strong sense of being “planted” in the earth and especially in the bio-electric field (etheric field) surrounding the earth. R7

14. My body is naturally inclined to express through its hands—in healing work, or in constructive and practical activity. R7

15. My body has its very definite routines or patterns that it does not “like” to have disrupted. R7

16. My body is very sensitive to what it is fed. R7

Prioritizing the Two Main Groups:

Group:	**Group:**

Detecting the Etheric-Physical Ray: Section 2

Immediately below you will see seven groups of traits that relate mostly to the physical body—its form and its activity patterns. Please arrange these groups in prioritized order, with the group you think best describes your physical body (and in some instances its etheric counterpart) in the first position, and the group which you believe least describes your physical body in the last position.

Some of the etheric-physical body types only rarely appear, but perhaps these far less common types of bodies may tell us something about the subray of your etheric-physical vehicle.

It is not yet possible to expertly diagnose the rays of the etheric-physical body (nor of any vehicle)—unless, of course, one is a Master of the Wisdom. Nevertheless, we can make some initial, well-reasoned attempts that may be helpful in the overall process of determining the rays of the human energy system, and the best way to use those rays to fulfill one's role in the Divine Plan.

Group 1

1. My body is very active; it is an instinctively "busy" body. R3

2. My body likes to change its position frequently; it is rather restless and is inclined to "rush from point to point". R3

3. My body is rather fidgety; I find myself shaking my legs, moving my feet, drumming or rapidly moving my fingers and often I am not aware that I am doing these things until someone calls it to my attention. R3

4. My fingers are spread somewhat widely apart or I find myself spreading them widely apart for emphasis or as an involuntary gesture. My fingers also move rapidly with no apparent purpose or drum on some object; this too is usually an involuntary movement of which I am often unaware.

5. My body is quite sturdy, possessing physical resilience and endurance. R3

6. My body tends to be physically casual and rather informal in terms of its posture and the positions it assumes. R3

7. My body's habits incline me to be relatively unconcerned about physical order and detail in the environment. R3

8. The natural tendency of my body is to contribute more to scatter and spreading out than to create physical order and exact arrangement in the environment. R3

9. My body is not especially delicate or especially sensitive to pain. R3

10. I find that I can feed my body without being too selective and it will adapt; it is not especially fussy about the food it receives. R3

11. My body tends to be mesomorphic (i.e., tending towards a more "muscular" rather than delicate frame). R3

12. I am characteristically capable of rapid brain activity, my thoughts changing rapidly without any particular sequence. R3

13. There is a strong throat center emphasis or throat center activity in my body, giving the tendency to talk (or write) a great deal.

14. My body characteristically expresses itself through "rapid speech and rapid action". R3

15. The natural tendency of my body is to be 'doing something' or working at something all the time. It is a body that is not inclined to take interludes, especially regular interludes. R3

Group 2

1. My body tends towards refinement and sensitivity. R7

2. Quite naturally I find my body assuming a good, quite upright posture. R7

3. My body moves characteristically in a graceful and rhythmic manner. R7

4. My fingers tend to be held more closely together than widely spread. R7

5. My body expresses itself in well-ordered activity. R7

6. My body has little tendency towards extraneous or chaotic movements. R7

7. My body has considerable etheric sensitivity, a kind of extended sense of “touch” or “sensitivity to impression” occurring in a zone a few inches around my entire body but not in my body itself. R7

8. My body is very responsive to rhythmic cycles; it seems to require regular sleep and regular meals (even if I force it to do otherwise). R7

9. My body is very responsive to rhythmic cycles; it seems to need regular sleep and regular meals (even if I force it to do otherwise). R7

10. My body is easily *trained* to express certain patterns of activity. R7

11. The actions of my body tend to impress others as more "formal" than "informal." R7

12. The natural tendency of my body is to create physical order and right arrangement in the environment. R7

13. My body gives me a strong sense of being "planted" in the earth and especially in the bio-electric field (etheric field) surrounding the earth. R7

14. My body is naturally inclined to express through its hands—in healing, constructive and practical activity. R7

15. My body is naturally inclined to express through its hands—in healing work, or in constructive and practical activity. R7

16. My body has its very definite routines or patterns that it does not "like" to have disrupted. R7

17. My body is very sensitive to what it is fed. R7

Group 3

1. My body has quite a loose muscle tone; it is of the "endomorphic" type. R6

2. My skin tends to be moist; my body of is the lymphatic type and there is the tendency towards fluid accumulation. R6

3. My body tends to sweat more than many bodies do. R6

4. My body experiences a strong “solar plexus” emphasis; More than with many people, my body readily shows the effect of my emotional condition. R6

5. My body is very responsive to astral currents; this inclines the “…brain [to be] predominantly the servant of [the] astral body.” R6

6. My body is easily subject to addictions. R6

7. My body seems to crave physical attachment; it does not easily let go. R6

8. My body tends to move in straight lines rather than back and forth or here and there. R6

9. The thoughts my brain appropriates travel in a straight line; these thoughts are not flexible or free-associative. R6

Group 4

1. More than most bodies, my body expresses power and strength upon the physical plane. R1

2. My body has many dramatic experiences with fiery energies. R1

3. My body is taut and tense; intensity of physical energy is one of its major characteristics. R1

4. The strong energies of my body often come abruptly, in *bursts*. R1

5. My body expresses in stiff, awkward or sudden (and often destructive) movements, frequently unsuited to or out of

harmony with the environment in which it finds itself. Its movements are not rhythmic. R1

6. My body tends to "ectomorphy"— a thin, wiry nature—yet can be deceptively and unusually strong. R1

7. My body is inclined towards physical detachment; it tends to prefer isolation; it tends to dislike or repel being touched; it has an ascetic quality. R1

8. The energies *in* my body and in the energy field immediately *close* to my body seem powerfully *electric*. R1

9. My body is often seems impervious to impacts or threatened impacts from the environment. R1

10. My body seems designed to make a powerful physical impact upon the physical environment. R1

11. My body tends towards crystallization; it is rigid and has difficulty bending. R1

Group 5

1. My body has a gentle softness; it is *very* sensitive. R2

2. My body tends towards inactivity; it demonstrates love of ease and, on its own, a tendency towards idleness. R2

3. My movements on the physical plane are slow, gentle and without much impact upon the physical environment. R2

4. My body demonstrates a tendency towards gentle physical attachment; it demonstrates difficulty releasing from the physical environment; it likes very much to be gently touched or gently "hugged." R2

5. The extreme sensitivity of my body contributes to an almost excessive fear of physical impact. More than most bodies, my body, due to its extreme sensitivity, requires shielding. R2

6. My body demonstrates a strong "heart" emphasis; it has many heart sensations of empathy and, in general, sensations around the heart are frequent and natural to it. R2

7. The thoughts that enter my brain from my mind do not move rapidly; it feels as if my brain is in an ongoing state of passive receptivity. R2

Group 6

1. My body experiences numerous etheric ebbs and flows, sometimes very rhythmic and harmonious but more often conflicting and contradictory. There is often a significant unevenness in the flows of the etheric energy that is meant to sustain it. R4

2. Within my body it so often seems that things are out of harmony. R4

3. My body characteristically experiences alternating periods of hyper-activity and great lethargy. R4

4. More than most bodies, my body very frequently experiences physical agitation and physical discomfort or disorganization in the presence of inharmonious sounds or sights in the environment. R4

5. Within my body I often have the experience or sensation of being torn in two directions, like a house divided against itself. This can lead to the sense of physical "paralysis." R4

6. My body expresses beauty of form and excellent proportion. R4

7. The instinctive tendency of my body is to engage physically in combat with the environment and with other individuals. R4

8. Physically I often find myself caught between conflicting physical forces and in conflicted physical circumstances. R4

Group 7

1. My body is hard, dry and compact, even compressed. R5

2. My body tends to be somewhat rigid, awkward, and isolative. R5

3. Graceful or rhythmic movement is very difficult for my type of body. R5

4. My body is very concrete, even "gnome-like" or "dwarf-like" in a sense. My body feels most at home or "in its element" when it works with or is surrounded by the mineral kingdom. R5

5. My body feels most at home or "in its element" when it works with or is surrounded by the mineral kingdom. R5

6. My body is very responsive to the thoughts of the concrete mind—far more responsive to concrete thought than to feeling, to which it does not seem to respond. R5

7. My body is of the non-magnetic type; touching and being touched are foreign to it. R5

8. The thoughts that enter my brain follow one another sequentially; my brain tends to entertain one thought at a time. R5

ORDERING the SEVEN GROUPS: Please place the Seven Groups in order—the Group most characteristic of you in the first box and, after ordering the rest, the Group least characteristic of you in the last box.

1.	2.	3.	4.	5.	6.	7.

INSTRUCTION: Rank the Seven Groups ABOVE in Descending Order according to your affinity with them.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

*** INSTRUCTION:** Insert the **RAYS** which correlate with the Ranked Items **IMMEDIATELY ABOVE**. The **RAYS** can be found in the ANSWER KEY **IMMEDIATELY BELOW**:

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Do Not Check the ANSWER KEY Until AFTER You Have Inserted the Seven Items in Descending Order for the Module 5 Section 4

ANSWER KEY MODULE 7 SECTION 1
Item 1:__R3__ Item 2:__R7__ Item 3:__R6__
Item 4:__R1 __ Item 5:__R2__ Item 6:__R4__
Item 7:__R5__

1.	2.	3	4.	5.	6.	7.

Here we must include ALL items for the Etheric-Physical Body—to be measured on the DT to DF

Scale just as we did for the Mental and Emotional Rays

FOLLOWING IS THE ***TEST PART*** FOR THE ETHERIC PHYSICAL VEHICLE

1 My body is very active; it is an instinctively “busy” body. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

2 My body likes to change its position frequently; it is rather restless and is inclined to “rush from point to point”. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

3 My body is rather fidgety; I find myself shaking my legs, moving my feet, drumming or rapidly moving my fingers and often I am not aware that I am doing these things until someone calls it to my attention. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

4 My fingers are spread somewhat widely apart or I find myself spreading them widely apart for emphasis or as an involuntary gesture. My fingers also move rapidly with no apparent purpose or drum on some object; this too is usually an involuntary movement of which I am often unaware. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

5 My body is quite sturdy, possessing physical resilience and endurance. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

6 My body tends to be physically casual and rather informal in terms of its posture and the positions it assumes. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

7 My body's habits incline me to be relatively unconcerned about physical order and detail in the environment. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

8 The natural tendency of my body is to contribute more to scatter and spreading out than to create physical order and exact arrangement in the environment. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

9 My body is not especially delicate or especially sensitive to pain. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

10 I find that I can feed my body without being too selective and it will adapt; it is not especially fussy about the food it receives. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

11 My body tends to be mesomorphic (i.e., tending towards a more “muscular” rather than delicate frame). R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

12 I am characteristically capable of rapid brain activity, my thoughts changing rapidly without any particular sequence. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

13 There is a strong throat center emphasis or throat center activity in my body, giving the tendency to talk (or write) a great deal.

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

14 My body characteristically expresses itself through “rapid speech and rapid action”. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

15 The natural tendency of my body is to be ‘doing something’ or working at something all the time. It is a body that is not inclined to take interludes, especially regular interludes. R3

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

16 . My body tends towards refinement and sensitivity. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

17. Quite naturally I find my body assuming a good, quite upright posture. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

18. My body moves characteristically in a graceful and rhythmic manner. R7

DT UT MT IB MF UF DF

19 My fingers tend to be held more closely together than widely spread. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

20 My body expresses itself in well-ordered activity. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

21. My body has little tendency towards extraneous or chaotic movements. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

22. My body has considerable etheric sensitivity, a kind of extended sense of “touch” or “sensitivity to impression” occurring in a zone a few inches around my entire body but not in my body itself. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

23 My body is very responsive to rhythmic cycles; it seems to require regular sleep and regular meals (even if I force it to do otherwise). R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

24 My body is very responsive to rhythmic cycles; it seems to need regular sleep and regular meals (even if I force it to do otherwise). R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

25 My body is easily *trained* to express certain patterns of activity. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

26. The actions of my body tend to impress others as more “formal” than “informal.” R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

27. The natural tendency of my body is to create physical order and right arrangement in the environment. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

28. My body gives me a strong sense of being “planted” in the earth and especially in the bio-electric field (etheric field) surrounding the earth. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

29. My body is naturally inclined to express through its hands—in healing, constructive and practical activity. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

30. My body is naturally inclined to express through its hands—in healing work, or in constructive and practical activity. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

31. My body has its very definite routines or patterns that it does not “like” to have disrupted. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

32. My body is very sensitive to what it is fed. R7

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

33. My body has quite a loose muscle tone; it is of the "endomorphic" type. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

34. My skin tends to be moist; my body of is the lymphatic type and there is the tendency towards fluid accumulation. R6

DT UT MT IB MF UF DF

35 My body tends to sweat more than many bodies do. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

36. My body experiences a strong “solar plexus” emphasis; More than with many people, my body readily shows the effect of my emotional condition. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

37. My body is very responsive to astral currents; this inclines the “…brain [to be] predominantly the servant of [the] astral body.” R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

38. My body is easily subject to addictions. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

39. My body seems to crave physical attachment; it does not easily let go. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

40. My body tends to move in straight lines rather than back and forth or here and there. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

41. The thoughts my brain appropriates travel in a straight line; these thoughts are not flexible or free-associative. R6

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

42 .More than most bodies, my body expresses power and strength upon the physical plane. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

43 . My body has many dramatic experiences with fiery energies. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

44 . My body is taut and tense; intensity of physical energy is one of its major characteristics. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

45. The strong energies of my body often come abruptly, in *bursts*. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

46. My body expresses in stiff, awkward or sudden (and often destructive) movements, frequently unsuited to or out of harmony with the environment in which it finds itself. Its movements are not rhythmic. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

47. My body tends to "ectomorphy"— a thin, wiry nature—yet can be deceptively and unusually strong. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

48. My body is inclined towards physical detachment; it tends to prefer isolation; it tends to dislike or repel being touched; it has an ascetic quality. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

49. The energies *in* my body and in the energy field immediately *close* to my body seem powerfully *electric*. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

50. My body often seems impervious to impacts or threatened impacts from the environment. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

51. My body seems designed to make a powerful physical impact upon the physical environment. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

52. My body tends towards crystallization; it is rigid and has difficulty bending. R1

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

53. My body has a gentle softness; it is *very* sensitive. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

54. My body tends towards inactivity; it demonstrates love of ease and, on its own, a tendency towards idleness. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

55. My movements on the physical plane are slow, gentle and without much impact upon the physical environment. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

56. My body demonstrates a tendency towards gentle physical attachment; it demonstrates difficulty releasing from the physical environment; it likes very much to be gently touched or gently "hugged." R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

57. The extreme sensitivity of my body contributes to an almost excessive fear of physical impact. More than most bodies, my body, due to its extreme sensitivity, requires shielding. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

58. My body demonstrates a strong "heart" emphasis; it has many heart sensations of empathy and, in general, sensations around the heart are frequent and natural to it. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

59. The thoughts that enter my brain from my mind do not move rapidly; it feels as if my brain is in an ongoing state of passive receptivity. R2

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

60. My body experiences numerous etheric ebbs and flows, sometimes very rhythmic and harmonious but more often conflicting and contradictory. There is often a significant unevenness in the flows of the etheric energy that is meant to sustain it. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

61. Within my body it so often seems that things are out of harmony. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

62. My body characteristically experiences alternating periods of hyper-activity and great lethargy. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

63. More than most bodies, my body very frequently experiences physical agitation and physical discomfort or disorganization in the presence of inharmonious sounds or sights in the environment. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

64. Within my body I often have the experience or sensation of being torn in two directions, like a house divided against itself. This can lead to the sense of physical “paralysis.” R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

65. My body expresses beauty of form and excellent proportion. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

66. The instinctive tendency of my body is to engage physically in combat with the environment and with other individuals. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

67. Physically I often find myself caught between conflicting physical forces and in conflicted physical circumstances. R4

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

68. My body is hard, dry and compact, even compressed. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

69. My body tends to be somewhat rigid, awkward, and isolative. R5

DT UT MT IB MF UF DF

70. Graceful or rhythmic movement is very difficult for my type of body. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

71. My body is very concrete, even “gnome-like” or “dwarf-like” in a sense. My body feels most at home or “in its element” when it works with or is surrounded by the mineral kingdom. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

72. My body feels most at home or “in its element” when it works with or is surrounded by the mineral kingdom. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

73. My body is very responsive to the thoughts of the concrete mind—far more responsive to concrete thought than to feeling, to which it does not seem to respond. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

74. My body is of the non-magnetic type; touching and being touched are foreign to it. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

75. The thoughts that enter my brain follow one another sequentially; my brain tends to entertain one thought at a time. R5

DT UT MT IB MF UF DF

DT--	UT--	MT--	IB--	MF--	UF--	DF--

Module 8: Traits to Transform

Introduction

Associated with each of the Seven Fundamental Qualities (or Rays) are a number of traits which we should transform as we grow towards our full potential. A great deal of useful energy is locked up in every negative trait. When the trait is transformed into a positive trait, the trapped energy is liberated and contributes to an individual's growth and development.

INSTRUCTIONS: Before you begin to closely assess your response to *each item* in this section of the TARA, look over the general items of the qualities included in each of the seven groups of Traits to Transform. When you have a good idea of the general quality of each of the seven groups, rank them, as usual, according to the degree to which you identify with them: the group you most identify with in Rank #1 and the group you least identify with in Rank #7.

RANK 1: Group #_____

RANK 2: Group #_____

RANK 3: Group # _____

RANK 4: Group # _____

RANK 5: Group # _____

RANK 6: Group # _____

RANK 7: Group # _____

Below are seven lists of various traits which you may need to transform in order to live more freely and wholesomely. Indicate on the usual scale from 1 - 7 the degree to which you believe you need to transform a particular trait.

1. = Definitely True (Almost Invariably True)
2. = Usually True (True in the Majority of Cases)
3. = More True than False (Moderately True)
4. = In Between (As True as it is False, No More True than False)
5. = More False than True (Moderately False)
6. = Usually False (False in the Majority of Cases)
7. = Definitely False (Almost Invariably False)

Beside each statement are two time scales: **NOW** and **FORMERLY** (the meaning of "FORMERLY" is left purposely vague, and simply stands, in a general way, for an earlier part of your life). Think about how you react to each statement now, and how you would have reacted to each statement formerly [substituting the word "needed" for "need"], then choose the appropriate response.

When you have completed all seven series of statements, choose from the entire list, the seven traits on which you think you **need the most work NOW**

Traits To Transform - Series 1

1. I need to transform my uncontrolled enthusiasms. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

2. I need to transform my gullibility - my excessive eagerness to trust and believe. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

3. I need to transform my tendency to lean too much on others. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

4. I need to transform my tendency to believe in certain people and causes “no matter what”. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

5. I need to transform my tendency to be fanatical and overzealous. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

6. I need to transform my tendency to be so idealistic that I fail to use my common sense. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

7. I need to transform my tendency to put people on a pedestal. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

8. I need to transform my desire to have others believe as I believe. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

9. I need to transform my tendency to be so dreamy, "head-in-the-clouds," visionary and impractical. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

10. I need to transform my unrealistic tendency to see the world through rose-colored glasses. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

11. I need to transform my tendency to rely too much on being guided, and, instead, learn to rely more upon myself. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

12. I need to transform my tendency to be a martyr. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

13. I need to transform my overly-emotional, overly-excitable response to life situations. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

14. I need to transform my tendency to indiscriminately give others my unquestioning devotion and loyalty. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

15. I need to transform my tendency to lose myself in causes. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

16. I need to transform my tendency to move forward in such a straight line that I see nothing but my own goal. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

17. I need to transform my tendency to believe that my belief system is the right one, the true one, the best one—in short, the only one. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

18. I need to transform the extreme view that my friends are angels and my enemies the exact reverse. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

19. I need to transform my overly moralistic, self-righteous attitude. R6

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**-

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

Do you have any suggestions to add or delete from with this ray group?:

TRAITS TO TRANSFORM - Series 2

1. I need to transform my tendency to waste energy through over-activity and restlessness. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

2. I need to transform my tendency to be constantly "busy". R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

3. I need to transform my tendency to think too much. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

4. I need to transform my tendency to talk too much. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

5. I need to transform my tendency to be manipulative and devious. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

6. I need to transform my tendency to act like a changeable "chameleon". R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

7. I need to transform my tendency towards intellectual pride. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

8. I need to transform my tendency to be vague and absentminded - "lost in thought". R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

9. I need to transform my tendency to "spread myself too thin". R3

NOW. **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

10. I need to transform my tendency to scatter my energies. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

11. I need to transform my tendency to "play games with people". R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

12. I need to transform my tendency to have "too many irons in the fire". R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

13. I need to transform my tendency to think and do too many things at the same time. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

14. I need to transform my tendency to “pull strings' to get what I want”. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

15. I need to transform my tendency to evade being quite honest. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

16. I need to transform my tendency to become the “spider at the center”. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

17. I need to transform my tendency to become enmeshed in confusion and complexity. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

18. I need to transform my tendency towards plotting, scheming and intrigue. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

19. I need to transform my reluctance to *let* things happen instead of always *making* things happen. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

20. I need to transform my tendency to be elusive, evasive and tricky. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

21. I need to transform my tendency to change my position too frequently. R3

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

Do you have any suggestions to add or delete items from this ray group?:

TRAITS TO TRANSFORM - Series 3

1. I need to transform my willfulness. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

2. I need to transform my desire to dominate or control others. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: 1.2.3.4.5.6.7

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

3. I need to transform my insistent ambition for power and position. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

4. I need to transform my desire to impose my authority. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

5. I need to transform my desire to be totally independent and stand completely alone. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

6. I need to transform my strong sense of competitiveness - my almost obsessive need to win. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

7. I need to transform my driving desire to be “number one”. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

8. I need to transform my tendency to “cut others off” when they go against my will. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

9. I need to transform my tendency to be hard and unbending. R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

10. I need to transform my tendency to *insist* on doing things *my way*.

R1

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

Do you have any suggestions to add or delete items from this ray group? . R1

TRAITS TO TRANSFORM - Series 4

1. I need to transform my tendency to be overly—concerned about rules and regulations. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

2. I need to transform my tendency to do almost everything strictly "by the book". R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

3. I need to transform my subservience to habit and routine. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

4. I need to transform my tendency to be overly concerned with orderliness and tidiness. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

5. I need to transform my tendency to be too stiff and formal. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF

FORMERLY	DT	UT	MT	IB	MF	UF	DF

6. I need to transform my tendency to be too perfectionistic. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

7. I need to transform my tendency to be a conformist. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

8. I need to transform my tendency to live an overly-organized, over-scheduled life. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

9. I need to transform my tendency to be haughty, snobbish though politely condescending. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

10. I need to transform my tendency to "judge the book by its cover". R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

11. I need to transform my intolerance of those who are "different," "odd", or who "don't fit". R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

12. I need to transform my tendency to care too much about the *manner* and too little about the *matter*. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

13. I need to transform the irritation I feel when things are done out of sequence. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

14. I need to transform my belief that "manners make the man". R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

15. I need to transform my tendency to behave in an artificial, mannered, stilted, affected, posed or overly-studied fashion. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

16. I need to transform my tendency to be so proper that I can't "let go". R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

17. I need to transform my fear of violating custom and tradition. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

18. I need to transform my tendency to disregard all tradition and custom as useless. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

19. I need to transform my tendency to think of people in terms of their rank, status or position. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

20. I need to transform my tendency to be preoccupied with externals and the mundane. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

21. I need to transform my tendency to be too opinionated and self-assured. R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

22. I need to transform my tendency to regiment and standardize my life (or the lives of others). R7

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

Do you have any suggestions to add or delete item from this ray group?:

_____

TRAITS TO TRANSFORM - Series 5

1. I need to transform my tendency to give in too easily. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

2. I need to transform the sensitivity which causes me to be afraid. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

3. I need to transform my tendency to study too much without taking action. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

4. I need to transform the feeling of being vulnerable, fragile and easily overwhelmed. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

5. I need to transform my sense of being inferior, inadequate, or never good enough. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

6. I need to transform my fear of not being loved. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

7. I need to transform my frequent feeling of helplessness. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

8. I need to transform hesitation and timidity. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

9. I need to transform my fear of what other people may think of me. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

10. I need to transform too great an attachment to those I love. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF

FORMERLY	DT	UT	MT	IB	MF	UF	DF

11. I need to transform my tendency to feel sorry for myself. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

12. I need to transform my tendency to be too inclusive - to try to include too much. R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

13. I need to transform my tendency to be too "soft". R2

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

Do you have any suggestions to add or delete items from this ray group?:

_____

TRAITS TO TRANSFORM - Series 6

1. I need to transform my giving in to so many highs and lows. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

2. I need to transform my over-eagerness for compromise. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

3. I need to transform my perpetual struggle with myself and others. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

4. I need to transform my tendency to vacillate. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

5. I need to transform my moodiness. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

6. I need to transform my unpredictability and irresponsibility. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF

FORMERLY	DT	UT	MT	IB	MF	UF	DF

7. I need transform my tendency to compromise on principles in order to make things peaceful and harmonious for myself. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

8. I need to transform my tendency to fret and worry. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

9. I need to transform my tendency to act spasmodically—in “fits and starts”. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF

FORMERLY	DT	UT	MT	IB	MF	UF	DF

10. I need to transform my tendency to be constantly embroiled in pain and suffering, conflict and turmoil. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

11. I need to transform my tendency to feel “torn” and divided. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

12. I need to transform my indecisiveness. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

13. I need to transform my constant desire to smooth things over. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

14. I need to transform undisciplined, erratic and exaggerated behavior. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

15. I need to transform my tendency towards “moral cowardice”. R4

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

Do you have any suggestions to add or delete items from this ray group?:

_____

TRAITS TO TRANSFORM - Series 7

1. I need to transform my tendency to be filled with doubt and skepticism. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

2. I need to transform my excessively “rational” attitude towards life. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

3. I need to transform my intolerance of ideas which don't fit in with established knowledge. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

4. I need to transform my distrust of feeling and emotion. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

5. I need to transform my tendency to be too “dry” and emotionally unresponsive. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

6. I need to transform my tendency toward excessive intellectual analysis and dissection. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

7. I need to transform my tendency to think that science, logic and the mind can solve *all* human problems. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

8. I need to transform my tendency to quantify all aspects of life. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

9. I need to transform my tendency to be too narrow, specialized and technical. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

10. I need to transform my tendency to be too cool, objective and clinical. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

11. I need to transform my tendency to think that it's foolish to believe in anything that can't be proven by modern science. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

12. I need to transform my tendency to concentrate so much on minute detail that I fail to see the big picture. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

13. I need to transform my tendency to become so fascinated by technology that I forget its consequences upon humanity. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

14. I need to transform my intolerance of those who do not know their facts. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

15. I need to transform my reliance upon logic and strictly linear thinking. R5

NOW: **DT UT MT IB MF UF DF** FORMERLY: **DT UT MT IB MF UF DF**

NOW	DT	UT	MT	IB	MF	UF	DF
FORMERLY	DT	UT	MT	IB	MF	UF	DF

Do you have any suggestions to add or delete items from this ray group?:

_____

INSTRUCTION: Closely study the Seven Groups **IMMEDIATELY ABOVE** and List the Groups (as a whole) with which you have the *Most* Affinity **NOW** in Descending Order until you reach the group with which you have the *Least* Affinity **NOW**.

Most Affinity Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Least Affinity Rank 1:

INSTRUCTION: List the Rays associated with the Seven Groups which you have ranked as most relevant **NOW.**

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 4:	Ray Rank 5:	Ray Rank 6:	Ray Rank 7:

INSTRUCTION: Closely study the Seven Groups

IMMEDIATELY ABOVE and List the Groups (as a whole) with which you have had the *Most* Affinity **FORMERLY** in Descending Order until you reach the group with which you have had the *Least* Affinity **FORMERLY**.

Formerly Rank 1:	Formerly Rank 2:	Formerly Rank 3:	Formerly Rank 4:	Formerly Rank 5:	Formerly Rank 6:	Formerly Rank 7:

INSTRUCTION: List the Rays associated with the Seven Groups which you have ranked as most relevant **FORMERLY.**

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 4:	Ray Rank 5:	Ray Rank 6:	Rank 7:

MY SEVEN MOST IMPORTANT *SPECIFIC TRAITS TO TRANSFORM* NOW

INSTRUCTION: After you have given you response to each of the Traits to Transform Groups, please peruse the list *carefully*, and choose the **seven specific traits which you most need to transform NOW.** Please rank them in order of their strength as *obstacles* to the realization of your highest potential. Rank these Traits in Descending Order of their relevance to you **NOW.**

Rank #1: Group # _____ Item # _____

Rank #2: Group # _____ Item # _____

Rank #3: Group # _____ Item # _____

Rank #4: Group # _____ Item # _____

Rank #5: Group # _____ Item # _____

Rank #6: Group # _____ Item # _____

Rank #7: Group # _____ Item # _____

MY SEVEN MOST IMPORTANT *SPECIFIC TRAITS TO TRANSFORM* FORMERLY

INSTRUCTION: After you have given you response to each of the Traits to Transform Groups, please peruse the list *carefully*, and choose the **seven specific traits which you most needed to transform FORMERLY.** Please rank them in order of their strength as *obstacles* to the realization of your highest potential. Rank these Traits in Descending Order of their relevance to you **FORMERLY.**

FORMERLY:

Rank #1: Group # _____ Item # _____

Rank #2: Group # _____ Item # _____

Rank #3: Group # _____ Item # _____

Rank #4: Group # _____ Item # _____

Rank #5: Group # _____ Item # _____

Rank #6: Group # _____ Item # _____

Rank #7: Group # _____ Item # _____

When you have completed these seven, search you mind and heart, and if there are any important Traits to Transform which are specifically relevant to you, but which were not listed, list them here in order of the degree of difficulty which they cause you.

Your Own Traits to Transform (If Any)

(Those you consider important to you and which may not have been listed)

1. Trait # 1

_____

2. Trait # 2

_____

3. Trait # 3

_____

Module 9: Fears and Aversions

Introduction

Discomfort, Distrust, Distaste, Aversion, Repulsion, Fear, Dread, Terror

The nature and quality of our energy system determines in large measure our attractions and repulsions. Just as love in its various grades is universal and omnipresent, so, to a great extent, is *fear* by whatever name we may call it.

The different ray types are subject to different kinds of fears. The fears listed are not necessarily universal fears to which all people are subject, but are fears which pertain to predominant ray types. All of us, because we live on a planet largely conditioned by the second and third rays, and because we are members of a kingdom of nature conditioned by the fourth ray, are subject to fears associated with these rays. Despite these generalized "overlays" however, our individual energy system indicates to us those moments when we feel inharmonious or discordant with another energy or situation, and may therefore feel one of the many degrees of fear, ranging all the way from mild discomfort to stark terror.

These "fears" might equally be called "*aversion to*," "*distaste for*" "*discomfort when confronted with*," etc. The word *fear* is one that, itself, is aversive, and individuals may hesitate to attribute such a quality to themselves. And yet, it has been said that the greatest of all the obstructive forces upon the planet is fear, and surely, few are those who are entirely immune.

INSTRUCTIONS: Listed below are Seven Groups Of fears: *Firstly* carefully examine the Seven Groups of Fears and *rank them* according to the

degree to which you identify with them. *Secondly,* consider each fear or aversion on its own merits, and give it a value from 1—7, circling the number which, you believe, indicates your attitude to a particular fear or aversion.

1. Definitely True (Almost Invariably True)
2. True (True in the Majority of Cases)
3. More True than False
4. In Between (As True as it is False, No More True than False)
5. More False than True
6. False (False in the Majority of Cases)
7. Definitely False (Almost Invariably False)

Note: While a strong identification with a particular fear or aversion will most often indicate a strong identification with the particular ray with which that fear or aversion is associated, a strong identification may *also* occasionally indicate that a person *lacks* the qualities of that ray. For instance, a R3 person may fear being thought unintelligent because he or she is *heavily invested* in being intelligent; a R6 or R2 person may fear being thought unintelligent because he or she has *often* been given feedback about being insufficiently intelligent and, therefore, has an *aversion* to the imputed stated of unintelligence. An individual may therefore *innately fear something* or gradually *learn to fear something.* Special interpretive skill, therefore, will be needed to determine the *source and motivation* of the fear or aversion.

When doing this section of the TARA, it is especially important to be completely **honest.** Few are those who like to admit to fear, or any variety of negativity. But if denial and wishful thinking are allowed to take over one will only succeed in deceiving himself, and the ray assessment will be useless. So when doing this section of the TARA, and other sections which target illusion, glamour, maya or any form of negativity, it is well to have the age-old mantram in mind: **"Let reality govern my every thought, and truth be the master of the my life."**

REMEMBER when you slot in the appropriate numbers after choosing your Response Category:

DT: 6

UT: 5

MT: 4

IB: 3

MF: 2

UF: 1

DF: 0

Group 1

1 . fear of, or strong aversion to, being alone and isolated

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

2 . fear of, or strong aversion to, being abandoned

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

3 . fear of, or strong aversion to, being separated from loved ones

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

4 . fear of, or strong aversion to, being rejected

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

5 . fear of, or strong aversion to, being unloved

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

6 . fear of, or strong aversion to, being overwhelmed

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

7 . fear of, or strong aversion to, being inadequate, inferior

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

8 . fear of, or strong aversion to, being incomplete

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

9 . fear of, or strong aversion to, being unfulfilled

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

10 . fear for the welfare of loved ones

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

11 . fear of, or strong aversion to, not being understood, or being misunderstood

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

12 . fear of, or strong aversion to, personal discomfort

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

13 . fear of, or strong aversion to, asserting oneself

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

Additional Suggestions for Various Fears and Aversions Pertinent to this Ray:

_____

Group 2

1 . fear of, or strong aversion to, chaos and disorder

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

2 . fear of, or strong aversion to, uncontrolled conditions

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

3 . fear of, or strong aversion to, unsecured living

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

4 . fear of, or strong aversion to, being unclean or dirty

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

5 . fear of, or strong aversion to, being out of control

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

6 . fear of, or strong aversion to, stepping out of line

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

7 . fear of, or strong aversion to, being “ungrounded” and impractical

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

8 . fear of, or strong aversion to, surprises

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value	DT	UT	MT	IB	MF	UF	DF

FORMERLY							

9 . fear of, or strong aversion to, not being able to “handle everything” one should

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

10 . fear of, or strong aversion to, not doing one’s work perfectly

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

11 . fear of, or strong aversion to, being “out of work”

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

12 . fear of, or strong aversion to, being “out of style”

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

13 . fear of, or strong aversion to, being thought unsophisticated

Item Value NOW	DT	UT	MT	IB	MF	UF	DF

Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

14 . fear of, or strong aversion to, being ineffective and inefficient

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

15 . fear of, or strong aversion to, losing one's dignity

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

16 . fear of, or strong aversion to, lawlessness

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

17 . fear of, or strong aversion to, anarchy

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

18 . fear of, or strong aversion to, not knowing the rules

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

19 . fear of, or strong aversion to, disobeying the rules

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

20 . fear of, or strong aversion to, losing social respectability

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

21 . fear of, or strong aversion to, being socially embarrassed

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

22 . fear of, or strong aversion to, being snubbed

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

23 . fear of, or strong aversion to, having to do things a new way

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

24 . fear of, or strong aversion to, having to do things the old way

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

25 . fear of, or strong aversion to, abandoning custom and tradition

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

26 . fear of, or strong aversion to, expending effort without tangible results

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

27 . fear of, or strong aversion to, losing one’s rank or status

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value	DT	UT	MT	IB	MF	UF	DF

FORMERLY							

28 . fear of, or strong aversion to, varying one's routine or ritual

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

29 . fear of, or strong aversion to, being spontaneous

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

30 . fear of, or strong aversion to, not belonging

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

Additional Suggestions for Various Fears and Aversions Pertinent to this Ray:

_____

Group 3

1 . fear of, or strong aversion to, being defeated

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value	DT	UT	MT	IB	MF	UF	DF

FORMERLY							

2 . fear of, or strong aversion to, losing authority

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

3 . fear of, or strong aversion to, losing control

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

4 . fear of, or strong aversion to, losing respect

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

5 . fear of, or strong aversion to, being delayed

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

6 . fear of, or strong aversion to, being stopped

Item Value NOW	DT	UT	MT	IB	MF	UF	DF

Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

7 . fear of, or strong aversion to, losing one's independence

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

8 . fear of, or strong aversion to, being attached to others

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

9 . fear of, or strong aversion to, being weak

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

10 . fear of, or strong aversion to, "losing face"

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

11 . fear of, or strong aversion to, being powerless

Item Value	DT	UT	MT	IB	MF	UF	DF

NOW							
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

12 . fear of, or strong aversion to, being insignificant

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

13 . fear of, or strong aversion to, fear itself

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

14 . fear of, or strong aversion to, being helpless

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

15 . fear of, or strong aversion to, displaying emotion

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

16 . fear of, or strong aversion to, being dominated

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

Additional Suggestions for Various Fears and Aversions Pertinent to this Ray:

_____

Group 4

1 . fear of, or strong aversion to, being unintelligent

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

2 . fear of, or strong aversion to, being thought to be unintelligent

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

3 . fear of, or strong aversion to, being fooled, deceived

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

4 . fear of, or strong aversion to, being confused

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

5 . fear of, or strong aversion to, not comprehending

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

6 . fear of, or strong aversion to, losing or wasting money

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

7 . fear of, or strong aversion to, being poor, without resources

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

8 . fear of, or strong aversion to, being confined and inactive

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

9 . fear of, or strong aversion to, having to be still

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

10 . fear of, or strong aversion to, having to be quiet

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

11 . fear of, or strong aversion to, being “outsmarted”

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

12 . fear of, or strong aversion to, being pinned down to specifics

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

13 . fear of, or strong aversion to, not being able to maneuver

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

14 . fear of, or strong aversion to, having one’s options limited

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

15 . fear of, or strong aversion to, running out of ideas

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

16 . fear of, or strong aversion to, having nothing intelligent to say

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

17 . fear of, or strong aversion to, being unable to escape

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

Additional Suggestions for Various Fears and Aversions Pertinent to this Ray:

_____

Group 5

1 . fear of, or strong aversion to, being lost

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

2 . fear of, or strong aversion to, going astray, being “off the track”

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

3 . fear of, or strong aversion to, following a false path

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

4 . fear of, or strong aversion to, being betrayed

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

5 . fear of, or strong aversion to, not reaching the goal

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

6 . fear of, or strong aversion to, being alone in the dark

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

7 . fear of, or strong aversion to, “cooling down” and losing enthusiasm

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

8 . fear of, or strong aversion to, being overwhelmed by complexity

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

9 . fear of, or strong aversion to, reason and common sense

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

10 . fear of, or strong aversion to, pragmatism of being ‘worldly’

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

11 . fear of, or strong aversion to, having nothing to be passionate

about

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

12 . fear of, or strong aversion to, being held down to earth

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

13 . fear of, or strong aversion to, losing faith

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

14 . fear of, or strong aversion to, having nothing to “live for, of losing one’s ‘cause’

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

15 . fear of, or strong aversion to, “losing sight of” the loved one

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value	DT	UT	MT	IB	MF	UF	DF

FORMERLY							

16 . fear that the loved one may prefer or love another

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

17 . fear of, or strong aversion to, being confined to less-than-ideal conditions

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

18 . fear of, or strong aversion to, excommunication from one's source of inspiration

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

19 . fear of, or strong aversion to, being rejected by the loved one

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

20 . fear of, or strong aversion to, having no one to "turn to"

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

21 . fear of, or strong aversion to, being without guidance

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

22 . fear of, or strong aversion to, being scattered

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

Additional Suggestions for Various Fears and Aversions Pertinent to this Ray:

_____

Group 6

1 . fear of, or strong aversion to, ugliness

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

2 . fear of, or strong aversion to, unpleasant, inharmonious contacts

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

3 . fear of, or strong aversion to, hurting people's feelings—causing pain

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

4 . fear of, or strong aversion to, dissonance and discord

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

5 . fear of, or strong aversion to, discipline and self-denial

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

6 . fear that things just won’t work out for the best

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

7 . fear of, or strong aversion to, being deprived of beauty in one's life

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

8 . fear of, or strong aversion to, impending tragedy or misfortune

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

9 . fear of, or strong aversion to, having to be consistent or predictable

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

10 . fear of, or strong aversion to, not being able to "express" oneself

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

11 . fear of, or strong aversion to, being unable to create

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

12 . fear of, or strong aversion to, “going to pieces”

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

13 . fear of, or strong aversion to, mundane and prosaic living

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

14 . fear of, or strong aversion to, having to decide

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

15 . fear of, or strong aversion to, commitment

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

16 . fear of, or strong aversion to, drabness and dullness

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

17 . fear of, or strong aversion to, ordinary, every-day normality

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

18 . fear of, or strong aversion to, losing excitement

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

19 . fear of, or strong aversion to, having to choose one and abandon another

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

20 . fear of, or strong aversion to, being torn and divided

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

21 . fear of, or strong aversion to, not being able to have “both”

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value	DT	UT	MT	IB	MF	UF	DF

FORMERLY							

22 . fear of, or strong aversion to, fighting

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

23 . fear of, or strong aversion to, not being able to fight

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

Additional Suggestions for Various Fears and Aversions Pertinent to this Ray:

_____

Group 7

1 . fear of, or strong aversion to, being ignorant

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

2 . fear of, or strong aversion to, being incorrect

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value	DT	UT	MT	IB	MF	UF	DF

FORMERLY							

3 . fear of, or strong aversion to, not knowing

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

4 . fear of, or strong aversion to, just trusting and having faith

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

5 . fear of, or strong aversion to, being uncertain

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

6 . fear of, or strong aversion to, being deluded

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

7 . fear of, or strong aversion to, error

Item Value NOW	DT	UT	MT	IB	MF	UF	DF

Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

8 . fear of, or strong aversion to, missing important details

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

9 . fear of, or strong aversion to, fraud and falsity

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

10 . fear of, or strong aversion to, vagueness

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

11 . fear of, or strong aversion to, subjectivity

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

12 . fear of, or strong aversion to, being deceived and deluded by the emotions

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

13 . fear of, or strong aversion to, being emotionally intimate

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

14 . fear of, or strong aversion to, superstition

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

15 . fear of, or strong aversion to, not being clear

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

16 . fear of, or strong aversion to, mental darkness

Item Value NOW	DT	UT	MT	IB	MF	UF	DF
Item Value FORMERLY	DT	UT	MT	IB	MF	UF	DF

Additional Suggestions for Various Fears and Aversions Pertinent to this Ray:

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1. Rank the SEVEN GROUPS ABOVE according to how greatly you identify with the kinds of fears and aversions listed within each. **NOW**

RANK 1: Group #_____

RANK 2: Group #_____

RANK 3: Group # _____

RANK 4: Group # _____

RANK 5: Group # _____

RANK 6: Group # _____

RANK 7: Group # _____

2. Rank the SEVEN GROUPS ABOVE according to how greatly you identified with the kinds of fears and aversions listed within each. **FORMERLY**

RANK 1: Group #_____

RANK 2: Group #_____

RANK 3: Group # _____

RANK 4: Group # _____

RANK 5: Group # _____

RANK 6: Group # _____

RANK 7: Group # _____

3. From the entire list of many fears and aversions, *select 7,* which apply to you most directly, and rank them in order of their severity—with the greatest fear or aversion in Rank #1, the next greatest in Rank #2, etc. This ranking applies to your experience **NOW.**

RANK 1: Group # _____Item #_____

RANK 2: Group # _____Item #_____

RANK 3: Group # _____Item #_____

RANK 4: Group # _____Item #_____

RANK 5: Group # _____Item #_____

RANK 6: Group # _____Item #_____

RANK 7: Group # _____Item #_____

4. From the entire list of many fears and aversions, *select 7,* which apply to you most directly, and rank them in order of their severity—with the greatest fear or aversion in Rank #1, the next greatest in Rank #2, etc. This ranking applies to your experience **FORMERLY.**

RANK 1: Group # _____Item #_____

RANK 2: Group # _____Item #_____

RANK 3: Group # _____Item #_____

RANK 4: Group # _____Item #_____

RANK 5: Group # _____Item #_____

RANK 6: Group # _____Item #_____

RANK 7: Group # _____Item #_____

Your Own (Unlisted) Fears and Aversions

Please list any significant fears, aversions, distastes, discomforts, etc. which are immediately relevant to you **NOW**, and which were not listed above.

1. Fear or Aversion #1:

_____

2. Fear or Aversion #2:

_____

3. Fear or Aversion #3:

_____

Your Own (Unlisted) Fears and Aversions

Please list any significant fears, aversions, distastes, discomforts, etc. which *were* immediately relevant to you **FORMERLY**, and which were not listed above.

1. Fear or Aversion #1:

_____

2. Fear or Aversion #2:

_____

3. Fear or Aversion #3:

_____

Module 10: Word List

Below is a list of fifty-six terms, each of which relates to one of the Seven Fundamental Qualities - the Seven Rays.

(1) Firstly, and truthfully, choose the ten terms which most describe you *as you are now*, and, afterwards, rank them in descending order beginning with the term which is (as you see it) *most* descriptive of you.

(2) Then, *thinking idealistically, and wishfully*, choose from the same list the ten terms which describe you *as you wish to be*, and afterwards, rank them in descending order beginning with the term which *most* describes how you wish to be.

It may be that there is a big difference between List #1 and List #2, or there may be no difference at all. The similarity or dissimilarity of the lists makes no difference. What does matter is that you answer this section of the TARA *carefully and completely honestly.*

INSTRUCTION: Carefully examine the List of Eight Groups **BELOW** and Rank the Groups in Descending Order as you find yourself to be **NOW** and then as you wish yourself to be IN THE **FUTURE**.

Eight Word-List Groups Applying (in Descending Order) to you NOW.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:	Rank 8:

Eight Word-List Groups Hopefully Applying to you (in Descending Order) IN THE FUTURE.

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:	Rank 8:

INSTRUCTION: Carefully examine All Word-List Groups **BELOW** and choose *ten Items,* placing them in Order of Descending Importance of their relevance to you **NOW:** You can choose Items from Any Group

LIST #1: Ten Terms Describing (in descending order of importance to you) **As You Are Now**

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:	Rank 8:	Rank 9:	Rank 10:

INSTRUCTION: Carefully examine All Word-List Groups and choose *ten Items,* placing them in Order of Descending Importance of their relevance to you **WISH TO BE IN THE FUTURE**: You can choose Items from Any Group

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:	Rank 8:	Rank 9:	Rank 10:

LIST #1: Ten Terms Describing (in descending order of importance to you) **As You Wish To Be In The Future:**

GROUP 1:

1. powerful
2. utterly self-reliant and independent
3. leading
4. dynamically willing
5. liberating
6. governing and directing
7. simply being

GROUP 2:

8. loving
9. teaching
10. wise
11. understanding intuitively
12. compassionate
13. inclusive
14. saving and salvaging

GROUP 3:

15. philosophical
16. mentally fertile and resourceful
17. acutely intellectual
18. creatively strategic
19. abstractly theoretical
20. vigorously active
21. communicating

GROUP 4:

22. artistically creative
23. aesthetically expressive
24. harmonizing
25. beautifying
26. dramatizing
27. reconciling and peace-making
28. bridging and mediating

GROUP 5:

29. correct and exact
30. technically inventive
31. mathematically precise
32. scientific
33. investigating and discovering

34. keen-minded
35. expert

GROUP 6:

36. highly idealistic
37. intensely devoted
38. enthusiastic and optimistic
39. highly moral
40. visionary
41. unshakably faithful
42. uplifting and transcending

GROUP 7:

43. law-upholding and law-enacting
44. highly organized
45. planning perfectly
46. well-grounded and stabilized
47. up-standing and dignified
48. legislating
49. team-coordinating

GROUP 8:

50. manifesting perfectly
51. magical
52. ceremonial and ritualistic
53. transforming

54. linking and net-working
55. energy-invoking
56. performing-perfectly

NOTE: In **the first row of Eight Groups, rank these Eight Groups as, truthfully, you relate to these Word Groupings NOW**

GROUP:	GROUP:	GROUP:	GROUP:	GROUP:	GROUP:	GROUP:	GROUP:

In the second row of Eight Groups, rank the Eight Groups as you would HOPE to be related to them in the FUTURE.

GROUP:	GROUP:	GROUP:	GROUP:	GROUP:	GROUP:	GROUP:	GROUP:

NOTE: The following is the ANSWER KEY to the Eight Groups ABOVE:

INSTRUCTION: Do not reference the ANSWER KEY *until* you have completed placing the Ray Groups in Descending Order of your affinity with them.

GROUP:1	GROUP:2	GROUP:3	GROUP:4	GROUP:5	GROUP:6	GROUP:7	GROUP 8:

Ray 1	Ray 2	Ray 3	Ray 4	Ray 5	Ray 6	Ray 7A	Ray 7B

Offer Your Responses to the Items on the Word Lists According to the Usual Seven Point Scale, noting the categories NOW and FORMERLY.

1. powerful
   NOW: DT UT MT IB MF UF DF
   FORMERLY: DT UT MT IB MF UF DF
2. utterly self-reliant and independent
   NOW: DT UT MT IB MF UF DF
   FORMERLY: DT UT MT IB MF UF DF
3. leading
   NOW: DT UT MT IB MF UF DF
   FORMERLY: DT UT MT IB MF UF DF
4. dynamically willing
   NOW: DT UT MT IB MF UF DF
   FORMERLY: DT UT MT IB MF UF DF
5. liberating
   NOW: DT UT MT IB MF UF DF
   FORMERLY: DT UT MT IB MF UF DF
6. governing and directing
   NOW: DT UT MT IB MF UF DF
   FORMERLY: DT UT MT IB MF UF DF
7. simply being
   NOW: DT UT MT IB MF UF DF
   FORMERLY: DT UT MT IB MF UF DF
8. loving
   NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

9. teaching

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

10. wise

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

11. understanding intuitively

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

12. compassionate

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

13. inclusive

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

14. saving and salvaging

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

15. philosophical

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

16. mentally fertile and resourceful

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

17. acutely intellectual

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

18. creatively strategic

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

19. abstractly theoretical

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

20. vigorously active

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

21. communicating

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

22. artistically creative

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

23. aesthetically expressive

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

24. harmonizing

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

25. beautifying

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

26. dramatizing

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

27. reconciling and peace-making

NOW: DT UT MT IB MF UF DF

FORMERLY: DT UT MT IB MF UF DF

28. bridging and mediating

29. **NOW: DT UT MT IB MF UF DF**

30. **FORMERLY: DT UT MT IB MF UF DF**

31. correct and exact

32. **NOW: DT UT MT IB MF UF DF**

33. **FORMERLY: DT UT MT IB MF UF DF**

34. technically inventive

35. **NOW: DT UT MT IB MF UF DF**

36. **FORMERLY: DT UT MT IB MF UF DF**
37. mathematically precise
38. **NOW: DT UT MT IB MF UF DF**
39. **FORMERLY: DT UT MT IB MF UF DF**
40. scientific
41. **NOW: DT UT MT IB MF UF DF**
42. **FORMERLY: DT UT MT IB MF UF DF**
43. investigating and discovering
44. **NOW: DT UT MT IB MF UF DF**
45. **FORMERLY: DT UT MT IB MF UF DF**
46. keen-minded
47. **NOW: DT UT MT IB MF UF DF**
48. **FORMERLY: DT UT MT IB MF UF DF**
49. expert specialist
50. **NOW: DT UT MT IB MF UF DF**
51. **FORMERLY: DT UT MT IB MF UF DF**
52. highly idealistic
53. **NOW: DT UT MT IB MF UF DF**
54. **FORMERLY: DT UT MT IB MF UF DF**
55. intensely devoted
56. **NOW: DT UT MT IB MF UF DF**
57. **FORMERLY: DT UT MT IB MF UF DF**
58. enthusiastic and optimistic
59. **NOW: DT UT MT IB MF UF DF**
60. **FORMERLY: DT UT MT IB MF UF DF**
61. highly moral
62. **NOW: DT UT MT IB MF UF DF**
63. **FORMERLY: DT UT MT IB MF UF DF**
64. visionary
65. **NOW: DT UT MT IB MF UF DF**
66. **DT UT MT IB MF UF DF**
67. unshakably faithful
68. **NOW: DT UT MT IB MF UF DF**

69. **FORMERLY: DT UT MT IB MF UF DF**
70. uplifting and transcending
71. **NOW: DT UT MT IB MF UF DF**
72. **FORMERLY: DT UT MT IB MF UF DF**
73. law-upholding and law-enacting
74. **NOW: DT UT MT IB MF UF DF**
75. **FORMERLY: DT UT MT IB MF UF DF**
76. highly organized
77. **NOW: DT UT MT IB MF UF DF**
78. **FORMERLY: DT UT MT IB MF UF DF**
79. planning perfectly
80. **NOW: DT UT MT IB MF UF DF**
81. **DT UT MT IB MF UF DF**
82. well-grounded and stabilized
83. **NOW: DT UT MT IB MF UF DF**
84. **DT UT MT IB MF UF DF**
85. up-standing and dignified
86. **NOW: DT UT MT IB MF UF DF**
87. **FORMERLY: DT UT MT IB MF UF DF**
88. legislating
89. **NOW: DT UT MT IB MF UF DF**
90. **FORMERLY: DT UT MT IB MF UF DF**
91. team-coordinating
92. **NOW: UT MT IB MF UF DF**
93. **FORMERLY: DT UT MT IB MF UF DF**
94. manifesting perfectly
95. **NOW: DT UT MT IB MF UF DF**
96. **FORMERLY: DT UT MT IB MF UF DF**
97. magical
98. **NOW: DT UT MT IB MF UF DF**
99. **FORMERLY: DT UT MT IB MF UF DF**
100. ceremonial and ritualistic
101. **NOW: DT UT MT IB MF UF DF**

102. **FORMERLY: DT UT MT IB MF UF DF**
103. transforming
104. **NOW: DT UT MT IB MF UF DF**
105. **FORMERLY: DT UT MT IB MF UF DF**
106. linking and net-working
107. **FORMERLY: NOW: DT UT MT IB MF UF DF**
108. **DT UT MT IB MF UF DF**
109. energy-invoking
110. **NOW: DT UT MT IB MF UF DF**
111. **FORMERLY: DT UT MT IB MF UF DF**
112. performing perfectly
113. **FORMERLY: NOW: DT UT MT IB MF UF DF**
114. **DT UT MT IB MF UF DF**

INSTRUCTION: From the extension Word-List ABOVE, choose Seven Items from the Category **NOW** and rank them in Descending Order to your affinity to them **NOW**.

NOW-PRESENT

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 4:	Ray Rank 5:	Ray Rank 6:	Ray Rank 7:

INSTRUCTION: From the extension Word-List ABOVE, choose Seven Items from the Category **FORMERLY** and rank them in Descending Order to your affinity to them **FORMERLY**.

FORMERLY-PAST

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 4:	Ray Rank 5:	Ray Rank 6:	Ray Rank 7:

INSTRUCTION: From the extension Word-List ABOVE, choose Seven Items from the Category **HOPE FOR THE FUTURE** and rank them in Descending Order to your affinity to them as you think about your goals and objectives **IN THE FUTURE**.

FUTURE

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:

Ray Rank 1:	Ray Rank 2:	Ray Rank 3:	Ray Rank 4:	Ray Rank 5:	Ray Rank 6:	Ray Rank 7:

INSTRUCTION: Check the Items in the Eight Groups **AFTER** you have chosen your Specific Items and mark the Rays (in Ray Rank) to which these Items belong. Then ponder your choices.

Module 11: Color Preferences

It is well known that the various colors of the spectrum are correlated in a number of interesting ways with the Seven Rays and the twelve zodiacal signs. While it is difficult to establish a direct one-to-one correspondence between a given color and a given ray (for certain colors are equally connected with at least two rays), certain color preferences may indicate that a certain ray is strongly represented within the energy system.

Below are listed **ten** colors. Notwithstanding the fact that there are great number of shades and hues associated with these colors, and that one individual's perception of a color may vary greatly from another's, **you are asked to prioritize these ten colors, expressing your preference as the colors are matched in groups of two.** It may be that at certain times you like and appreciate **all** the colors, but when presented with a choice (admittedly a **forced** choice) please select the color which more deeply appeals to you when comparing the two—*in general*.

NOTE: Place an X on the line of the color which you prefer as you are forced to choose between the two. You will be using your imagination to visualize the colors as you choose. Make sure to tune into each choice sensitively and avoid rush. Let the two colors have an effect upon your consciousness before you choose.

1. _____Red _____Indigo Blue

2. _____Red _____Emerald Green

3. _____Red _____Bright Yellow

4. _____Red _____Brilliant Orange

5. _____Red _____Light Blue

6. _____Red _____Rose-Pink

7. _____Red _____Violet

8. _____Red _____Electric Blue

9. _____Red _____Golden

10. ____Deep Indigo Blue _____Emerald Green

11. ____Deep Indigo Blue _____Bright Yellow

12. ____Deep Indigo Blue _____Brilliant Orange

13. ____Deep Indigo Blue _____Light Blue

14. ____Deep Indigo Blue _____Rose-Pink

15. ____Deep Indigo Blue _____Violet

16. ____Deep Indigo Blue _____Electric Blue

17. ____Deep Indigo Blue _____Golden

18. ____Emerald Green _____Bright Yellow

19. ____Emerald Green _____Brilliant Orange

20. ____Emerald Green _____Light Blue

21. ____Emerald Green _____Rose-Pink

22. ____Emerald Green _____Violet

23. ____Emerald Green _____Electric Blue

24. ____Emerald Green _____Golden

25. ____Bright Yellow _____Brilliant Orange

26. ____Bright Yellow _____Light Blue

27. ____Bright Yellow _____Rose-Pink

28. ____Bright Yellow _____Violet

29. ____Bright Yellow _____Electric Blue

30. ____Bright Yellow _____Golden

31. ____Brilliant Orange _____Light Blue

32. ____Brilliant Orange _____Rose-Pink

33. ____Brilliant Orange _____Violet

34. ____Brilliant Orange _____Electric Blue

35. ____Brilliant Orange _____Golden

36. ____Light Blue _____Rose-Pink

37. ____Light Blue _____Violet

38. ____Light Blue _____Electric Blue

39. ____Light Blue _____Golden

40. ____Rose-Pink _____Violet

41. ____Rose-Pink _____Electric Blue

42. ____Rose-Pink _____Golden

43. ____Violet _____Electric Blue

44. ____Violet _____Golden

45. ____Electric Blue _____Golden

Answer Key

Do NOT consult this Answer Key until you have chosen your Color Preferences.

RAY COLOR KEY:

R1 _____Red

R2 _____Deep Indigo Blue

R3 _____Emerald Green

R4 _____Bright Yellow

R5 _____Brilliant Orange

R6 _____Light Blue

R6 _____Rose-Pink

R7 _____Violet

R1 _____Electric Blue

R2 _____Golden

INSTRUCTION: Tally the **Number of Ray Choices** in the Ten Boxes BELOW. This should give you some idea of how your Color Preferences correlate with the Seven Rays

Red	**Indigo**	**Emerald Green**	**Bright Yellow**	**Brilliant Orange**	**Light Blue**	**Rose-Pink**	**Violet**	**Electric Blue**	**Golden**
Number of Instances:	**Number of Instances:**	**Number of Instances:**	**Number of Instances:**	**Number of Instances:**	**Number of Instances:**	**Number of Instances:**	**Number of Instances:**	**Number of Instances:**	**Number of Instances:**
Ray:	**Ray:**	**Ray:**	**Ray:**	**Ray:**	**Ray:**	**Ray:**	**Ray:**	**Ray:**	**Ray:**

INSTRUCTION: Consider Electric Blue and Golden as Supplementary Colors. Consider Light Blue and Rose-Pink as Equivalent Colors. The Color Golden can have connotations *other* than Ray 2, and the connotations of Electric Blue do not refer only to Ray 1.

Module 12: Ray Symbolism

(Think about applying this kind of symbolism to the Various Vehicles)

Symbols for the Seven Rays

A symbol is a form which embodies and conveys a certain quality of energy. Below are listed seven groups of symbols. All the symbols in each group are *keyed* to one or other of the Seven Rays. Taken in their entirety, each collection of symbols represents a *variety of facets* of a particular ray energy. After carefully examining the seven groups of symbols, **choose a rank order** for them. The group of symbols which (as a whole) you *identify with* or r*esonate to* **most** closely should be placed in Rank 1; the symbols which (as a whole) you *identify with* or *resonate to* **least** should be placed in Rank 7.

Group #1

1. Yin and Yang	**2.** The Bridge	**3.** The Square	**4.** The Sine Wave: (i.e. the Roller Coaster)
5. The Comic and Tragic Masks	**6.** The Topaz	**7.** The Tetrahedron	**8.** The Battlefield
9. The See-Saw	**10.** The Storm	**11.** The Bouquet	**12.** The Vortex
13. The Black and White Checkerboard	**14.** The Cross within the Circle i.e. Mandala	**15.** The Musical Chord	**16.** The Tight-rope, the Razor-edged Path
17. Wringing Hands			

Group #2

18. The Computer	**19.** The Magnifying Glass	**20.** The Pentagon	**21.** The Atom
22. The Eye within the Triangle	**23.** The Ruler—i.e. Measuring Stick	**24.** The Five-pointed Star	**25.** The Telescope/ Microscope
26. The Laboratory	**27.** The Puzzle	**28.** The Pyramid	**29.** The Dictionary
30. The Scalpel	**31.** The Brain	**32.** The Hand	**33.** The Laser
34. "Fixing" Hands			

Group #3

35. The Sword	**36.** The Lightning Bolt	**37.** The Straight Line	**38.** The Point within the Circle
39. The Flame	**40.** The Diamond	**41.** The Spear	**42.** The Hammer
43. The Sickle	**44.** The Eagle	**45.** The Lion	**46.** The Mountain
47. The Staff	**48.** The Crown	**49.** The Volcano	**50.** The Fortress

51. “Clenched Hands

— the Fist

Group #4

52. The Wand	**53.** The Rainbow - i.e., the Spectrum	**54.** The Seven-Pointed Star	**55.** The Coat of Arms
56. The Crystal	**57.** The Amethyst	**58.** The Rightward Rotating Cross (Swastika)	**59.** The Talisman
60. The Scepter	**61.** The Altar	**62.** The Lightning Rod	**63.** The Gavel
64. The Cornerstone	**65.** The Beaver	**66.** The Peacock	**67.** The Official Seal
68. Poised, Graceful Hands			

Group #5

69. The Rose	**70.** The Radiant Heart	**71.** The Curved Line — the Zero	**72.** The Spiral
73. The Lotus	**74.** The Sapphire	**75.** The Even-Armed Cross	**76.** The All-seeing Eye

77. The Sun

78. The Chalice

79. The Book of Wisdom

80. The Ocean

81. The Mother and Child

82. The Dove

83. The Owl

84. The Shepherd's Crook

85. "Giving" Hands – Open

Group #6

86. The Fleur-de- Lis

87. The Pen

88. The Triangle

87. The Rotating Circle: The Wheel

88. The Kaleidoscope

89. The Emerald

90. The Labyrinth

91. The Tapestry

92. Golden Coins

93. The Spider and its Web

94. The Serpent

95. The Veil

96. The Hour Glass

97. The Tongue

98. The Spinning Wheel

99. The Loom

100. Busy Hands -

Group #7

101. The Rosey Cross

102. The Virgin

103. The Six-Pointed Star

104. The Flag or Banner

105. The Bleeding Heart

106. The Ruby

107. The Cube

108. The Beacon

109. The Burning Candle

110. The Pyre

111. The Torch

112. The Halo

113. The Pulpit

114. The Dog

115. The Horse

116. The Ring

117. Praying Hands

Rank the seven groups of ray qualities according to the degree of *internal resonance* you feel with each Group of Symbols.

Group:	Group:	Group:	Group:	Group:	Group:	Group:

INSTRUCTION: When you have completed Ranking the Seven Groups, look BELOW in the ANSWER KEY and list the Rays to which you Ranking Belongs

Ray:	Ray:	Ray:	Ray:	Ray:	Ray:	Ray:

When you have completed ranking the Seven Groups as a whole, peruse the individual items within each group, and **without considering**

the order in which you placed the seven groups, *choose* (from all the many) ***seven symbols which most appeal to you.*** First peruse the entire list of symbols, noting those which really "speak to you"; then reduce the list to seven. Rank these seven as heretofore—Rank #1 for the item with which you most identify, etc.

Item:	Item:	Item:	Item:	Item:	Item:	Item:

INSTRUCTION: When you have completed the Ranking of Seven Items from anywhere within the Seven Groups, Look BELOW in the Answer Key and see to which Rays your Ranking correlates

Ray:	Ray:	Ray:	Ray:	Ray:	Ray:	Ray:

Answer Key

Do NOT consult this Answer Key until you have chosen your Symbol Group Preferences.

Symbol Group Correlations

Symbol Group 1: Ray Number: 4	Symbol Group 2: Ray Number: 5	Symbol Group 3: Ray Number: 1	Symbol Group 4: Ray Number: 7	Symbol Group 5: Ray Number: 2	Symbol Group 6: Ray Number: 3	Symbol Group 7: Ray Number: 6

Module 13: Triadal Rays and Aspects

Triadal Rays and Aspects - Introduction

We now enter certain modules in the TARA that deal with the higher aspects of the human energy system—the aspects which lie beyond the Egoic Lotus/causal body. We are entering the realm of the *Spiritual Triad* consisting of the abstract mind, the intuition and the spiritual will—manas, buddhi and atma respectively. The Spiritual Triad is connected to both the soul on the higher mental plane and to the Monad on the monadic plane. There are potentially *nine two-part* types of focus within the Spiritual Triad, and every human being discovers himself to have one of these nine.

They are:

- Atma-Atma
- Atma-Buddhi
- Atma-Manas
- Buddhi-Atma
- Buddhi-Buddhi
- Buddhi-Manas
- Manas-Atma
- Manas-Buddhi
- Manas-Manas

The first word in these dual combinations represents the *major focus* and does not change (at least throughout the solar system). The second word represents the minor focus and can change (such is my hypothesis) once (or at the very most twice) in the course of the long

evolutionary history of the soul. The second word represents an aspect of the energy system which is directly correlated to the soul ray, which too, may change perhaps one or at the most twice during the process of human evolution—though the soul ray need not change at all before the fourth initiation (as it is surely possible to take the fourth initiation on one of the Rays of Attribute).

Working with the three Spiritual Triad modules may begin to indicate to the individual the particular one of the nine double foci (immediately above) that is his present triadal focus.

Triadal Rays and Aspects - Alignment

(The Triadal Aspects and Rays Module has three major sections and a number of subparts. If you take an interlude between applying yourself to the sections, please use this alignment every time you enter a section and begin to work)

1. Align with the soul.
2. Imagine the process of soul-infusion occurring—your personality is being filled with the light, love and power of the soul.
3. Feel yourself to be *both* the soul on the higher mental plane and the soul-infused personality.
4. Focus within the soul-intensified mental unit and imagine the antahkarana consisting of the colors of your soul and personality rays: Red—R1; Indigo—R2; Green—R3; Yellow—R4; Orange—R5; Silvery Rose or Lighter Blue (not Indigo)—R6; Violet—R7.
5. Visualize the dual-colored antahkarana as 'rising' through the manasic, buddhic and atmic fields of energy and approaching each of the triadal permanent atoms which is the core of each triadal field—manas, buddhi and atma—spiritual mind, spiritual love-wisdom and spiritual will respectively.
6. From the soul-strengthened mental unit, project a line of brilliant white light across the antahkarana using the second ray Word of

Power: “I SEE THE GREATEST LIGHT”. (The second ray is the soul ray of our Planetary Logos and the soul ray of our Solar Logos and is, therefore, of general applicability.)

7. Imaginatively dwell within the impersonal realm of the Spiritual Triad that is the realm of the true Ego.
8. Attempt to expand your consciousness so that you can grasp the transpersonal, supra-individual meaning of *manas, buddhi and atma*. Remain focused in this contemplation.
9. Think of the rays which are customarily correlated to manas, buddhi and atma: the R3 and R5 to manas; R2, R4 and R6 to buddhi; and R1 and R7 to atma.
10. Realize that there are really *two aspects* or *two ray qualities* that express through your Spiritual Triad—one of them directly related to the monadic level of being and awareness (whether to the major monadic ray—on one of the Rays of Aspct—or to the seven minor monadic rays on the monadic plane) and the other related to the soul ray.
11. As you work your way through the module, remain intuitively open and attempt to prioritize the two *aspect-qualities* or *ray-qualities* to which you feel most connected in this high impersonal, triadal ‘space’ which expresses the Mind of God, the Love-Wisdom of God, and the Will of God on the cosmic physical plane.
12. Bring your realizations ‘down’ (via the antahkarana) into the soul-infused mind in preparation for your work with this module.
13. As you work your way through this module (in three sections) which attempts to help you determine the dual rays of your Spiritual Triad, maintain the alignment you have established; do not respond to these statements from the normal personality consciousness.
14. Using the triadal energies as much as possible, sound the Great Invocation followed by the Sacred Word, OM.
15. OM OM OM

Choosing Affinity With Triadal Aspects - Section 1

Instructions: In line with the idea that there is a nine-fold choice of rays/aspects for the Spiritual Triad, you will find below three groups of three items each. These groups cover the three major aspects that express through the Spiritual Triad and the three types of sub-expressions for each of these major three. (Only three sub-types are used in connection with the rays of the Spiritual Triad—the atmic, buddhic and manasic sub-types.)

Examine the three groups carefully and *prioritize them* according to your sense of affinity with these orientations occurring in the impersonal realm of your energy system *beyond* the province of the soul on the higher mental plane.

Group 1: Major/Minor Triadal Aspects/Rays

1. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful* impersonality within the will-nature of the Planetary Logos as it expresses within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be irresistibly powerful, ultimately invincible, endowed with the strength to dominate all opposition and destroy all obstacles to its expression in the lower three worlds. R1/R1
2. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet lovingly wise* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of

spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds compassion, love, wisdom and understanding to its fundamentally dynamic, spiritually willful and powerful nature, and thus becomes the strong preserver of true unitive values and the steadfast sustainer of synthesis. R1/R2

3. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet creatively intelligent* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds acute, creative and abstract intelligence to its fundamentally dynamic, spiritually willful and powerful nature, thereby becoming the mighty mover of many and diverse forces through word and hand, bringing executive strength to the "running [of] God's Plan." R1/R3

Group 2: Major/Minor Triadal Aspects/Rays

4. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet strongly willful* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds great will and power to its fundamentally loving, wise and understanding nature, conveying with austere simplicity and illuminating directness the fundamental principles that lead to the emancipation of human consciousness. R2/R1

5. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *deeply loving and wise* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be compassionately loving, wise, and understanding—comforting all, healing all, redeeming all, and saving all through the all-embracing radiant magnetism of pure Spiritual Love. R2/R2
6. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet creatively intelligent* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds acute, active, creative and abstract intelligence to its fundamentally loving, wise and understanding nature, making possible (with meticulous entirety and the most scholarly thoroughness) the mastery of the intricate and comprehensive detail of the interrelated Whole so that the amazing beauty of the Divine Purpose and Plan may stand revealed to the illumined consciousness. R2/R3

Group 3: Major/Minor Triadal Aspects/Rays

7. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet strongly willful* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest

subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds great will and power to its fundamentally acute, active, creative, abstract intelligence, rendering it powerfully creative and adaptable, intent upon wresting from the Mind of God the Divine Archetypes which are cyclically due to manifest, then fearlessly and assertively enunciating those formulae of Divine Thought so they forcefully penetrate human consciousness, clearing away the debris of all inferior thought which fails to resonate to the Divine Purpose and Plan. R3/R1

8. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet lovingly wise* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds compassion, love, wisdom and understanding to its fundamentally acute, active, creative, abstract intelligence making possible the creative manipulation of divine energies in order to preserve unity and coherency within and between all living beings upon this planet, and actively demonstrating, through flawless philosophical and mathematical reasoning, the seamless unity (synthesis) of the interrelated whole. R3/R2
9. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent, abstractly mental* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be extremely

intelligent and creative, an expert (a veritable magician) in the adroit manipulation of numerous physical and super-physical energies to the end that certain timely (imminent) Plans within the Divine Mind may be brilliantly conceived within human consciousness and astutely manifested upon the **Interpretive Note:** Only one of these combinations can be yours (and even that one may need further delineation), but the way you rank the three within each group may also give an indication concerning your soul ray. Put such thoughts out of your mind, however, when you make your choice. Approach every choice in as fresh and unbiased a manner as possible. R3/R3

NOTE: First, rank the Three Groups in order of your general affinity with the three Group Choices. This is a *general ranking.*

Group Most Like Me:	Group In-Between:	Group Least Like Me:

Interpretive Note: Given the ninefold choice of Triadal Aspect (TCF 177) only *one* of these three combinations can be yours (and even that one may need further delineation—which we will explore below), but the way you rank the three within each group may also give an indication concerning your soul ray. Put such thoughts out of your mind, however, when you make your choice. Approach every choice in as fresh and unbiased a manner as possible.

NOTE: Rank the Three Groups as above, but within each group, further rank the items from Most Like Me to Least Like Me:

Group Most Like Me: Item Most like me in this Group:	Group Most Like Me: Item In-Between in this Group:	Group Most Like Me: Item Least like me in this Group:
Group In-between: Item most like me in this Group:	Group In-between: Item In-Between in this Group:	Group In-between: Item Least like me in this Group:
Group Least Like Me: Item Most like me in the Group:	Group Least Like Me: Item In-Between in this Group:	Group Least Like Me: Item Least like me in this Group:

NOTE: Even in the Group Least Like You, proceed to rank the three Items as your choice may be usefully indicative within the context of the TARA.

Group Most Like Me: Item Most like me in this Group: Ray of the Item:	Group Most Like Me: Item In-Between in this Group: Ray of the Item:	Group Most Like Me: Item Least like me in this Group: Ray of the Item:
Group In-between: Item most like me in this Group: Ray of the Item:	Group In-between: Item In-Between in this Group: Ray of the Item:	Group In-between: Item Least like me in this Group: Ray of the Item:
Group Least Like Me: Item Most like me in this Group: Ray of the Item:	Group Least Like Me: Item In-Between in this Group: Ray of the Item:	Group Least Like Me: Item Least like me in this Group: Ray of the Item:

ANSWER KEY to the Rankings Above

Do NOT consult this ANSWER KEY in relation to the Group Rankings ABOVE until after you have completed the required RANKING

RAY CORRELATIONS with Nine Items ABOVE:

Item 1: R1/R1	Item 2: R1/R2	Item 3: R1/R3	Item 4: R2/R1	Item 5 R2/R2	Item 6: R2/R3	Item 7: R3/R1	Item 8: R3/R2	Item 9: R3/R3

Choosing Affinity With Triadal Aspects - Section 2

Instructions: Please refer to the Nine Paragraphs below. In the following section these nine items are to be prioritized regardless of the group in which they were originally found. Choose the item that you believe represents your triadal orientation (beyond the individuality and limitations of the soul on the second level of the higher mental plane) and give it first rank. Proceed then ranking the numbers in descending order in order placing the item with which you have the least affinity in the ninth rank.

Interpretive Note: It is difficult to get a 'feel' for energy states and states of consciousness which lie beyond the causal body/Egoic Lotus. The disciple *must* begin conceiving of himself in a trans-individual

manner and, really, as an aspect of the will, heart or mind of God the Planetary Logos. The states of energy and consciousness to be found in this domain have more to do with the life of the Planetary Logos than with the life of the individual human being. The true spiritual man (as a Monad) is but a *cell* within that Logos and must begin to think of himself in a new and very *impersonal* way. These are the domains that the disciple/initiate will enter when, strictly speaking, he is no longer a human being who must reincarnate—i.e., beyond the fourth initiation. The initiate who is liberated into these domains works impersonally with the Divine *Plan* and to a degree with the Divine *Purpose*. This is impossible for us now, but an inkling of what lies ahead may be grasped and the aspects in which we are triadally focused (or later to be focused) beyond the causal body/Egoic Lotus may become clearer.

1. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful* impersonality within the will-nature of the Planetary Logos as it expresses within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be irresistibly powerful, ultimately invincible, endowed with the strength to dominate all opposition and destroy all obstacles to its expression in the lower three worlds.
2. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet lovingly wise* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds compassion, love, wisdom and understanding to its fundamentally dynamic, spiritually willful and powerful

nature, and thus becomes the strong preserver of true unitive values and the steadfast sustainer of synthesis.

3. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet creatively intelligent* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds acute, creative and abstract intelligence to its fundamentally dynamic, spiritually willful and powerful nature, thereby becoming the mighty mover of many and diverse forces through word and hand, bringing executive strength to the "running [of] God's Plan."
4. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet strongly willful* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds great will and power to its fundamentally loving, wise and understanding nature, conveying with austere simplicity and illuminating directness the fundamental principles that lead to the emancipation of human consciousness.
5. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *deeply loving and wise* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be

compassionately loving, wise, and understanding—comforting all, healing all, redeeming all, and saving all through the all-embracing radiant magnetism of pure Spiritual Love.

6. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet creatively intelligent* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds acute, active, creative and abstract intelligence to its fundamentally loving, wise and understanding nature, making possible (with meticulous entirety and the most scholarly thoroughness) the mastery of the intricate and comprehensive detail of the interrelated Whole so that the amazing beauty of the Divine Purpose and Plan may stand revealed to the illumined consciousness.
7. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet strongly willful* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds great will and power to its fundamentally acute, active, creative, abstract intelligence, rendering it powerfully creative and adaptable, intent upon wresting from the Mind of God the Divine Archetypes which are cyclically due to manifest, then fearlessly and assertively enunciating those formulae of Divine Thought so they forcefully penetrate human consciousness, clearing away the debris of all inferior thought which fails to resonate to the Divine Purpose and Plan.

8. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet lovingly wise* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds compassion, love, wisdom and understanding to its fundamentally acute, active, creative, abstract intelligence making possible the creative manipulation of divine energies in order to preserve unity and coherency within and between all living beings upon this planet, and actively demonstrating, through flawless philosophical and mathematical reasoning, the seamless unity (synthesis) of the interrelated whole.
9. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent, abstractly mental* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be extremely intelligent and creative, an expert (a veritable magician) in the adroit manipulation of numerous physical and super-physical energies to the end that certain timely (imminent) Plans within the Divine Mind may be brilliantly conceived within human consciousness and astutely manifested upon the **Interpretive Note:** Only one of these combinations can be yours (and even that one may need further delineation), but the way you rank the three within each group may also give an indication concerning your soul ray. Put such thoughts out of your mind, however, when

you make your choice. Approach every choice in as fresh and unbiased a manner as possible.

NOTE: Rank the nine possible combinations within the Spiritual Triad in descending order of your identification with each of them. Do not concern yourself about the *general ranking of the three groups* above. Treat all nine as a list to be ranked. Simply insert a number, from 1 to 9 according to your affinity with each item, regardless of the Group in which it is found. The following (from TCF, 177) is the LIST from which you will choose:

They are:

1. Atma-Atma
2. Atma-Buddhi
3. Atma-Manas
4. Buddhi-Atma
5. Buddhi-Buddhi
6. Buddhi-Manas
7. Manas-Atma
8. Manas-Buddhi
9. Manas-Manas

NOTE: When ranking, use (in the order which you prefer) the nine numbers in the tabulation IMMEDIATELY ABOVE: Fill in the Nine Double Items then Fill In the Double Ray Number to the Nine Items.

Item Most like Me:								Item Least like Me:
Ray Number:	Ray Number:	Ray Number:	Ray Number:	Ray Number:	Ray Number:	Ray Number:	Ray Number:	Ray Number:

NOTE: Before certain higher stages of evolution are reached, the only correct choice for the Items in the Right-Hand Column is Manas. Once the period of the First Initiation is reached, both Buddhi and Atma become possible in the Right-Hand Column. The Left-Hand Column seems to be permanent in a solar system and is hypothesized to be correlated to the Major Monadic Ray.

INSTRUCTION:

ANSWER KEY to the Rankings Above

Do NOT consult this ANSWER KEY in relation to the Group Rankings ABOVE until after you have completed the required RANKING

RAY CORRELATIONS with Nine Items ABOVE:

Item 1: R1/R1	Item 2: R1/R2	Item 3: R1/R3	Item 4: R2/R1	Item 5 R2/R2	Item 6: R2/R3	Item 7: R3/R1	Item 8: R3/R2	Item 9: R3/R3

Choosing Affinity With Triadal Aspects: Enlarged and Expanded - Section 3, Introduction

The following ***twenty-one paragraphs*** deal with the energy states and consciousness to be found within the Spiritual Triad—an impersonal level of human functioning and awareness, lying 'beyond' or 'above' the focus of the consciousness within the causal body/Egoic Lotus. The Masters know far more that disciples about such high states of being/consciousness because the triadal worlds are the worlds in which they live and move and have their being. Disciples are just beginning to fathom the nature of the Spiritual Triad and, even for initiates of the third degree, is represents a spiritual frontier. Yet all of us have a triadal energy structure that, even unconsciously to ourselves, has an influence on our soul life and (as alignment with the soul proceeds) on personality life. The more we succeed in building the antahkarana, the more vivid our triadal life becomes until, at length, it becomes even more powerful than that of the soul on the higher mental plane. When this is the case, the initiate has taken the fourth initiation and is moving steadily towards monadic identification.

The section following is an *expansion* upon the usual *nine dual energies* that characterize our triadal life. The ray quality of ***all*** the permanent atoms of the Spiritual Triad is directly correlated to the ray of the soul. (cf. Esoteric Psychology, Vol. I, pp. 168-169) Since there are seven types of soul rays, there must be *seven* ***ray-types*** *of permanent atoms within the Spiritual Triad.* The ***primary***, threefold, atmic, buddhic or manasic polarization within the triad does not change and is correlated (so it is now hypothesized) with the Major Monadic Ray, but the secondary focus within the Spiritual Triad can and does change even as the soul ray can and does change (however infrequently—i.e., only once or twice).

This section of the TARA is intended to assist the disciple to determine that ***particular dual focus within the triad*** (one permanent point of anchorage and one infrequently changing point) that characterizes his or her triadal life. The results of taking this section must remain speculative, but perhaps the intuition will be awakened and the right combination will present itself. If one has a well-reasoned speculative notion of what this combination may be, there arises a greater possibility of invoking specific triadal energies to enhance the disciplic or initiatic life within the three lower worlds.

Instruction: In line with the idea that there is actually ***more*** *than a ninefold choice of rays/aspects for the Spiritual Triad*, you will find below three groups of seven items each. These groups cover the three major aspects that express through the Spiritual Triad and the seven types of sub-expressions for each of these major three (all of which can become operative once the period of the First Initiation is reached).

ANSWER KEY to the Rankings Above

Do NOT consult this ANSWER KEY in relation to the Group Rankings ABOVE until after you have completed the required RANKING

RAY CORRELATIONS with Nine Items ABOVE:

Item 1:	Item 2:	Item 3:	Item 4:	Item 5	Item 6:	Item 7:	Item 8:	Item 9:

R1/R1	R1/R2	R1/R3	R2/R1	R2/R2	R2/R3	R3/R1	R3/R2	R3/R3

Instruction: In line with the idea that there is actually *more than a ninefold choice of rays/aspects for the spiritual triad*, you will find below three groups of seven items each. These groups cover the three major aspects that express through the spiritual triad and the seven types of sub-expressions for each of these major three—these secondary or minor seven types can be absorbed into the original nine secondary types in certain ways (which depend upon the evolutionary status of the individual and which we will discuss as we go along). By the time the First Initiation is reached, the focus in the Right-Hand Column can be either Buddhic or Atmic and not only Manasic as is hypothezed to be the case *before* the First Initiation.

Examine the three groups carefully and *prioritize them* according to your sense of affinity with these orientations occurring in the impersonal realm of your energy system beyond the province of the soul on the higher mental plane.

Group 1: Major/Minor Triadal Aspects/Rays

1. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful* impersonality within the will-nature of the Planetary Logos as it expresses within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be irresistibly powerful, ultimately invincible, endowed with the strength to dominate all opposition and destroy all obstacles to its expression in the lower three worlds.
2. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I

am destined to function with *strongly willful yet lovingly wise* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds compassion, love, wisdom and understanding to its fundamentally dynamic, spiritually willful and powerful nature, and thus becomes the strong preserver of true unitive values and the steadfast sustainer of synthesis.

3. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet creatively intelligent* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds acute, creative and abstract intelligence to its fundamentally dynamic, spiritually willful and powerful nature, thereby becoming the mighty mover of many and diverse forces through word and hand, bringing executive strength to the "running [of] God's Plan."
4. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet beautifying, harmonizing, peace-making* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self an energy source that adds the ability to beautify, harmonize and create peace to its fundamentally dynamic, spiritually willful and powerful nature, thereby inspiring and enforcing harmonious and beautiful relations between all human beings.

5. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet scientifically illumined* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source that adds brilliant, scientific illumination to its fundamentally dynamic, spiritually willful and powerful nature, thereby forcing the veil to be torn away from the hidden mysteries of nature and supernature.
6. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet devotedly idealistic impersonality* within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds fiery devotion and soaring spiritual idealism to its fundamentally dynamic, spiritually willful and powerful nature, thereby enforcing all necessary sacrifices and immolations so that the Ideal may be achieved through the release of the Spiritual Will from all obstacles to its expression.
7. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet magically astute* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source that adds planetary ceremonial magic and spiritually inspired ritual to its fundamentally dynamic, spiritually willful and

powerful nature, thereby ensuring that the Spiritual Will may manifest in perfect form upon the Earth.

Group 2: Major/Minor Triadal Aspects/Rays

8. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with lovingly wise yet strongly willful impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds great will and power to its fundamentally loving, wise and understanding nature, conveying with austere simplicity and illuminating directness the fundamental principles that lead to the emancipation of human consciousness.
9. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with deeply loving and wise impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be compassionately loving, wise, and understanding – comforting all, healing all, redeeming all, and saving all through the all-embracing radiant magnetism of pure Spiritual Love.
10. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with lovingly wise yet creatively intelligent impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—

the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds acute, active, creative and abstract intelligence to its fundamentally loving, wise and understanding nature, making possible (with meticulous entirety and the most scholarly thoroughness) the mastery of the intricate and comprehensive detail of the interrelated Whole so that the amazing beauty of the Divine Purpose and Plan may stand revealed to the illumined consciousness.

11. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with a lovingly wise yet beautifying, harmonizing, peace-making impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds the ability to beautify, harmonize and create peace to its fundamentally loving, wise and understanding nature, thereby overcoming all unnecessary conflict through the revelation of the spiritual unity and spiritual beauty which forever reconcile discord in the archetypal worlds.

12. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with lovingly wise yet scientifically illumined impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source that adds brilliant, scientific illumination to its fundamentally loving, wise and understanding nature, thereby producing such an intensity of light and love that the perpetuation of worldly ignorance is rendered impossible.

13. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with lovingly wise yet devotedly idealistic impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds fiery devotion and soaring spiritual idealism to its fundamentally loving, wise and understanding nature, thereby producing such an irresistible, self-sacrificially ardent devotion to spiritual love and spiritual light that the resultant down-pouring overcomes all impediments to union interposed by the form nature.
14. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with lovingly wise yet magically astute impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds planetary ceremonial magic and spiritually inspired ritual to its fundamentally loving, wise and understanding nature thereby ensuring, through an exalted and expert knowledge of the white magic of the true soul, the union in love and wisdom of that which is 'above' and that which is 'below'.

Group 3: Major/Minor Triadal Aspects/Rays

15. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with

creatively intelligent yet strongly willful impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds great will and power to its fundamentally acute, active, creative, abstract intelligence rendering it powerfully creative and adaptable, intent upon wresting from the Mind of God the Divine Archetypes which are cyclically due to manifest, then fearlessly and assertively enunciating those formulae of Divine Thought so they forcefully penetrate human consciousness, clearing away the debris of all inferior thought which fails to resonate to the Divine Purpose and Plan.

16. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet lovingly wise* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds compassion, love, wisdom and understanding to its fundamentally acute, active, creative, abstract intelligence making possible the creative manipulation of divine energies in order to preserve unity and coherency within and between all living beings upon this planet, and actively demonstrating through flawless philosophical and mathematical reasoning the seamless unity (synthesis) of the interrelated whole.

17. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent, abstractly mental* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest

subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be extremely intelligent and creative, an expert (a veritable magician) in the adroit manipulation of numerous physical and super-physical energies to the end that certain timely (imminent) Plans within the Divine Mind may be brilliantly conceived within human consciousness and astutely manifested upon the physical plane.

18. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet beautifying, harmonizing, peace-making* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds the ability to beautify, harmonize and create peace to its fundamentally acute, active, creative, abstract intelligence thereby ensuring that the revelation and creative application of spiritual truth through acute intelligence is facilitated by a great identification with the human kingdom (the fourth kingdom) and a knowledge of how its conflicts and stresses may be beautifully and harmoniously resolved.

19. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet scientifically illumined* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds brilliant, scientific illumination to its fundamentally acute, active, creative, abstract intelligence

thereby assuring both a broad, abstract comprehension of energy processes within the five worlds of human and superhuman evolution and, as well, an extremely accurate and scientifically precise understanding—so that the best of both abstract and concrete intelligence may be brought to bear on alleviating the problems of humanity and of the planet.

20. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet devotedly idealistic* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds fiery devotion and soaring spiritual idealism to its fundamentally acute, active, creative, abstract intelligence producing, thereby, an unrelenting devotion to the ideal of lifting the obscurative veils which prevent humanity from intelligently manipulating energy and circumstance for its own welfare within the larger welfare of the planet.

21. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with creatively *intelligent yet magically astute* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds planetary ceremonial magic and spiritually inspired ritual to its fundamentally acute, active, creative, abstract intelligence with the result that a brilliantly intelligent manipulation of energies and forces can be released into application through white-magical ritual, to the end that all

planetary energies can be mobilized, coordinated and organized for the intelligent manifestation of the Divine Plan.

NOTE: There are ***TWO TASKS*** in relation to these three Groupings and twenty-one items:

First: Instructional Paragraph: Similarly to what you did in the previous module, examine each group and prioritize the Three Sevenfold Groups as indicated BELOW and *within each group* prioritize the seven statements according to your affinity with them. You may wish to cut and paste the contents of each box into your word processing program as you will be able to see more of the options under your eye at the same time.

Interpretive Note: This may seem a somewhat arduous task, but will give an indication regarding the secondary triadal focus that is directly correlated with the soul ray.

INSTRUCTION: Rank the Three Sevenfold Groups found ABOVE *in general.*

Number of Group Most Like Me:	Number of Group In-Between:	Number of Group Least Like Me:
Ray Number of Group Most Like Me:	Ray Number of the Group In Between:	Ray Number of Group Least Like Me:

INSTRUCTION: Now rank the Seven Double Items within the Three Groups:

Number of Group Most like Me: Item Most like Me: Ray Number:						**Number of Group Most like Me:** Item Least like Me: Ray Number:
Number of Group In-Between: Item Most like Me: Ray Number:						**Number of Group In-Between:** Item Least like Me: Ray Number
Number of Group Least like Me: Item Most like Me: Ray Number:						**Number of Group Least like Me:** Item Least like Me: Ray Number:

INSTRUCTION: In the ANSWER KEY BELOW you will be able to tell the Double Ray Combination of each of the Groups and Items you have prioritized.

Interpretive Note: Remember when choosing the combinations with which you believe yourself to have the most affinity that both the major monadic ray and the soul ray are reflected or contained in each dual triadal combination. The chosen combination, to be correct, must be in accord with the present testimony of your soul ray.

Second Instructional Paragraph: When you have pondered the twenty-one abbreviated combinations (presented *below* in the form of directives), *make the effort to prioritize all twenty-one in descending order.* This will take some effort, but (imaginatively in alignment with the monadic energy and quality and, thus, in alignment with the Spiritual Triad as a very high and deep aspect of your nature) list the *entire gamut* of primary and secondary ***triadal*** qualities from the one with which you most identify to the one with which you least identify. **(Treat all these as a list of twenty-one separate items and do not be concerned about that group in which they find themselves.)**

Rank 1:	Rank 2:	Rank 3:	Rank 4:	Rank 5:	Rank 6:	Rank 7:
Rank 8:	Rank 9:	Rank 10:	Rank 11:	Rank 12:	Rank 13:	Rank 14:
Rank 15:	Rank 16:	Rank 17:	Rank 18:	Rank 19:	Rank 20:	Rank 21:

Your Choice for Item 1:	Your Choice for Item 2:	Your Choice for Item 3:	Your Choice for Item 4:	Your Choice for Item 5:	Your Choice for Item 6:	Your Choice for Item 7:
Your Choice for Item 8:	Your Choice for Item 9:	Your Choice for Item 10:	Your Choice for Item 11:	Your Choice for Item 12:	Your Choice for Item 13:	Your Choice for Item 14:
Your Choice for Item 15:	Your Choice for Item 16:	Your Choice for Item 17:	Your Choice for Item 18:	Your Choice for Item 19:	Your Choice for Item 20:	Your Choice for Item 21:

ANSWER KEY

Do NOT consult this ANSWER KEY IMMEDIATELY BELOW until you have ranked the Groups and Items required above.

Ray Number for Item 1 R1/R1	Ray Number for Item 2: R1/R2	Ray Number for Item 3: R1/R3	Ray Number for Item 4: R1/R4	Ray Number for Item 5: R1/R5	Ray Number for Item 6: R1/R6	Ray Number for Item 7: R1/R7
Ray Number for Item 8: R2/R1	Ray Number for Item 9: R2/R2	Ray Number for Item 10: R2/R3	Ray Number for Item 11: R2/R4	Ray Number for Item 12: R2/R5	Ray Number for Item 13: R2/R6	Ray Number for Item 14: R2/R7
Ray Number for Item 15: R3/R1	Ray Number for Item 16: R3/R2	Ray Number for Item 17: R3/R3	Ray Number for Item 18: R3/R4	Ray Number for Item 19: R3/R5	Ray Number for Item 20: R3/R6	Ray Number for Item 21: R3/R7

Choosing Affinity With Triadal Aspects: Enlarged and Expanded - Section 4

Instructions: As you examine the twenty-one choices of triadal statements, ***please choose the seven with which you have the most affinity*** and rank these seven from the one with which you identify most to the one with which you identify least (even though you had some affinity with all of them). Do not be concerned about the Group in which they are included. Act as if you are facing twenty-one ungrouped items and rank the top seven of them, irrespective of the Group in which they are found.

Interpretive Note: This section will tend to confirm the dual triadal combination with which you feel the most affinity and will also point towards the soul ray that is presently yours.

Interpretive Note: This ranking of the combinations in the Spiritual Triad will offer us a bit more delineation than the previous module that was limited to nine combinations (rather than twenty-one). The prioritizing will also create a bridge between the energies and states of consciousness within the triad and the soul ray that is correlated with the secondary triadal aspect.

The relationship between your actual triadal combination and your soul ray is of real importance because there must be created a bridge which allows you to move from an emphasis upon the soul ray/causal body/Egoic Lotus *into the energies and states of awareness of the Spiritual Triad*. This bridge can be more easily built if one has some idea of the ray energies of aspect that characterize the Spiritual Triad.

1. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful* impersonality within

the will-nature of the Planetary Logos as it expresses within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be irresistibly powerful, ultimately invincible, endowed with the strength to dominate all opposition and destroy all obstacles to its expression in the lower three worlds.

2. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet lovingly wise* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds compassion, love, wisdom and understanding to its fundamentally dynamic, spiritually willful and powerful nature, and thus becomes the strong preserver of true unitive values and the steadfast sustainer of synthesis.
3. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet creatively intelligent* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds acute, creative and abstract intelligence to its fundamentally dynamic, spiritually willful and powerful nature, thereby becoming the mighty mover of many and diverse forces through word and hand, bringing executive strength to the "running [of] God's Plan."
4. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet beautifying,*

harmonizing, peace-making impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self an energy source that adds the ability to beautify, harmonize and create peace to its fundamentally dynamic, spiritually willful and powerful nature, thereby inspiring and enforcing harmonious and beautiful relations between all human beings.

5. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet scientifically illumined* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source that adds brilliant, scientific illumination to its fundamentally dynamic, spiritually willful and powerful nature, thereby forcing the veil to be torn away from the hidden mysteries of nature and supernature.
6. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet devotedly idealistic impersonality* within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source which adds fiery devotion and soaring spiritual idealism to its fundamentally dynamic, spiritually willful and powerful nature, thereby enforcing all necessary sacrifices and immolations so that the Ideal may be achieved through the release of the Spiritual Will from all obstacles to its expression.
7. Will and Power reside at the atmic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the

antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *strongly willful yet magically astute* impersonality within the will-nature of the Planetary Logos as it expresses itself within the third cosmic ether—the atmic plane of spiritual will. I intuit my impersonal Triadal-Self to be an energy source that adds planetary ceremonial magic and spiritually inspired ritual to its fundamentally dynamic, spiritually willful and powerful nature, thereby ensuring that the Spiritual Will may manifest in perfect form upon the Earth.

8. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet strongly willful* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds great will and power to its fundamentally loving, wise and understanding nature, conveying with austere simplicity and illuminating directness the fundamental principles that lead to the emancipation of human consciousness.
9. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *deeply loving and wise* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be compassionately loving, wise, and understanding – comforting all, healing all, redeeming all, and saving all through the all-embracing radiant magnetism of pure Spiritual Love.
10. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually

transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet creatively intelligent* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds acute, active, creative and abstract intelligence to its fundamentally loving, wise and understanding nature, making possible (with meticulous entirety and the most scholarly thoroughness) the mastery of the intricate and comprehensive detail of the interrelated Whole so that the amazing beauty of the Divine Purpose and Plan may stand revealed to the illumined consciousness.

11. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with a *lovingly wise yet beautifying, harmonizing, peace-making* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds the ability to beautify, harmonize and create peace to its fundamentally loving, wise and understanding nature, thereby overcoming all unnecessary conflict through the revelation of the spiritual unity and spiritual beauty which forever reconcile discord in the archetypal worlds.

12. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet scientifically illumined* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source that adds brilliant,

scientific illumination to its fundamentally loving, wise and understanding nature, thereby producing such an intensity of light and love that the perpetuation of worldly ignorance is rendered impossible.

13. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet devotedly idealistic* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds fiery devotion and soaring spiritual idealism to its fundamentally loving, wise and understanding nature, thereby producing such an irresistible, self-sacrificially ardent devotion to spiritual love and spiritual light that the resultant down-pouring overcomes all impediments to union interposed by the form nature.

14. Love and Wisdom reside at the buddhic roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *lovingly wise yet magically astute* impersonality within the love-wisdom-nature of the Planetary Logos as it expresses in the fourth cosmic ether—the plane of intuitive understanding. I intuit my impersonal Triadal-Self to be an energy source which adds planetary ceremonial magic and spiritually inspired ritual to its fundamentally loving, wise and understanding nature thereby ensuring, through an exalted and expert knowledge of the white magic of the true soul, the union in love and wisdom of that which is 'above' and that which is 'below'.

15. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal

limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet strongly willful* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds great will and power to its fundamentally acute, active, creative, abstract intelligence rendering it powerfully creative and adaptable, intent upon wresting from the Mind of God the Divine Archetypes which are cyclically due to manifest, then fearlessly and assertively enunciating those formulae of Divine Thought so they forcefully penetrate human consciousness, clearing away the debris of all inferior thought which fails to resonate to the Divine Purpose and Plan.

16. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet lovingly wise* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds compassion, love, wisdom and understanding to its fundamentally acute, active, creative, abstract intelligence making possible the creative manipulation of divine energies in order to preserve unity and coherency within and between all living beings upon this planet, and actively demonstrating through flawless philosophical and mathematical reasoning the seamless unity (synthesis) of the interrelated whole.

17. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent, abstractly mental* impersonality within the

mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be extremely intelligent and creative, an expert (a veritable magician) in the adroit manipulation of numerous physical and super-physical energies to the end that certain timely (imminent) Plans within the Divine Mind may be brilliantly conceived within human consciousness and astutely manifested upon the physical plane.

18. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet beautifying, harmonizing, peace-making* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds the ability to beautify, harmonize and create peace to its fundamentally acute, active, creative, abstract intelligence thereby ensuring that the revelation and creative application of spiritual truth through acute intelligence is facilitated by a great identification with the human kingdom (the fourth kingdom) and a knowledge of how its conflicts and stresses may be beautifully and harmoniously resolved.

19. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet scientifically illumined* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds brilliant, scientific illumination to its

fundamentally acute, active, creative, abstract intelligence thereby assuring both a broad, abstract comprehension of energy processes within the five worlds of human and superhuman evolution and, as well, an extremely accurate and scientifically precise understanding—so that the best of both abstract and concrete intelligence may be brought to bear on alleviating the problems of humanity and of the planet.

20. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with *creatively intelligent yet devotedly idealistic* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds fiery devotion and soaring spiritual idealism to its fundamentally acute, active, creative, abstract intelligence producing, thereby, an unrelenting devotion to the ideal of lifting the obscurative veils which prevent humanity from intelligently manipulating energy and circumstance for its own welfare within the larger welfare of the planet.

21. Abstract intelligence and creatively intelligent activity reside at the roots of my spiritual-triadic nature. As a triadal unit of life, gradually transcending (via the antahkarana) the transpersonal limitations of the Egoic Lotus, I am destined to function with creatively *intelligent yet magically astute* impersonality within the mind-nature of the Planetary Logos as it expresses on the highest subplane of the solar mental plane—the subplane of the abstract mind. I intuit my impersonal Triadal-Self to be an energy source which adds planetary ceremonial magic and spiritually inspired ritual to its fundamentally acute, active, creative, abstract intelligence with the result that a brilliantly intelligent manipulation of energies and forces can be released into

application through white-magical ritual, to the end that all planetary energies can be mobilized, coordinated and organized for the intelligent manifestation of the Divine Plan.

INSTRUCTIONS: List in descending order the ***Seven*** Items (of the twenty-one Items ABOVE) which you most prefer. You have indicated (ABOVE) that ***you have an affinity with all the seven***, but now we are asking you to prioritize them in descending order.

Your Choice for the Most Preferred Item 1:	Your Choice for Item 2:	Your Choice for Item 3:	Your Choice for Item 4:	Your Choice for Item 5:	Your Choice for Item 6:	Your Choice for the Least Preferred Item in this Preferred Series Item 7:

Prioritizing the Major and Minor Rays of the Spiritual Triad: Section 5, Introduction

Please bear this in mind when you face the sometimes *difficult* choices in this exercise.

In each item, you will be asked to consider two *paragraphs* and choose the one with which you have the most affinity. It may be true that you value the ray and aspect qualities expressed in both of them, and perhaps almost equally, but for *the sake of values clarification*, it will be

necessary for you to choose the paragraph which indicates the approach you value *most* in each particular choice opportunity.

In this section of the **TARA** the energies and qualities you are to consider may be relatively familiar, and it will be no difficult task for you to discern the rays to which they refer. **However** -- what may be new to you is the ***process of systematic comparison***, by means of which you are asked to evaluate each ray or aspect quality *relative* to every other. As you do this, ***think and feel deeply*** in order to discover, as if for the first time, what qualities of the higher, triadal life you ***really value most***.

INSTRUCTIONS: Our Point of Reference will be the **Seven Items which you Most Prefer**—as you indicated ABOVE.

INSTRUCTIONS: To have everything under your eye as you choose, refer to the twenty-one items above and engage in the comparisons below indicated. Or cut and paste your Seven Preferred Items from the List of twenty-one Items, and use Alt/Tab to toggle for easy reference to these, from which you will be able to have the Seven with which you are working most easily observable. You will notice that *there are no double numbers,* such as for instance, 1/1 or 2/2 or 3/3, etc. The **Forced Choice Format** will not work with such double numbers. Also, when looking at two parallel items, for instance, listed as Comparing Item 1 with Comparing Item 2, the number for the greater preference will go next to Your Choice of Preferred Item and the number for the lesser preference will go next to Your Choice of Less Preferred Item—this can obviously mean *switching.* Do not become confused. **If when comparing Item 1 with Item 2, I happen to prefer**

Item 2, then Item 2 goes next to Your Choice of Preferred Item in the first box, and Item 1 will go next to Your Choice of Less Preferred Item in the second or parallel box. This is a Forced Choice Exercise. It this clear?

INSTRUCTION: For Quick Reference of your Choices ABOVE. You may have to consult, ABOVE, the Actual Wording of the Seven Choices {gathered from 21 possible choices{).

INSTRUCTION: When you have completed the **Forced Choice Exercise** study the trends of your FORCED CHOICE Items and see what you can learn about your preferences in terms of the Seven Rays (out of 21 possible choices).

INSTRUCTION: IMMEDIATELY BELOW are your Seven Preferred Items which you chose from 21 possibilities{)

Your Choice for the Most Preferred Item 1:	Your Choice for Item 2:	Your Choice for Item 3:	Your Choice for Item 4:	Your Choice for Item 5:	Your Choice for Item 6:	Your Choice for the Least Preferred Item in this Preferred Series Item 7:
Ray Correlation for the Most Preferred Item 1:	Ray Correlation for Item 2:	Ray Correlation for Item 3:	Ray Correlation for Item 4:	Ray Correlation for Item 5:	Ray Correlation for Item 6:	Ray Correlation for the Least Preferred Item 7 in this Preferred Series

INSTRUCTION: Study the implications of the Ray Correlations ABOVE.

INSTRUCTION: Forced Choice: When you have completed the **Forced Choice Exercise IMMEDIATELY BELOW,** study the trends of your FORCED CHOICE Items and see what you can learn about your preferences in terms of the Seven Rays (out of 21 possible choices). As you use FORCED CHOICE, realize that you are comparing each of your Seven Chosen Choices with every other one of those Seven.

ANSWER KEY

Do **NOT** reference this Answer Key until *after* you have competed your Seven Preferred Choices in Descending Order and until you have completed the Forced Choice Section.

INSTRUCTION: Here are the Rays which correlate with the Twenty-One possible choices from which you chose Seven.

Item 1 Ray 1/2	Item 2 Ray 1/2	Item 3 Ray 1/3	Item 4 Ray 1/4	Item 5 Ray 1/5	Item 6 Ray 1/6	Item 7 Ray 1/7
Item 8 Ray 2/1	Item 9 Ray 2/2	Item 10 Ray 2/3	Item 11 Ray 2/4	Item 12 Ray 2/5	Item 13 Ray 2/6	Item 14 Ray 27/
Item 15 Ray 3/1	Item 16 Ray 3/2	Item 17 Ray 3/3	Item 18 Ray 3/4	Item 19 Ray 3/5	Item 20 Ray 3/6	Item 21 Ray 3/7

INSTRUCTION: Undertake the Force Choice Exercise IMMEDIATELY BELOW:

Comparing Items: Item 1 Your Choice of Preferred Item:	Comparing Items: Item 2 Your Choice of Less Preferred Item:
Comparing Items: Item 1 Your Choice of Preferred Item:	Comparing Items: Item 3 Your Choice of Less Preferred Item:
Comparing Items: Item 1 Your Choice of Preferred Item:	Comparing Items: Item 4 Your Choice of Less Preferred Item:
Comparing Items: Item 1 Your Choice of Preferred Item:	Comparing Items: Item 5 Your Choice of Less Preferred Item:
Comparing Items: Item 1 Your Choice of Preferred Item:	Comparing Items: Item 6 Your Choice of Less Preferred Item:
Comparing Items: Item 1 Your Choice of Preferred Item:	Comparing Items: Item 7 Your Choice of Less Preferred Item:
Comparing Items: Item 2 Your Choice of Preferred Item:	Comparing Items: Item 3 Your Choice of Less Preferred Item:
Comparing Items: Item 2 Your Choice of Preferred Item:	Comparing Items: Item 4 Your Choice of Less Preferred Item:
Comparing Items: Item 2 Your Choice of Preferred Item:	Comparing Items: Item 5 Your Choice of Less Preferred Item:

Comparing Items: Item 2 Your Choice of Preferred Item:	Comparing Items: Item 6 Your Choice of Less Preferred Item:
Comparing Items: Item 2 Your Choice of Preferred Item:	Comparing Items: Item 7 Your Choice of Less Preferred Item:
Comparing Items: Item 3 Your Choice of Preferred Item:	Comparing Items: Item 4 Your Choice of Less Preferred Item:
Comparing Items: Item 3 Your Choice of Preferred Item:	Comparing Items: Item 5 Your Choice of Less Preferred Item:
Comparing Items: Item 3 Your Choice of Preferred Item:	Comparing Items: Item 6 Your Choice of Less Preferred Item:
Comparing Items: Item 3 Your Choice of Preferred Item:	Comparing Items: Item 7 Your Choice of Less Preferred Item:
Comparing Items: Item 4 Your Choice of Preferred Item:	Comparing Items: Item 5 Your Choice of Less Preferred Item:
Comparing Items: Item 4 Your Choice of Preferred Item: 4	Comparing Items: Item 6 Your Choice of Less Preferred Item:
Comparing Items: Item 4 Your Choice of Preferred Item:	Comparing Items: Item 7 Your Choice of Less Preferred Item:
Comparing Items: Item 5 Your Choice of Preferred Item:	Comparing Items: Item 6 Your Choice of Less Preferred Item:
Comparing Items: Item 5 Your Choice of Preferred Item:	Comparing Items: Item 7 Your Choice of Less Preferred Item:

Comparing Items: Item 6 Your Choice of Preferred Item:	Comparing Items: Item 7 Your Choice of Less Preferred Item:

INSTRUCTION: After studying your Forced Choice Results, list below the Rays of each one of the forced choices. Consult your ANSWER SHEET BELOW for the Ray Correlations.

Comparing Items: Item 1 Ray of Your Preferred Item:	Comparing Items: Item 2 Ray of Your Less Preferred Item:
Comparing Items: Item 1 Ray of Your Preferred Item:	Comparing Items: Item 3 Ray of Your Less Preferred Item:
Comparing Items: Item 1 Ray of Your Preferred Item:	Comparing Items: Item 4 Ray of Your Less Preferred Item:
Comparing Items: Item 1 Ray of Your Preferred Item:	Comparing Items: Item 5 Ray of Your Less Preferred Item:
Comparing Items: Item 1 Ray of Your Preferred Item:	Comparing Items: Item 6 Ray of Your Less Preferred Item:
Comparing Items: Item 1 Ray of Your Preferred Item:	Comparing Items: Item 7 Ray of Your Less Preferred Item:
Comparing Items: Item 2 Ray of Your Preferred Item:	Comparing Items: Item 3 Ray of Your Less Preferred Item:

Comparing Items: Item 2 Ray of Your Preferred Item:	Comparing Items: Item 4 Ray of Your Less Preferred Item:
Comparing Items: Item 2 Ray of Your Preferred Item:	Comparing Items: Item 5 Ray of Your Less Preferred Item:
Comparing Items: Item 2 Ray of Your Preferred Item:	Comparing Items: Item 6 Ray of Your Less Preferred Item:
Comparing Items: Item 2 Ray of Your Preferred Item:	Comparing Items: Item 7 Ray of Your Less Preferred Item:
Comparing Items: Item 3 Ray of Your Preferred Item:	Comparing Items: Item 4 Ray of Your Less Preferred Item:
Comparing Items: Item 3 Ray of Your Preferred Item:	Comparing Items: Item 5 Ray of Your Less Preferred Item:
Comparing Items: Item 3 Ray of Your Preferred Item:	Comparing Items: Item 6 Ray of Your Less Preferred Item:
Comparing Items: Item 3 Ray of Your Preferred Item:	Comparing Items: Item 7 Ray of Your Less Preferred Item:
Comparing Items: Item 4 Ray of Your Preferred Item:	Comparing Items: Item 5 Ray of Your Less Preferred Item:
Comparing Items: Item 4 Ray of Your Preferred Item:	Comparing Items: Item 6 Ray of Your Less Preferred Item:
Comparing Items: Item 4 Your Choice of Preferred Item:	Comparing Items: Item 7 Ray of Your Less Preferred Item:

Comparing Items: Item 5 Ray of Your Preferred Item:	Comparing Items: Item 6 Ray of Your Less Preferred Item:
Comparing Items: Item 5 Your Choice of Preferred Item:	Comparing Items: Item 7 Ray of Your Less Preferred Item:
Comparing Items: Item 6 Ray of Your Preferred Item:	Comparing Items: Item 7 Ray of Your Less Preferred Item:

Your Choice for the Most Preferred Item 1:	Your Choice for Item 2:	Your Choice for Item 3:	Your Choice for Item 4:	Your Choice for Item 5:	Your Choice for Item 6:	Your Choice for the Least Preferred Item in this Preferred Series Item 7:
Your Choice for the Most Preferred Item 1:	Your Choice for Item 2:	Your Choice for Item 3:	Your Choice for Item 4:	Your Choice for Item 5:	Your Choice for Item 6:	Your Choice for the Least Preferred Item in this Preferred Series Item 7:
Your Choice for the Most Preferred Item 1:	Your Choice for Item 2:	Your Choice for Item 3:	Your Choice for Item 4:	Your Choice for Item 5:	Your Choice for Item 6:	Your Choice for the Least Preferred Item in this Preferred Series Item 7:

INSTRUCTION: Study the trends of your FORCED CHOICE Items and see what you can learn about your preferences in terms of the Seven Rays.

INTERPRETIVE NOTE: We are now ready to begin approaching the Climax of this Ray-Quest—the Search for the Major and Minor Monadic Rays. There are Only Three Major Monadic Rays (found according to the present hypothesis on the logoic plane) and a *choice* of Seven Monadic Rays which are subrays to the Major Monadic Rays (found according to the present hypothesis on the monadic plane).

Module 14: Search for the Monadic Ray

Search for the Monadic Subray: Section 1, Introduction

The monadic plane is the "home" of the Monad during the normal processes of human evolution on Earth. This is a process that may, speculatively, last some twenty-five million years—the strictly human phase of the Monad's cycle. We are not here considering the vast number of years involved in the immetalization, invegetalization and inzoonation of the Monad, which occurs, we understand on other chains and globes within our planetary scheme.

We are considering the period, which begins with individualization and ends with the return of the 'Jivic' emanation of the Monad to the monadic plane. The "Divine Pilgrim" has become an Initiate of the sixth degree—a Chohan, and may now, if He chooses, divorce Himself from His triadal vehicles as he prepared to tread the Way of Higher Evolution which will transfer him as a liberated Monad to the cosmic astral plane or the cosmic mental plane or even the cosmic buddhic plane.

It is hypothesized that the first strictly monadic quality the returning Jiva encounters is the quality of one of the seven subrays of the Primary/Major Ray of the Monad. There are, according to the Tibetan, *seven* different types of Monads, each with its own quality and destiny, though there are only *three major* or *primary monadic types* (whether the spiritual 'location' of these three types is on the monadic plane, or, as presently speculated, upon the logoic plane). The three major types of Monads seem to 'hover' 'above' the incarnational process in the *five* lower worlds—and quite possibly above the *six* lower worlds (including

the monadic plane). They represent for the members of the Fourth Creative Hierarchy the point of *maximum abstraction* upon the cosmic physical plane.

Our 'experience' of the Monad is various. For a long time, the Monad is not experienced at all even though it influences the soul at the first initiation. As the initiatory process proceeds and following the second initiation, it may be possible to begin experiencing something of the monadic nature and ray quality. By the time the third initiation, the Transfiguration, is experienced, the Monad is making a definite impact upon the consciousness of the ascending initiate.

As the number of the Monad is, from one perspective, a ten—seven below and three above, the question arises regarding which aspect of the Monad will *first* be experienced. Will it be only the seven monadic types definitely upon the monadic plane that will first be experienced, or will the experience include the quality of the *Major* or *Primary* Ray of the Monad? Or will the experience be something of mixture of the two?

Just as the disciple will experience simultaneously something of *both* the major ray of the soul and its secondary ray (included in the emanation of the major ray), so it may be possible that the ascending soul-infused personality will experience something of *both* the secondary and Major/Primary Ray of the Monad. Perhaps the major ray will be experienced in greater fulness later in the process, but we can proceed with the thought that *both* of these rays will begin to be registered by the individual for whom the term "Spirit" means something real. As the antahkarana is built, triadal registration of, perhaps, *both* the primary and secondary Rays of the Monad will be experienced.

We will undertake the search for the Primary and Secondary Ray of the Monad in several ways. The first way is simple in one respect, as it involves reading portions from The Old Commentary on the "Blessed

Ones”. This process will involve study and pondering—not simply the answering of questions after only a short period of reflection.

Search for the Monadic Subray: Section 1, Alignment

1. Align with the soul.
2. Imagine the process of soul-infusion occurring—your personality is being filled with the light, love and power of the soul.
3. Feel yourself to be *both* the soul on the higher mental plane and the soul-infused personality.
4. Focus within the soul-intensified mental unit and imagine the antahkarana consisting of the colors of your soul and personality rays: Red—R1; Indigo—R2; Green—R3; Yellow—R4; Orange—R5; Silvery Rose or Blue (not Indigo Blue)—R6; Violet—R7.
5. Visualize the dual antahkarana as ‘rising’ through the manasic, buddhic and atmic fields of energy and anchoring within the “Transcendent Center”, the Monad on the monadic plane. You can imagine this even though at our stage of evolution, this anchoring is not yet possible.
6. Project a line of vivid white light across the antahkarana (the “Rainbow Bridge”) using the Word of Power of the major ray of our planet and solar system—the Second Ray: “I SEE THE GREATEST LIGHT”.
7. Pause in silence and dwell in the alignment created from the highest to the lowest.
8. Rising imaginatively through the soul and triadal spheres, seek imaginatively to identify yourself with the vast monadic perspective, which embraces the entire planet.
9. Remember: when you are thinking about your monadic life you are thinking about the following:

a. The nature and quality of the Highest Will in our energy system.
b. The Purpose of the highest aspect of our energy system.
c. The method of achieving Impersonality/Abstraction—even from the soul and eventually the Spiritual Triad.
d. The method of realizing Oneness/Wholeness/Synthesis.
e. The nature of a particular type of Divine Fire.
f. The method of achieving Identification.
g. The method of achieving Freedom and Liberation.
h. The method of achieving and realizing Bliss.
i. One's deepest Service in the Life of the Planetary Logos.

10. Realize that as a Monad you have not only a place in the *Plan* of God the Planetary Logos, but a place within the Divine Planetary *Purpose*.
11. Realize that your monadic purpose will work out according to two rays—your major monadic ray and your minor monadic ray, which can be any one of the seven.
12. Let these thoughts percolate into your soul-infusing personality consciousness.
13. Work your way through the Monadic Module before you, attempting to sustain this elevated perspective throughout and allowing it to influence the choices you make.
14. Sound the Great Invocation.

THE GREAT INVOCATION

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men—

The purpose which the Masters know and serve.

From the centre which we call the race of men

Let the Plan of Love and Light work out.

And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth

OM OM OM.

Search for the Monadic Subray: Section 1

(**NOTE**—this section of the TARA cannot be accomplished in one sitting. The seven stanzas will have to be studied and interpreted by your higher faculties {your abstract mind and your intuition}). Only then will you be in a preliminary position to arrange the seven stanzas in descending order, with the stanza you deem most relevant to your monadic process first in order, and the stanza deemed least relevant to your monadic process last or seventh in order. Remember that two of the Seven Stanzas on the Blessed Ones may be most relevant to you as the Major Monadic Ray may be *other than* its subray on the monadic plane.

Arrange the Following Seven Examples in order of your affinity with them.

Example #1

"The Blessed One gathered force. He hid himself behind a veil. He rolled himself within that veil, and deeply hid his face. Naught could be seen but that which veiled, and active motion. Within the veil was latent thought.

The thought reached forth: 'Behind this veil of maya I stand, a Blessed One, but unrevealed. My energy is great, and through my mind I can display the glory of divinity. How can I, therefore, demonstrate this truth? What shall I do? I wander in illusion.'

The word went forth: 'All is illusion, O Dweller in the shadows. Come forth into the light of day. Display the hidden glory of the Blessed One, the glory of the One and Only. The glory and the truth will rapidly destroy that which has veiled the truth. The prisoner can go free. The rending of the blinding veil, the clear pronouncing of the truth, and practice right will render to the Blessed One that golden thread which will provide release from all the maze of earth existence.'"

Example #2

"The Blessed One caught the vision of the Way, and followed the Way without discretion. Fury characterised his efforts. The way led down into the world of dual life. Between the pairs of opposites, he took his stand, and as he swung pendent between them, fleeting glimpses of the goal shone forth. He swung in mid-heaven. He sought to swing into that radiant place of light, where stood the door upon the higher Way. But ever he swung between the pairs of opposites.

He spoke at last within himself: 'I cannot seem to find the Way. I try this way, and tread with force that way, and always with the keenest wish. I try all ways. What shall I do to find The Way?

A cry went forth. It seemed to come from deep within his heart: 'Tread thou, O Pilgrim on the Way of sensuous life, the middle, lighted way. It passes straight between the dual worlds. Find thou that narrow, middle way. It leads you to your goal. Seek that perceptive steadiness which leads to proved endurance. Adherence to the chosen Way, and ignoring of the pairs of opposites, will bring this Blessed One upon the lighted way into the joy of proved success.'"

Example #3

"The Blessed One flies like an arrow into matter. He destroys (or ruptures) the way by which he might return. He grounds himself deeply in the depths of form.

He asserts: 'I will return. My power is great. I will destroy all obstacles. Nothing can stop my progress to my goal. Around me lies that which I have destroyed. What must I do?'

The answer comes: 'Order from chaos, O Pilgrim on the way of death, this is the way for you. Love you must learn. Dynamic will you have. The right use of destruction for the furtherance of the Plan, must be the way for you. Adherence to the rhythm of the planet will release the hidden Blessed One and order bring.'"

Example #4

"The Blessed One came forth in ignorance. He wandered in a darkness deep of Spirit. He saw no reason for this way of life. He sought among the many threads that weave the [Page 38] outer garment of the Lord, and found the many ways there be, leading to the centre of the web eternal. The forms that weave that web hide the divine reality. He lost himself. Fear entered in.

He asked himself: 'Another pattern must be woven; another garment formed. What shall I do? Shew me another way to weave.'

The Word for him came forth in triple form. His mind responded to the vision clear evoked:—'The truth lies hidden in the unknown Way. The Angel of the Presence guards that Way. The mind reveals the Angel and the door. Stand in that Presence. Lift up thine eyes. Enter through that golden door. Thus will the Angel, who is the shadow of the Blessed One, reveal the open door. That Angel too must disappear. The Blessed One remains and passes through that door into the light sublime.'"

Example #5

"The Blessed One rushed forth to combat. He saw existence as two warring forces, and fought them both. Loaded with the panoply of war, he stood midway, looking two ways. The clash of battle, the many weapons he had learned to use, the longing not to fight, the thrill of finding those he fought were but brothers and himself, the anguish of defeat, the paean of his victory,—these held him down.

The Blessed One paused and questioned: 'Whence come the victory and whence defeat? Am I not the Blessed One Himself? I will invoke the angels to my aid.'

The trumpet sound went forth: 'Rise up and fight, and reconcile the armies of the Lord. There is no battle. Force the conflict to subside; send for the invocation for the peace of all; form out of two, one army of the Lord; let victory crown the efforts of the Blessed One by harmonising all. Peace lies behind the warring energies.'"

Example #6

"The Blessed One built him an ark. Stage by stage he built it, and floated upon the bosom of the waters. Deeply he hid himself, and his light was no more seen,—only his floating ark.

His voice was heard: 'I have built and strongly built, but am a prisoner within my building. My light is hidden. Only my word goes forth.

Around me lie the waters. Can I return from whence I came? Is the word strong enough to open wide the door? What shall I do?'

The answer came: 'Build now an ark translucent, which can reveal the light, O Builder of the ark. And by that light you shall reveal the lighted way. The power to build anew, the right use of the Word, and the using of the light,—these will release the Blessed One, deep hidden in the ark.'"

Example #7

"The Blessed One sought the pathway into forms but held with firmness to the hand of the Magician. He sought to reconcile the Pilgrim, who was himself, to life in form. He sought to bring the world of disorder in which he found himself into some kind of order. He wandered far into the deepest depths and became immersed in chaos and disorder. He could not understand, yet still held to the hand of the Magician. He sought to bring about that order that his soul craved. He talked with all he met, but his bewilderment increased.

To the Magician thus he spoke: 'The ways of the Creator must be good. Behind all that which seems to be, must be a Plan. Teach me the purpose of it all. How can I work, immersed in deepest matter? Tell me the thing that I must do?'

The Magician said: 'Listen, O Worker in the furthest world, to the rhythm of the times. Note the pulsation in the heart of that which is divine. Retire into the silence and attune yourself unto the whole. Then venture forth. Establish the right rhythm; bring order to the forms of life which must express the Plan of Deity.'

For this Blessed One release is found in work. He must display his knowledge of the Plan by the sounding of those words which will evoke the Builders of the forms and thus create the new."

*****Please arrange in descending order the numbers associated with these stanzas, beginning with the stanza number to which you most relate monadically and ending with the number to which you least relate monadically. As you do this attempt imaginatively to remain in what you suppose to be the awareness of the Monad.

Stanza to which you MOST Relate						Stanza to which you LEAST Relate
Ray Number of the Stanza to which you Most Relate:						Ray Number of the Stanza to which you Least Relate:

ANSWER KEY

Do NOT study this Answer Key *before* arranging the Seven Stanzas in Descending Order of your affinity with them.

INSTRUCTION: IMMEDIATELY BELOW are the Ray Correlations which each of the Seven Blessed Ones Stanzas.

Ray Number for Stanza Listed First: R3	Ray Number for Stanza Listed Second: R6	Ray Number for Stanza Listed Third: R1	Ray Number for Stanza Listed Fourth: R5	Ray Number for Stanza Listed Fifth: R4	Ray Number for Stanza Listed Sixth: R2	Ray Number for Stanza Listed Seventh: R7

Seven Monadic Types and Polarization Within the Monadic Triangle: Section 2, Introduction

There are *seven* monadic rays and yet there are only *three*! Unless one understands the difference between *Major* Monadic Rays and the seven possible subrays through which each of the Major Monadic Rays can express, there will be confusion. The seven types of monadic centers (shall we call them "minor") are focused on the monadic plane and are intimately related to the Planetary Logoi. The three *major* types of Monads may, speculatively, be focused on the *logoic* plane and are deeply related to the Three Persons of the Logoic Trinity and to the Central Spiritual Sun—the monadic nature of the Solar Logos.

Thus far, the esoteric teaching does not directly distinguish between the influence of the seven monadic types and the influence of the major three monadic types. It stands to reason that the influence of the seven monadic centers (since they are on a plane lower than the logoic plane) would be experienced *before* the influence the major three, *liberated* monadic centers—liberated from the monadic vehicle on the monadic plane. The *Essential Self* of any human being is found within the *Major* Monadic Center.

Every Monad expresses as a Triangle the apices of which are Will, Wisdom and Activity correlating with the three Rays of Aspect. At least we know this to be true of the seven types of Monads which manifest on the *monadic* plane—the plane of *akasha*. It is probable that, as with all triangles in esotericism, the major focus of that type of monadic center will be found in one apex or another. One can for instance have a first ray minor Monad as one's monadic center yet, within that center, be focused in Will, or in Wisdom or in Activity. That focus will make a *qualifying difference* in the expression of the minor monadic type—such a type being a subtype of the Major Monadic Center.

Speculatively, it may be that the focus in the Monadic Triangle relates in some way to the *Major Monadic Ray*. For instance, if the Major Monadic Ray is the second, then whatever may be the monadic subray, the Monadic Triangle will have a *Wisdom* polarization. A Major First Ray Monad would express through any of the seven Monadic Triangles on the monadic plane through a *Will* polarization; a Major Third Ray Monad through an *Activity* polarization. This theory cannot presently be confirmed but is worth considering.

While it may be possible to change monadic focus on the *monadic plane* (in a process akin to changing monadic subrays), the Three Major Monadic Centers may be theorized as remaining unchanged throughout the "aeon"— and perhaps throughout all incarnations of the Solar Logos through His successive systems.

These are difficult abstract matters, but what we can truly understand is that one cannot have *seven* monadic types and yet only *three* monadic types. An explanation is needed and an explanation (whether correct or not) has been offered.

Alignment: Before working with this module, please do the following alignment:

1. Quiet the personality.
2. Align with the soul on the higher mental plane.
3. Visualize yourself as a soul-infusing personality.
4. Visualize the antahkarana connecting the mental unit with the three permanent atoms of the Spiritual Triad and at last with the monadic center on the monadic plane—even though this is presently impossible for disciples of our type.
5. Imaginatively project a line of vivid white light from the mental unit, across the Spiritual Triad and into the monadic center. (Do not concern yourself about the ray of that monadic center.)
6. Imagine that your entire energy system residing 'below' the monadic center is suffused with monadic quality.

7. Stay in this alignment and begin the module.

Determining the Most Important of the Seven Minor Monadic Centers: Section 2, Part A

Instructions: This module is an unusual one. Phrases related to the seven monadic types on the monadic plane are offered. Each of the three phrases relates to an emphasis upon one or other of the Three Aspects of Divinity within a Monadic Triangle. Below are seven groups and twenty-one phrases. In Section 2, part a., prioritize, as usual, the seven *groups* according to your affinity with them.

Group 1: First Ray Monad Minor

Total spiritual freedom and liberated being - under Divine Law.

Infallible realization of the absolute, all-embracing Divine Synthesis.

Dynamic, divine executive power and resourcefully intelligent leadership to "run God's Plan."

Group 2: Second Ray Monad Minor

Austere Wisdom and Pure Truth within the "Greatest Light"

The all-saving Compassion of the Heart of Divine Love.

Complete, detailed, meticulous understanding of the Divine Planetary and Solar Systemic Whole.

Group 3: Third Ray Monad Minor

Wide and deep comprehension of the divine governing principles which determine the "Blueprint of Creation" generated within the Divine Mind.

Revelation within the brilliant, unifying Light of Divine Omniscience of divinely intelligent inter-relationship.

Supremely creative intelligence and resourcefulness within the worlds of time and space and the worlds of the Spiritual Triad.

Group 4: Fourth Ray Monad Minor

Victory and unifying triumph in the great war between the spiritual and the material.

Divine Harmony and exquisite, intuitive at-one-ment with all Creation.

Revelation of sublime Beauty through creative expression.

Group 5: Fifth Ray Monad Minor

Irresistible penetration into the Mystery of the Mind of God.

Revelation of the supernal light of Divine Knowledge in all its exactitude and particularity.

The ingeniously inventive and infallibly precise application of all acquired knowledge.

Group 6: Sixth Ray Monad Minor

Devotion unto death - ascension of the enraptured consciousness in the flames of fiery commitment.

Ecstatic mystical union with Divine All-Inclusive Wholeness.

Perpetually inspiring enthusiasm, zealous propagation of the uplifting Word, and the active, energetic expression of the Divine Ideal.

Group 7: Seventh Ray Monad Minor

The sure and steadfast upholding of Divine Law and Order through the Divine Magical Process.

The accomplished performance of Divine Ceremonial Ritual which magically unites man and God.

The creative act of intelligently and skillfully manifesting the detailed pattern of the Divine Plan upon the Earth.

INSTRUCTIONS: Arrange the Seven Groups *in general* in descending order of your affinity with each of them.

Group Number: Group Most Like Me:	Group Number:	Group Number:	Group Number:	Group Number:	Group Number:	Group Number: Group Least Like Me:

INSTRUCTION: Consult the ANSWER KEY *after* (and not before) you have filled in your preferred Groups in Descending Order

Rays of Each Group you have chosen to express in Descending Order of your affinity with them.

Ray of Group Most Like Me:	Ray:	Ray:	Ray:	Ray:	Ray:	Ray of Group Lerast Like Me:

ANSWER KEY

Do **NOT** consult this Answer Key *until* you have completed ranking the Seven Groups in Descending Order or your affinity with them.

Rays of the Seven Groups (of Three Items Each)

Ray 1	Ray 2	Ray 3	Ray 4	Ray 5	Ray 6	Ray 7

Determining the Most Important of the Seven Minor Monadic Centers: Section 2, Part B

Instructions: In each of the Seven Groups arranged in Descending Order of your affinity with them, *also arrange the three items in each, horizontally, in descending order—as given BELOW.*

~~In Part B, arrange the three phrases in each of the seven groups according to your affinity with them.~~

~~In the scroll window we have now provided numbers to each of the three phrases associated with each of the seven groups. Group 1 being provided with the numbers 1, 2, 3. Group 2 with the numbers 4, 5, 6. Etc. We have also provided an input area with three columns labeled "1st", "2nd", and "3rd", under which have the separate groups, "Group 1", "Group 2", etc. In the "Group 1 - 1st" space you should place you highest affinity with the three Group 1 phrases. Then place your second~~

~~highest affinity with the phrases in Group 1 in the "Group 1 - 2nd" opening, etc. Continue with Group 2 using numbers 4, 5, 6. Etc.~~ **{This is something done on the website test and I am not sure it applies any longer}**

1. **My First Group Choice** Item Most Like Me from this Group have chosen:	Item In-Between from this Group:	Item Least Like Me from this Group:
2.My Second Group Choice Item Most Like Me from this Group:	Item In-Between from this Group:	Item Least Like Me from this Group:
3. My Third Group Choice Item Most Like Me from this Group:	Item In-Between from this Group:	Item Least Like Me from this Group:
4. **My Fourth Group Choice** Item Most Like Me from this Group:	Item In-Between from this Group:	Item Least Like Me from this Group:
5. **My Fifth Group Choice** Item Most Like Me from this Group:	Item In-Between from this Group:	Item Least Like Me from this Group:
6. **My Sixth Group Choice** Item Most Like Me from this Group:	Item In-Between from this Group:	Item Least Like Me from this Group:
7. **My Seventh Group Choice** Group Most Like Me. Item Most Like Me from this Group:	Item In-Between from this Group:	Item Least Like Me from this Group:

Group 1: First Ray Monad Minor

1. Total spiritual freedom and liberated being - under Divine Law.
2. Infallible realization of the absolute, all-embracing Divine Synthesis.
3. Dynamic, divine executive power and resourcefully intelligent leadership to “run God’s Plan.”

Group 2: Second Ray Monad Minor

4. Austere Wisdom and Pure Truth within the “Greatest Light”
5. The all-saving Compassion of the Heart of Divine Love.
6. Complete, detailed, meticulous understanding of the Divine Planetary and Solar Systemic Whole.

Group 3: Third Ray Monad Minor

7. Wide and deep comprehension of the divine governing principles which determine the “Blueprint of Creation” generated within the Divine Mind.
8. Revelation within the brilliant, unifying Light of Divine Omniscience of divinely intelligent inter-relationship.
9. Supremely creative intelligence and resourcefulness within the worlds of time and space and the worlds of the Spiritual Triad.

Group 4: Fourth Ray Monad Minor

10. Victory and unifying triumph in the great war between the spiritual and the material.
11. Divine Harmony and exquisite, intuitive at-one-ment with all Creation.
12. Revelation of sublime Beauty through creative expression.

Group 5: Fifth Ray Monad Minor

13. Irresistible penetration into the Mystery of the Mind of God.

14. Revelation of the supernal light of Divine Knowledge in all its exactitude and particularity.
15. The ingeniously inventive and infallibly precise application of all acquired knowledge.

Group 6: Sixth Ray Monad Minor

16. Devotion unto death - ascension of the enraptured consciousness in the flames of fiery commitment.
17. Ecstatic mystical union with Divine All-Inclusive Wholeness.
18. Perpetually inspiring enthusiasm, zealous propagation of the uplifting Word, and the active, energetic expression of the Divine Ideal.

Group 7: Seventh Ray Monad Minor

19. The sure and steadfast upholding of Divine Law and Order through the Divine Magical Process.
20. The accomplished performance of Divine Ceremonial Ritual which magically unites man and God.
21. The creative act of intelligently and skillfully manifesting the detailed pattern of the Divine Plan upon the Earth.

INSTRUCTION: List Your Seven First Choices (out of Twenty-One) in Descending Order:

Instructions: Examine all twenty-one phrases and, regardless of grouping, choose the seven with which you most closely identify, and place them in rank order starting first with the phrase with which you *most* identify and ending with the phrase (out of the seven chosen) with which you *least* identify.

1. Most Affinity With this Item: Number:	2. Your Second Item: Number:	3. Your Third Item: Number:	4. Your Fourth Item: Number:	5. Your Fifth Item: Number:	6. Your Sixth Item: Number:	7. Least Affinity With this Item: Number:

Interpretive Note: This is a speculative module and its major value will be in the discussion surrounding its interpretation. It deals principally with the minor monadic centers on the monadic plane and their relationship to the three major monadic centers, hypothetically on the logoic plane, and also to the triadal expression of the major and minor monadic centers (which hypothetically exist). The answers given in this module may hint at the nature of the major monadic center, which, it can be reasonably inferred, determines the major point of fixation within the Spiritual Triad. The answers may also shed light upon the changeable threefold/sevenfold secondary monadic focus, also, hypothetically, reflected within the Spiritual Triad.

ANSWER KEY

Do NOT consult this ANSWER KEY until you have filled in your Seven Preferred Choices in Descending Order ABOVE.

Group 1, Ray 1/1, Item 1	Group 1, Ray 1/2, Item2	Group 1, Ray 1/3, Item3
Group 2, Ray 2/1, Item 4	Group 2, Ray 2/2, Item 5	Group 2, Ray 2/3, Item 6
Group 3, Ray 3/1, Item 7	Group 3, Ray 3/2, Item 8	Group 3, Ray 3/3, Item 9
Group 4, Ray 4/, Item 10	Group 4, Ray 4/2, Item 11	Group 4, Ray 4/3, Item 12
Group 5, Ray 5/, Item 13	Group 5, Ray 5/2, Item 14	Group 5, Ray 5/3, Item 15
Group 6, Ray 6/, Item 16	Group 6, Ray 6/2, Item 17	Group 6, Ray 6/3, Item 18
Group 7, Ray 7/, Item 19	Group 7, Ray 7/2, Item 20	Group 7, Ray 7/3, Item 21

Seven Modes of Expressing the Monadic Will—Either as Major Monadic Ray, a Monadic Subray, or Both: Section 3, Introduction

This next probe will require from you a great deal of profound thought in alignment with as much intuition of which you are capable. Below are listed seven types of Divine Will. This type of Will is not soul *will*. Rather, it is related to the Planetary Logos, Shamballa and to the Monad.

The Tibetan states the following in relation to the seven types of Will to be discussed below: “May I again remind you that our theme is the divine plan, purpose and will; it is not the evolution of consciousness, or of the second aspect of divinity. It concerns Spirit and not soul. We are attempting in some measure to formulate the life of the Father, the will of the Monad and the purpose of Spirit. In all these (the three aspects of the will) lies germinating the seed of the next solar system, the third, and the fruition of the Personality Manifestation of the Logos. We

need, therefore, to formulate the interpretation of the seven rays in terms of will and not of love or consciousness. This we will now attempt to do." (Esoteric Astrology 596)

As you ponder on these types of Will, preserve the imagination of monadic awareness, think in high, broad, abstract planetary terms (not personally or individually at all—but as if you are a *planetary being*—an integral part of the Will of the Planetary Logos), and from the very highest reaches of your nature, attempt to estimate the types of Will with which you most identify. Of course, there is Only One Will, and we all possess *all seven aspects*, but we are attempting to determine relative emphasis as it works through the ray qualities of your primary monadic ray and your secondary monadic ray.

Seven Modes of Expressing the Monadic Will—the First Three as Possible Major Monadic Rays, and All Seven as Possible Monadic Subrays, : Section 3

INSTRUCTION: The seven paragraphs below are labelled according to their Ray and the Type of Will each Ray represents, so there will be no need to note the Ray of the paragraph in the Answer Key:

Ray I

The energy of Will or Power. This ray is outstandingly related to that aspect of will which conquers death. It is nevertheless the Ray of the Destroyer. In this connection, I would remind you that the human attitude that death is the destroyer presents a limited and erroneous

point of view. The first ray destroys death because in reality there is no such thing; the concept is all part of the Great Illusion, is a limitation of the human consciousness, and is basically connected with the brain and not with the heart, strange as that may seem to you. It is in a very true sense "a figment of the imagination." Ponder on this. The abolition of death and of the destruction of form is a manifestation of Ray I, for it brings about in reality the death of negation and the inauguration of true activity. It is the energy which can be called "divine incentive"; it is the life in the seed which destroys successively all forms in order that realised fruition may eventuate. That is the clue to Ray I. It is the *Will which initiates*. Today, as regards humanity, its highest realisation is initiation. (EA 596-597)

Ray II

The energy of Love-Wisdom. This basic energy is the will to unify, to synthesise {thus, note the second ray quality involved in Synthesis--MDR}, to produce coherence and mutual attraction and to establish relationships, but—remember this—relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the Mind of God Whose will embraces past, present and future and Whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the *Will to unification*. Today, as regards humanity, its highest expression is the mystical vision. (EA 597)

Ray III

The energy of Active Intelligence. This is the will of conditioned purpose. The factors which are working out through its medium are the forceful carrying forward of the recognized plan with a goal intelligently [Page 598] conceived and an active incentive which carries the process

intelligently forward on the strength of its own momentum. Again I would remind you that I am dealing not with human consciousness but with the sum total of that undertaking which makes matter subservient to and adaptable to the basic idea in the mind of God. And no human being is as yet able to conceive of that idea. No one knows what is the will of God or what is the nature of His intelligent purpose. It is the *Will to evolution*. Today, as regards humanity, its highest expression is education, or progressive development through experience. {Note how the "banded esoteric organisms" which are the New Esoteric Schools will respond to this type of Will."} (EA 597-598)

Ray IV

The energy of Harmony through Conflict. This is fundamentally the will to destroy limitation. This is not the same thing as the will to destroy negation as in the case of Ray I, but is an allied aspect of that. I am not referring to the consciousness aspect which recognizes and profits by such struggle. I am referring to the energy, inherent in all forms and peculiarly strong in humanity (because man is self-conscious), which produces inevitably and unavoidably the struggle between life and that which it has chosen as a limitation; this eventually shatters or breaks up that limitation the moment that a point of real harmony or at-one-ment has been reached. Esoterically it might be said that the moment that form (limitation) and life balance each other a rift immediately appears and through it flows a fresh outpouring of the will. Christ had to die because He had achieved harmony with the will of God and then "the veil of the Temple was rent in twain from the top to the bottom." The significance of this fresh inflow of the Will, will now appear; the stage is set anew for a fresh and renewed activity of the living principle. As far as humanity is concerned the "seeds of death" emerge through the medium of this Ray and the Grim Reaper, Death, is but an aspect of this will, conditioned by the fourth ray and emerging from the fourth plane. Death is an act of the intuition, transmitted by the soul to the

personality and then acted upon in conformity to the divine will by the individual will. This is the *Will to harmonization*. Today, its highest expression as regards humanity is the intuition, as it works out through group activity. Death always releases the individual into the group. (EA 598-599)

Ray V

The energy of Concrete Science or Knowledge. To understand this expression of the divine will, the student should bear in mind the occult aphorism that "matter is Spirit at its lowest point of manifestation and Spirit is matter at its highest." Basically this is the will which produces concretion and yet at the same time constitutes the point at which Spirit and matter are balanced and co-equal. That is the reason why human perfection is carried forward consciously upon the mental plane, the fifth plane; this is brought about by the fifth ray and upon this plane liberation takes place at the time of the fifth initiation. This is the will which is inherent in substance and which actuates all atoms of which all forms are made. It is closely related to the first solar system even whilst liberating members of the human family who will constitute the nucleus around which the third solar system is constructed. The energy of this ray is intelligence; it is the seed of consciousness but not of consciousness as we understand it; it is the inherent life of matter and the will to work intelligently; it is that living something for which we have no name which was the product of the first solar system. It is one of the major assets of God, the Father and also of the human Monad. This is the *Will to Action*. Today, as regards humanity, its highest expression is liberation—through death or initiation. (EA 599-600)

Ray VI

The energy of Devotion or of Idealism. This is the will which embodies God's idea. It provides the motive power behind the working out of

whatever may be the purpose of creation. What that purpose is we have not as yet the faintest idea. An ideal is related to the consciousness aspect as far as human beings are concerned. An idea is related to the will aspect. This ray embodies a dominant potency. It expresses God's desire and is the basic energy emanating from the cosmic astral plane. It conceals the mystery which is to be found in the relationship of the will and desire. Desire is related to consciousness. Will is not. We are not, however, dealing with consciousness but with that impersonal force which drives forward through all the seven planes of our solar system and which makes the idea of God a consummated fact in the Eternal Now. Does that statement mean much to you? I would surmise that it means but little; it is a basic statement of occult fact anent energy as it expresses itself through humanity in a manner which is unique and peculiar. I would here remind you of a statement in The Secret Doctrine that "an Idea is a Being incorporeal which has no subsistence by itself but gives figure and form unto shapeless matter and becomes the cause of the manifestation." This statement takes you straight back to God the Father, to the Monad, to the One. It is related, consequently, to the Will and not to consciousness. Consciousness is per se the recognition of a progressive plan. The Will is the cause, the energizing Principle, Life, Being. This is the *Will to Causation*. Today, as regards humanity, its highest expression is idealism, the incentive and cause of human activity. (EA 600-601)

Ray VII

This is the energy of Ceremonial Order. It is an expression of the will which drives through into outer manifestation; it is that which embodies both the periphery and the point at the centre. It is the will to "ritualistic synthesis," if I might so word it. It is Necessity which is the prime conditioning factor of the divine nature—the necessity to express itself; the necessity to manifest in an orderly rhythmic manner; the

necessity to embrace "that which is above and that which is below" and, through the medium of this activity, to produce beauty, order, perfect wholes and right relationships. It is the driving energy which Being emanates as It appears and takes form and lives. It is the *Will towards Expression*. Today, as regards humanity, its highest expression is organisation. (EA 601)

INSTRUCTION: In the following seven boxes, prioritize the Seven Aspects of Will in Descending Order. These aspects are presented ABOVE in the seven paragraphs.

Paragraph Number: Highest Affinity:	Paragraph Number:	Paragraph Number:	Paragraph Number:	Paragraph Number:	Paragraph Number:	Paragraph Number: Lowest Affinity:

INSTRUCTION: Study the implications of your prioritization which may indicate, for you, an example of the kind of Will which emanates from your Major Monadic Ray and your Sub-Monadic Ray.

The Ray Lord Names as Indications of the Monadic Ray:
Section 4, Introduction

As the Ray Lords are Shamballic Beings, the Names of these Ray Lords may give individuals a hint as to the nature of their monadic ray—either their Major Monadic Ray or their Minor Monadic Ray (Monadic Subray on the monadic plane). While these same names may be used to help discover the quality of the soul ray, a close study of the scope and grandeur of these names will reveal that no individualized soul can possibly fulfill them entirely. Only the Monad can. Thus, these names may serve as profound evocations of monadic quality; something very deep within us should respond when we truly "take them in". It should be realized that the Monad (in its own right) is a member of the Council Chamber.

Study carefully the seven groups of Names of the Ray Lords. Realize that all Monads are primarily expressions of one or two of these Ray Lords (in most instances, two). While immersed in the imagination of monadic awareness, and after pondering on these powerfully evocative names, arrange them in descending order according to the affinity you sense, feel or intuit. As usual, the number of the group to which you feel the most affinity will be first and the number of the group to which you feel the least affinity will be last. (Remember that all these names are beautiful, powerful and evocative, and that you have something of *all* of them in your monadic nature but, again, we are looking particularly for the major qualitative emphasis or emphases of your Monad.)

The Ray Lord Names as Indications of the Monadic Ray:
Section 4

Group I

The Names of the First Ray Lord
to Help Determine the Major and/or Minor Monadic Rays

The Lord of Death
The Opener of the Door
The Liberator from Form
The Great Abstractor
The Fiery Element, producing shattering
The Crystallizer of the Form
The Power that touches and withdraws
The Lord of the Burning Ground
The Will that breaks into the Garden
The Ravisher of Souls
The Finger of God
The Breath that blasts
The Lightning which annihilates
The Most High (EP I 64)

Group II

The Names of the Second Ray Lord
to Help Determine the Major and/or Minor Monadic Rays

The Displayer of Glory
The Lord of Eternal Love
The Cosmic Magnet
The Giver of Wisdom
The Radiance in the Form
The Master Builder

The Conferrer of Names
The Great Geometrician
The One Who hides the Life
The Cosmic Mystery
The Light Bringer
The Son of God Incarnate
The Cosmic Christ (EP I 66)

Group III

The Names of the Third Ray Lord
to Help Determine the Major and/or Minor Monadic Rays

The Keeper of the Records
The Lord of Memory
The Unifier of the lower Four
The Interpreter of That Which is seen
The Lord of Balance
The Divine Separator
The Discriminating Essential Life
The One Who produces Alliance
The Three-sided Triangle
The Illuminator of the Lotus
The Builder of the Foundation
The Forerunner of the Light
The One Who veils and yet reveals
The Dispenser of Time
The Lord of Space
The Universal Mind
The Threefold Wick
The Great Architect of the Universe (EP I 68)

Group IV

The Names of the Fourth Ray Lord
to Help Determine the Major and/or Minor Monadic Rays

The Perceiver on the Way
The Link between the Three and Three
The Divine Intermediary
The Hand of God
The Hidden One
The Seed, that is the Flower
The Mountain whereon Form dies
The Light within the Light
The Corrector of the Form
The One Who marks the parting of the Way
The Master
The Dweller in the Holy Place
The Lower than the Three, the Highest of the Four
The Trumpet of the Lord. (EP I 71)

Group V

The Names of the Fifth Ray Lord
to Help Determine the Major and/or Minor Monadic Rays

The Revealer of Truth
The Great Connector
The Divine Intermediary
The Crystallizer of Forms
The Three-fold Thinker
The Cloud upon the Mountain-top
The Precipitator of the Cross
The Dividing Sword
The Winnower of the Chaff
The Fifth great Judge
The Rose of God
The Heavenly One
The Door into the Mind of God
The Initiating Energy

The Ruler of the Third Heaven
The Guardian of the Door
The Dispenser of Knowledge
The Angel with the Flaming Sword
The Keeper of the Secret
The Beloved of the Logos
The Brother from Sirius
The Master of the Hierophants (EP I 77)

Group VI

The Names of the Sixth Ray Lord
to Help Determine the Major and/or Minor Monadic Rays

The Negator of Desire
The One Who sees the Right
The Visioner of Reality
The Divine Robber
The Devotee of Life
The Hater of Forms
The Warrior on the March
The Sword Bearer of the Logos
The Upholder of the Truth
The Crucifier and the Crucified
The Breaker of Stones
The Imperishable Flaming One
The One Whom Naught can turn
The Implacable Ruler
The General on the Perfect Way
The One Who leads the Twelve (EP I 80)

Group VII

The Names of the Seventh Ray Lord
to Help Determine the Major and/or Minor Monadic Rays

The Unveiled Magician
The Worker in the Magical Art
The Creator of the Form
The Bestower of Light from the Second Lord
The Manipulator of the Wand
The Watcher in the East
The Custodian of the Seventh Plan
The Invoker of Wrath
The Keeper of the Magical Word
The Temple Guardian
The Representative of God
The One Who lifts to Life
The Lord of Death
The One Who feeds the Sacred Fire
The Whirling Sphere
The Sword of the Initiator
The Divine Alchemical Worker
The Builder of the Square
The Orienting Force
The Fiery Unifier
The Key to the Mystery
The Expression of the Will
The Revealer of Beauty (EP I 85)

Ray Lord Number: **Highest Affinity:**	Ray Lord Number:	Ray Lord Number:	Ray Lord Number:	Ray Lord Number:	Ray Lord Number:	Ray Lord Number: **Lowest Affinity:**

INSTRUCTION: Meditate deeply upon the Ray Lord Names and while meditating think of your monadic energy (both types) when doing so. Then, place the Ray Lord Name Groupings in Descending Order according to your affinity with them. ABOVE, fill in the Ray Lord Number ranked according to that affinity.

The Primary or Major Ray of the Monad: Section 5, Introduction

We now come to a probe in which we will definitely seek to grasp the *highest* of the monadic rays—the Primary or Major Monadic Ray (whether it is to be found on the monadic plane or above, on the logoic plane). Of course, this must be a speculative-intuitive exercise. There is no way we can possibly *ascertain* the number of this *Highest* Monadic Ray given our present stage of development, but the effort to do so may, in unexpected ways, bring revelation concerning our highest energy quality.

As those who will be attempting to work with this probe are undoubtedly advanced students (younger students will probably have given up on the TARA long before this point!), it is not out of place to include study material which must be read and pondered before a 'choice' of one of the major three monadic rays is made.

The Primary or Major Ray of the Monad: Section 5

Please study *carefully* the following three sections concerning the three Rays of Aspect one of which is necessarily the ray quality of the Major or Primary Monadic Ray. When you have pondered the material carefully (and over a necessary period of time), choose what you believe to be your major or primary monadic ray, followed by the other two rays according to your affinity with them.

When the Primary Monadic Ray is the First Ray of Will and Power

What are the characteristic dynamics of Monads upon the first ray? (From a practical perspective, the dynamics discussed below pertain to the 'downwardly' projected aspect of the Monad as it approximates the realizations of the Monad on its own plane.)

a. All Monads are characterized by a mantram associated with the first ray, but first ray Monads especially so: "The Kingdom of God suffereth violence and the violent take it by force".
"The 'Kingdom of God suffereth violence and the violent take it by force," or by Will or power. It is not Will, as we shall know it in the final system but it is Will as known in this system, and it has to be utilised to the uttermost by the evolving Monad in his struggle to control each atomic subplane. The Monads of power have a much greater struggle, and hence the fact so often apparent that people on what we term the power Ray, have so often a hard time, and are so frequently unlovable. They have to build in on all the six planes the love aspect, which is not prominent in their development." (TCF 578-579)

b. **Monads on the First Ray Work Through the Department of the Manu:**
"If the initiate is upon the first ray, and therefore working in the Department of the Manu, he will use and express the innate will aspect through the atmic nature or through the highest aspect of the Spiritual Triad, to which we give the inadequate name of "divine Will." Students are apt to forget that the Spiritual Triad, related as it is to the Monad in much the same way as the threefold personality is related to the soul, expresses the three major aspects of Shamballic energy, which three are all of them expressions of the will of the planetary Logos and His essential Purpose. (R&I 310-311)

c. The first ray Monad is more the "*Director*" than the "*Teacher*" or "*Manipulator*".
d. The will of the first ray Monad is closely related to the Will which Conquers Death and the Will which Initiates:
    i. It is, finally, the *will which conquers death*. This again must not be interpreted in terms of death as it affects the form nature of manifestation. The note of synthesis and triumph—realised and complete—persists behind all that we can recognise as death. This will is the principle of victory, of the ultimate goal of life when fruition is achieved; it is the final united success or unified conformity to a long foreseen purpose of Spirit-matter, life-form, plus that something which is the dream and goal of the highest initiates in the Hierarchy to contact—the secret revelation of Shamballa itself. More it is not possible to say. If Christ Himself is striving towards that knowledge, it is not possible for us to do more than speculate. (EA 593)
    ii. The will which conquers death is an outpouring from the cosmic mental plane. (EA 595)
    iii. RAY I.—The energy of Will or Power. This ray is outstandingly related to that aspect of will which conquers

death. It is nevertheless the Ray of the Destroyer. In this connection, I would remind you that the human attitude that death is the destroyer presents a limited and erroneous point of view. The first ray destroys death because in reality there is no such thing; the concept is all part of the Great Illusion, is a limitation of the human consciousness, and is basically connected with the brain and not with the heart, strange as that may seem to you. It is in a very true sense "a figment of the imagination." Ponder on this. The abolition of death and of the destruction of form is a manifestation of Ray I, for it brings about in reality the death of negation and the inauguration of true activity. It is the energy which can be called "divine incentive"; it is the life in the seed which destroys successively all forms in order that realised fruition may eventuate. That is the clue to Ray I. It is the Will which initiates. (EA 596-597)

iv. Ray I.—That which incites to and produces initiation. (EA 605)

v. The three aspects of the will which the three constellations are expressing and to which human beings will consciously respond after the third initiation. These three aspects are:
    a. The will which conditions and initiates.
    b. The will which brings fulfilment.
    c. The will which conquers death. (EA 607)

vi. **Capricorn is Related to the Will which Conquers Death:** *CAPRICORN. This is the constellation by means of which comes the conquering will which releases from form life and initiates the man into the kingdom wherein the will aspect (not the soul aspect) of divinity expresses itself. (EA 620)*

e. The will of the First Ray Monad is closely related to the Will-to-Be and to the sign, Aries:

i. There are three signs, preceding these, which provide the subtle or subjective realities of the will-to-be (Aries),… (EA 320)
ii. Strictly speaking, what I have to say now concerns the pure first ray type because Aries is the zodiacal sign through which the first Ray of Will or Power reaches our planetary life. Such pure types are rare indeed and at this period of evolution well-nigh unknown. (EA 91)
iii. In connection with Aries, which expresses or is the agent primarily of the first Ray of Will or Power, the ray of the destroyer, it should be stated that first ray energy comes from the divine Prototype in the Great Bear, that it becomes transmuted into the force and activity of the planetary Logos of the first ray, and works out as His triple activity under the guidance of the three ruling planets—Mars, Mercury and Uranus. (EA 99)
iv. ARIES is the constellation through which initiating conditions will stream into our solar system. It embodies the will-to-create that which will express the will-to-good. It is the monadic ray of our planetary Logos, Whose Soul ray is the second and the personality ray the third. (EA 619)

f. The First Ray Monad is most identified with the Principle of Fire—essential dynamic movement.
g. The Will of the first ray Monad is irresistible, invincible. Form and the not-Self are utterly dispensable. "The Kingdom of Heaven suffereth violence and the violent take it by force". Foremost among the types of Will expressed would be the Will-to-Be and the Will-to-Power.
"This ray is outstandingly related to that aspect of will which conquers death." (EA 597)
h. The Purpose of the First Ray Monad is that the Will of God (whichever 'God' it may be) be done—*no matter what*.

i. The method of achieving Impersonality and Abstraction is through a complete subordination of the form to the Divine Intention which must use that form as a vehicle of expression.
j. The first ray Monad's method of achieving Oneness/Wholeness/Synthesis is through destroying the barriers to all-inclusive encompassment. No part is allowed to take the place of the Whole, and, in the interests of a completely manifested synthesis, no part is allowed any 'obstructive autonomy'.
k. The first ray Monad's method of entering the Life or Fire aspect is utterly direct; it is a plunge into *livingness*, and a glorification of the essential flame which forever consumes all forms, reducing them to itself.
l. The first ray Monad achieves Identification by asserting the fact that *it is the One Self*. This type of Monad "takes over" all identities and subsumes them (by force) into its own identity. Such a Monad *compels* itself and 'others' to be *the One*.
m. The first ray Monad achieves Freedom and Liberation by force. It throws off any constraints to its primacy, centrality, dominance. It risks all to be free. More than any monadic type, it is willing to sever ties with form, yet paradoxically is often constrained to work through the form, ensuring that that form can bear the Divine Law and the pressure of Spirit. (The World of the Department of the Manu—preparing and preserving the racial form—is a case in point.)

   From the *Old Commentary* we read about several processes which must be utilized by the "Blessed One", (in this case the first ray Monad) in order to achieve freedom and liberation:

   "The answer comes: 'Order from chaos, O Pilgrim on the way of death, this is the way for you. Love you must learn. Dynamic will you have. The right use of destruction for the furtherance of the Plan, must be the way for you. Adherence to the rhythm of the planet will release the hidden Blessed One and order bring.'" (EP II

36)
These processes are: establishing order, learning love, using destruction correctly for the furtherance of the Plan, and adherence to the rhythm of the planet.

n. Bliss for the first ray Monad is found in irresistible power, in the closest possible approximation to Omnipotence. In the complete and unimpeded expression of its Will and Purpose (which is essentially, Law) lies, for this type, the greatest exhilaration. As well, the first ray Monad rejoices in pure, uncompromised *Being*. For sheer, unrestrained *celebration* of *irreducible Selfhood* the first ray Monad is unparalleled.

When the Primary Monadic Ray is the Second Ray of Love-Wisdom

What are the characteristic dynamics of Monads upon the second ray? (From a practical perspective, the dynamics discussed below pertain to the 'downwardly' projected aspect of the Monad as it approximates the realizations of the Monad on its own plane.)

a. The Second Ray Monad is more the "*Teacher*" than the "*Director*" or "*Manipulator*".

b. **The Second Ray Monad Will Work in the Department of the Christ:**
If the initiate is on the second ray, and therefore is working in the Department of the Christ, he will use the will through the medium of buddhi, the second aspect of the Spiritual Triad. (R&I 311)

c. The will of the Second Ray Monad is closely related to the Will-to-Fulfilment and the Will-to Unify:
   i. "There is next the *will which brings fulfilment*. This is the basis of all relationships and all processes of inter-relation in our solar system and (as far as humanity is concerned) in the planet. It is the prime factor in bringing about the inevitability of the divine consummation; it is the cause of all

fruition of all forms on all planes and of divine intention; it is that which lies back of consciousness itself. I know not how else to express this in words and having done so they prove wholly inadequate. There is a faint, dim, uncertain reflection of this will-fulfilment in the joy of achievement as registered by a human being who finds his heart's desire. Long processes of evolution precede this fulfilment and long experience of the living activity of the will of God as Life. This concentrated evolutionary effort, this undeviating purpose has called forth more than desire and more than the will-to-be-active. There is a realised achievement from the very start for this is the divine will-to-completion which precedes the creative effort. It is the synthesis of creation, or persistent endeavour, adherence to vision and complete sacrifice, and all of these in terms of divine experienced experiment, if I might so formulate the idea. Remember, therefore, that all through these experiences of the divine will runs the thread of a fulfilled synthesis. This is more than cohesion in time and space; it is more than the principle of privation about which H.P.B. speaks, and more than self-imposed limitation. It is the end seen from the beginning; it is alpha and omega producing the completed whole and the perfect fruition of the divine will." (EA 592-593)

ii. The will which brings fulfilment is the divine incentive (impulse is not the correct term) coming from the cosmic astral plane. (EA 594-595)

iii. The three aspects of the *will* which the three constellations are expressing and to which human beings will consciously respond after the third initiation. These three aspects are:

   a. The will which conditions and initiates. {This type of will is associated with Aries, even though Aries at this time expressed the greatest intensity of first ray energy.}

b. The will which brings fulfilment.
c. The will which conquers death. (EA 607)

iv. All initiates must and eventually do express dynamic, creative will, a focussed purpose which expresses only the will-to-good and also that sustained effort which brings fulfilment. I would remind you here that *sustained effort is the seed of synthesis, the cause of achievement and that which finally overcomes death.* (EA 615)

v. LEO. This is the constellation through which the will-to-fulfilment or to achievement pours into humanity and on to the planet. It is essentially the spirit of self-determination. It is at first the determination of the little self, the personality, the self-conscious individual. It is next the determination of the Self, the soul, the group conscious individual, aware of the greater Whole and of itself as the part, integrated and basically at-one. (EA 619-620)

vi. The will which brings fulfilment demonstrates through the second ray by the means of that driving force which enables the second ray soul steadily to achieve its goal, relentlessly pushing forward, permitting itself no let-up or leeway until the desired goal is reached. This is a different expression to the will of the first ray which is dynamic and which crashes forward in spite of all obstacles; the latter does not require the slower methods of the steady drive. (EA 624)

vii. "Ray II.—The will to unify…. Ray II.—That which is the cause of vision or the power to see." (EA 605)

viii. **The "Pointer" and the Will-to-Unify:** Aries, the initiator of impulses (either the impulse to incarnate or the impulse to return to the originating source) is closely in touch with one of the stars in the Great Bear to which we give the name "Pointer" in common parlance. This Pointer is a "major star of direction" because through it (in this world cycle) flows the will to unify and to bring about synthesis. This is the

force which brings about the fusion or integration of the personality, the at-one-ment of personality and soul, the unification of humanity or the Great Approach of the Hierarchy to Humanity.

ix. **The Will to Unification**:
RAY II.—The energy of Love-Wisdom. This basic energy is the will to unify, to synthesise, to produce coherence and mutual attraction and to establish relationships, but—remember this—relationships which are entirely apart from the consciousness of relation or the realisation of unity. It is the fact of unification as seen from the beginning and as existing ever and forever in the Mind of God Whose will embraces past, present and future and Whose mind does not think in terms of evolution or of process. The process is inherent in the seed; the evolutionary urge is the inevitable accompaniment of life in manifestation. It is the *Will to unification*.
Today, as regards humanity, its highest expression is the mystical vision. (EA 597)

x. **The Power to See as the Servant of Unification:** Ray II.—That which is the cause of vision or the power to see. (EA 605)

xi. **The Will which Conquers Death also Works Through the Second Ray and its Monad:**
3. It is also the will which conquers death because of its intense love of reality and of that "persistent One" who exists behind all phenomena. (EA 624)

xii. **The Will which Initiates also Works Through the Second Ray and its Monad:** “1. The will-to-initiate or to condition demonstrates in Christ's work as He inaugurates the era wherein it became possible for the kingdom of God to appear on Earth. In reality, this will be a demonstration of the fusion of the two centres, Humanity and the Hierarchy.

By fusion, I mean their complete reciprocal at-one-ment. It will inaugurate an era wherein—through increased capacity to see the vision and increased power to identify oneself with the vision—a race of men will be produced whose life expression will be that of love-wisdom." (EA 624)

d. The will of the Second Ray Monad is related to the Will-to-Save: PISCES. In this sign the work is consummated and the will of the Father works out through the second ray will as the will-to-save…. *In Pisces, you have the consummation of the work of that which the matter aspect has made possible, and the Christ emerges as the world saviour. All this has taken place through the will aspect of the second ray, focussed in Shamballa, expressing itself through humanity and consummated in the Hierarchy. Here you have the whole story of unity, brought about by the life and the will of the second ray, producing the emergence of the Christ consciousness and the appearing in objectivity of the Christ principle.* (EA 627-628)

e. The will of the Second Ray Monad is related to the Will-to-Relate: *In Gemini, therefore, you have the two, the pair of opposites and the will-to-relate;* (EA 627)

f. The will of the Second Ray Monad is related to the 'Will-to-Nurture' the Christ Aspect: *…in Virgo, you have their work in cooperation, the nurturing of the life of that second ray phenomenon, a Christ, the consummation of the task of matter and its elevation into heaven.* (EA 627)

g. The will of the Second Ray Monad is related to the Will-to-Love: *"In the Old Commentary this type of will—the will-to-love—is spoken of in the following terms:*
'The Transcendent One said: I am alone. I must arise and seek with ceaseless urge, that which produces completion, round out my circle whole, intensify My life and make Me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense'.

'Unto My heart I drew that other One and drawing thus I gave enlightenment; I dowered with enrichments; I freely gave.'
This embodies not the mystical vision of the other one but the will aspect of the planetary Logos, the incentive behind the life of Shamballa. It is the Lord of Sacrifice Who speaks. The keynote of sacrifice or the "process of making whole" runs through all that concerns the will aspect as it functions through the medium of the seven rays; this becomes beautifully apparent in the activity of the second ray as it is the channel for the will of God.' (EA 624-625*)*

h. The Will of the Second Ray Monad is applied steadily and without relent. It is the Will-to-Love with a Love drawn from the fiery "Heart of the Sun". It is a Will-to-Unify all diverse E/entities within the field of monadic awareness. It is the Will-to-Archetypal Realization—the Will which draws forth the archetypal nature of any E/entity so that that E/entity may be fulfilled. The Second Ray Monad wields *particularly* the Will-to-Fulfillment, though it is part of the expression of all monadic types.
i. The Purpose of the Second Ray Monad is to *include* all E/entities within the sphere of its awareness and activity. All these included beings are 'held' by the higher correspondence to buddhi "Inclusive Reason" within a perfectly patterned monadic *Oneness*. The place of each within the Whole is recognized, and actions are taken to promote the manifestation of archetypal relationship. Through the application of a highly solarized faculty of Love-Wisdom, the objective is to bring forth "Beauty in Relationship". This type of monadic awareness is characterized by a profound realization that "God is Love", and a persistently applied determination to love and save.
j. The method by which the Second Ray Monad achieves Impersonality/Abstraction is by standing at the "Center of all Love" and loving Love with increasing intensity such that lesser loves fall away. The consciousness 'downwardly' projected into lower dimensions by the Monad (and which we recognize as the

immersed human soul) is abstracted into ever greater and more beautiful tides of love, until this downward-projection is no longer attached to anything below, yet loves with profound fulness. Love and Wisdom become the great releasing agents. No real love is sacrificed by this abstraction because the greater Love/Wisdom discovered on the monadic plane {and even more so on the logoic plane} *includes* and yet purifies and transforms all lesser loves.
It should also be said that wholeness-of-vision is a remarkable quality of the Second Ray Monad—especially if that Monad tends more to the *wisdom* line. The Monad is that aspect of the human being which possesses "a completed point of view".
"A Completed Point of View. This necessarily and primarily refers to the universal outlook of the Monad, and therefore to an initiate of the higher degrees." (EH 673)
This is especially so of the Second Ray Monad who can be expected to carry much of the Jupiter vibration, tending to round-out and complete that which it influences.

k. The Second Ray Monad achieves the sense of Oneness/Wholeness/Synthesis by expanding from the center and embracing all possible E/entities, factors and elements within its wide field of awareness. It does not so much shatter and destroy the barriers to *entirety* as does the Monad upon the first ray, as *melt* and *dissolve* those barriers. All things are seen as "within the Self". (This type of Monad possesses the capacity to hold in cohesion. Attractive Coherency. Holding together through medium of light-love substance.)
What is here said of the egoic ray can be applied to the technique of the Second Ray Monad: *"When the egoic ray is the second or the Love-Wisdom Ray, the path of least resistance lies along the line of expansion, of a gradual inclusion. It is not so much a driving forward as it is a gradual expanding from an inner centre to include the entourage, the environment, the allied souls, and the affiliated groups of pupils under some one Master, until*

all are included in the consciousness. Carried to the point of achievement, this expansion results in the final shattering of the causal body at the fourth Initiation." (LOM 15-16)
This type of Monad does not force other beings to be *Itself* (as the First Ray Monad does), but *recognizes* that they already *are*, and invites these beings (if they are self-conscious) to recognize the same—that there are no other selves. With respect to 'other' beings, the Second Ray Monad is capable of a tremendous *intimacy through shared identity*. The words of the Christ in the seventeenth chapter of the Gospel of St. John, verse 20-23 demonstrates this intimacy:
20: "Neither pray I for these alone, but for them also which shall believe on me through their word;
21: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me:
22: And the glory which thou gavest me I have given them; that they may be one, even as we are one:
23: I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

l. The Fire of the Second Ray Monad is principally *solar* fire, even though the Monad (as one of the three major centers of periodical vehicles within the energy system of man) archetypally expresses electric fire. The fire of the "Heart of the Sun" is expressed through an all-embracing Divine Love-Wisdom. Our Solar 'God' is a "Consuming Fire", and the Second Ray things as burning within this "Consuming Fire"—bringing purity, refinement and the emergence of essential archetypal essence. There is no need to subject 'others' to the fire until they ignite and 'become' the Fire (as the unmodified first ray Monad would do). Rather, there is a sharing of the Great Fire—in joy, in rapture in bliss. This

Fire of Love dissolves all barriers to heartfully-felt Oneness. (Appreciative Love)

m. The Second Ray Monad achieves Identification with greater ease than will Monads upon the first or third rays, both of which have much separateness to overcome (at least when expressing through their projections or 'immersions' in matter/form). The great mantram, "Naught is but Me" (EP II 84) sounds through their very being. While not insisting that forms be destroyed to produce identicalness (as does the Monad on the first ray), they look in all directions and see in the wide diversity of forms and E/entities *nothing but themselves*. They delight in drawing forth the One Being (Who they are) from every being encountered. For them another great second ray monadic statement is the poignant truth: "If ye have done it unto the least of these, ye have done it unto me".

n. The Second Ray Monad achieves Freedom and Liberation through *perfect love* and *perfect wisdom* (*relatively* perfect, of course, as all in Cosmos is relative). The causal body (as strange as it may seem) is destroyed by the second aspect of the will.
"What, therefore, brings about the destruction of the soul body? The destroying agent is the second aspect of the Will. The third or lowest aspect of the Will, working through the mind or the manasic principle, was the sustaining factor in the long cycle of personality development; it was the principle of intelligent synthesis, holding the life principle intact and individualised through the long series of successive incarnations." (R&I 216)
We might say that 'wider love and greater wisdom' destroy the causal body. Love and Wisdom are, paradoxically, tremendously destructive forces; they destroy by a wise and loving magnetism which compels a consciousness to lose interest in lesser things as it is drawn towards the "Center of Love and Light". The lesser patterns, formerly sustained by attention, wither and die. The "Great Magnet" is at work—giving life and taking it.

The Second Ray Monad is liberated into the greatest energy presently expressing through both our Planetary Logos and Solar Logos—the energy of Love-Wisdom. Fear is banished through "perfect love"; where there is no fear there are freedom and liberation.

From the *Old Commentary* we read about several processes which must be utilized by the "Blessed One", (in this case, the Second Ray Monad) in order to achieve liberation.

"The answer came: 'Build now an ark translucent, which can reveal the light, O Builder of the ark. And by that light you shall reveal the lighted way. The power to build anew, the right use of the Word, and the using of the light,—these will release the Blessed One, deep hidden in the ark.'" (EP II 36)

These processes are: the power to build anew, using the Word correctly, and utilization of the light.

- Bliss, for the Monad on the second ray is achieved through love, divine understanding and radiant wisdom. There is no need to annihilate forms to experience bliss (as is often the case for the Monad on the first ray). Rather, participation in perfected loving relationship is the way of bliss for this type. Bliss is the result of archetypal living, in perfected harmony and fulfillment.

  It is said that "God Geometrizes"; this is particularly true of the Second Aspect of Deity. Similarly Monads on the second ray *geometrize* and find their perfect bliss by participating in the perfected relationships which God's Sacred Geometry represents.

When the Primary Monadic Ray is the Third Ray of Creative Intelligence

What are the characteristic dynamics of Monads upon the third ray? (From a practical perspective, the dynamics discussed below pertain to

the 'downwardly' projected aspect of the Monad as it approximates the realizations of the Monad on its own plane.)

a. The Third Ray Monad is more the "*Manipulator*" than the "*Director*" or "*Teacher*".
b. **The Third Ray Monad Will Work Through the Higher Mind:** *If he is on the third ray and in the Department of the Mahachohan, the Lord of Civilization, he will work through the higher mind, the lowest aspect of the Spiritual Triad."* (R&I 311)
c. The will of the Third Ray Monad is closely related to the Will-to-Condition, the Will-to-Create and the Will-to-Evolve:
    i. **Will as the Conditoner of Life Events:** There is will, as the conditioner of the life aspect. This refers not to events, happenings and occurrence, but to the nature of the life manifestations in any cycle, through any nation or race, where humanity is concerned. This refers also to the broad and general lines which at any time upon the planet are setting the pace for the evolution of forms and which basically concerns the force and endurance of the life as it manifests through and creates those external conditions which are qualified and expressed in terms of life, of quality and appearance. (EA 591)
    ii. **The Will To Evolve:** "Upon the third ray we find, "Ray III.—The will to evolve."… Ray III.—That which develops sensory perception into knowledge, knowledge into wisdom and wisdom into omniscience." (EA 605-606) {Note that *omniscience* is correlated to the third ray as well as *omnipresence.* Omniscience is also correlated to the second ray.
    iii. **Aries is Related to the Will-to-Create:** 1. ARIES is the constellation through which initiating conditions will stream into our solar system. It embodies the will-to-create that which will express the will-to-good. (EA 619)

iv. **The Task of Third Ray Will:** This evolving Reality which is focussed in the third Ray of Active Intelligence during the "period of appearance" has—in this solar system—undertaken the task of developing conscious "awareness of Itself in that which it is not." This is carried forward in three stages—all of them the result of process, of progress, of activity and of mind or intelligent perception. These three stages are:

   a. The stage wherein sensory perception is transmuted into knowledge. This is the stage in which the form gradually and steadily adapts itself to the requirements of the perceiving Self.
   b. The stage wherein knowledge is transmuted into wisdom, or consciousness utilizes the gradually acquired knowledge to achieve detachment from the form, the organ of perception.
   c. The stage wherein wisdom is transmuted into omniscience and both consciousness and form are superseded by the One Who exists, Who is conscious, but Who remains as greater than either of these two phases of divine life. This One wills to incarnate, wills to know, wills to be conscious, but is none of these phases essentially, having realized them, prior to manifestation. (EA 629-630)

v. **The Will to Produce External Synthesis and Express Divinity on the Physical Plane:** This third ray will is the producer of external synthesis in successive stages, carried forward from temporary syntheses until there is complete unification between consciousness and form and later complete atonement realized between That which is neither consciousness nor form but the Creator of both and the relating Principle of Spirit-matter. It will be seen how the above definition shows the function of the third ray to be

the will-to-initiate on the physical plane that which will express divinity; that it defines not only appearance but the revelation of that quality of which the appearance is the effect or result, and that inherent in these two propositions lies the third which states that this creative will is not only the cause of manifestation and the guarantee of achievement, but is also the proof of the potency of that Life which ever defeats and annihilates death. (EA 630) {Thus, there is a correlation between this third ray monadic will and Capricorn, which lies behind the "Will which Conquers Death".

d. The Will of the Third Ray Monad is applied with great forethought, planning and attention to timing. This will is actuated by the "acute energy of divine mental perception" (R&I 558) and seeks the intelligent coordination of all factors in Space and Time (even when considering these two factors beyond their usual arena of application—for instance, in the Space/Time of the higher worlds, which *does* exist). It is the will which sustains the creative process, for the third ray is the "Ray of Creative Intelligence". It is applied flexibly, intelligently and from diverse points of impact.
   The will of the first ray Monad is concentrated, overpowering and focussed for great breakthroughs; that of the Monad on the second ray is subtle, magnetic, persuasive and persistent; that of the Third Ray Monad is applied *diffusively*, putting intelligent pressure on many points which, together, contribute to the manifestation of the desired objective. It is *manipulative will*.
e. The Purpose of the Third Ray Monad , simply put, is to creatively manifest the Divine Plan and Purpose. This requires an *intelligent coordination of energies and forces* to which the Will of the Third Ray Monad applies itself. The creation and presentation of the Divine Pattern is more the province of the second ray, but the marshalling of energies and forces to materialize that Pattern, and

the right release and application of those energies and forces in Time and Space—this is the task of the third ray.

If the second ray provides the *content*, the third ray provides the *form* and the first ray the *vitality* to sustain the whole, keeping it in *being* or eliminating it from *being.*

Thus, if certain energies or forces are needed, it is the Monads on the third ray who can *access* those energies and forces and (through their knowledge of times, cycles, quantities and qualities) bring those energies and forces to bear at any point when and where they may be required to assist in the manifestation of the Divine Plan, as that Plan represents the Divine Pattern of Purpose.

f. The Third Ray Monad achieves Impersonality and Abstraction by entering into the "Mind of God" and thinking the thoughts which are congruent with those which *that Mind thinks*. If Monads on the first ray achieve *abstraction through the will*, those upon the second ray achieve *abstraction through the heart*, then Monads on the third ray are adept at *abstraction through the mind*. They are able to 'distance' themselves *in-mind* from the immediate context, and see all movements within a large sphere of consciousness as mutually related and interdependent. Their developed capacity for abstraction contributes to their impersonality. No matter what the limited context in which identity seems to be invested, they can 'pull back' or 'prescind'—always seeing the immediate context from a greater point of view. Thus, they disidentify with the normal personal sphere, seeing it as a tiny expression of something far greater.

   It is clear that the third ray will not always operate in a manner so abstract. Much depends upon the sphere of activity in which it is active. Within the personal sphere (related as it is to matter and the three lower worlds), the third ray will have a more concrete and material expression. Applied from the realm of soul, the third ray will strike a balance between application that is material and

that which tends towards abstraction. The Monad, however, is that primary focal point within man that is *abstraction itself*. Always the subject (the Monad) is essentially abstracted from that which it perceives (object).

g. The Third Ray Monad achieves Oneness/Wholeness/Synthesis through the exercise of profound thought, though reasoning its way to the borderland where manas and buddhi blend, and the Oneness/Wholeness/Synthesis are revealed far more than thought, alone, can disclose.

   If the first ray Monad seeks *omnipotence*, and the Second Ray Monad, *omniscience*, then the Third Ray Monad is on its way to *omnipresence*. (Really, there are ways in which these last two qualities {omniscience and omnipresence} can pertain to *either* to both the second and third ray monadic type.) There is a strong sense in which Monads on the third ray discover what it means to be *everywhere simultaneously* and *do everything simultaneously*. Interestingly, the Monad on the third ray is that monadic tyhpe which can generate the greatest number of simultaneous, independent "existences"—namely, three.

   *"That **Monad** can—at a certain very advanced stage in evolution, and one far beyond that of the Adept—have its triple simultaneous manifestation, and show forth as a Master in the three worlds, as a Bodhisattva on His own plane and as the emancipated Dhyani Buddha; yet these Three will be but One, will be the result of a great spiritual vibration and will perform the triple work which may (from the standpoint of the three worlds) appear as the work of three separate great Existences. They are forms of three **monadic** "vestures," worn by the one **Monad** as a man wears his three bodies simultaneously, and functions in them separately."* (TCF 1192-1193)

   The Third Ray Monad discovers itself to be entirely active within the wide sphere of its awareness. Its realization is of a kind of *oneness-through-activity*. It knows itself to be *synthesis-in-**action***.

It experiences itself as *wholeness in motion*. The great realization comes: "If something is being done, it is I Who am *doing* it".

h. The Third Ray Monad enters the Life and Fire through identification with *activity* and the *vitality* which makes that activity possible. The fire wielded by this Monad is involved in the many *changes of form* which occur in order to approximate the Divine Pattern. Under the Will-to-Evolve and utilizing Fire-by-Friction (most associated with the third ray), the Monad experiments during his long pilgrimage producing ever more adequate forms. The fire of the Third Ray Monad is the 'fire of activity', the 'fire of thought', the 'fire of intelligence'—the fire or movement which *arranges all to best advantage*. (This power of arrangement is, of course, facilitated by the Four Rays of Attribute which are subsidiaries of the inclusive, Brahmic Third Ray).

i. The Third Ray Monad achieves Identification with the apparently many selves not so much by the tremendous intensification of Self until it almost forces *itself into identicality* with the Self in all forms; not so much by loving magnetism which melts the barriers between the many S/selves coalescing them into one; but by active, profound, and abstract, intuitively-inspired *thought* which *reveals* them to be one—*necessarily*, and which manipulatively 'engineers' the deft and skillful removal of all barriers to Oneness. For the Monad on this ray, the *sameness* of all things must be *reasonably* demonstrated so that intelligent acquiescence can be given to the principle of sameness; step by step reasonable thought must demonstrate that there are no valid reasons contra-indicating the Oneness of Life and the essential sameness of all living beings; the illusions which prevent the *seeing of identicalness* must be removed by thought, leading to the wise intuition which reveals the unitary Truth behind the illusion of divisibility. The goal is to see beyond the *illusion of multiplicity and the many*, just as the Mind of God sees beyond these illusions.

j. The Third Ray Monad achieves Freedom and Liberation according to the following formula from the Old Commentary:
"The word went forth: 'All is illusion, O Dweller in the shadows. Come forth into the light of day. Display the hidden glory of the Blessed One, the glory of the One and Only. The glory and the truth will rapidly destroy that which has veiled the truth. The prisoner can go free. The rending of the blinding veil, the clear pronouncing of the truth, and practice right will render to the Blessed One that golden thread which will provide release from all the maze of earth existence.'" (EP II 37)
Five processes of liberation are called for: displaying the hidden glory, rending the blinding veil, clearly pronouncing the truth, right practice, and following the golden thread which releases from the maze.
The greatest bondage for this type of Monad (as it is for the Monad conditioned by a fifth monadic subray) is *ignorance*. Liberation comes when all is *known*. Those who are on the third ray monadically, seek to know "all about everything" so they can manipulate energies and forces in such a way that circumstances comply with their will. They are liberated into an elevated state where ignorance can no longer prevent them from *doing* what they will to do. The first ray monadic type thinks that insufficiency of power is the restriction upon the fulfillment of will. For the second ray type, inadequately perfected relationships are seen to prevent fulfillment. For the third ray monadic type the thought occurs: "If I *know* everything, I can *do* everything, and be free".

k. Bliss, for the Monad on the third ray comes when the nature (quantitative and qualitative) of all energy sources within the sphere of monadic consciousness, and the laws of their cyclic timing and effects are understood and can consequently be 'handled' {i.e., *manipulated*}. When knowledge is sufficient to faithfully translate that which is 'above' into the worlds 'below', and when, through identification, the Third Ray Monad *feels its*

active participation in this translation, the requirements for bliss are present. The One must express itself through the Many; the Many must re-become the One. Bliss for the Third Ray Monad is a great facility of participation in both processes through comprehensive knowledge adequate to the task.

Now that you have carefully studied the three types of major or primary monadic rays, please arrange them in order of your affinity with them:

INSTRUCTION: Arrange in descending order the three types of Major Monads.

The Type of Major Monad *Most* Like Me: Group Number:	The Category of Major Monad which is *In-Between.* Group Number:	The Type of Major Monad *Least* Like Me: Group Number:

Combining the Presumed Major/Primary Monadic Ray with the Presumed Monadic Subray: Section 6, Introduction

We now come to a difficult probe in which we will be looking at twenty-one combinations of primary and secondary monadic rays. After studying very thoughtfully each of the combinations, you will be asked to prioritize (in descending order) three combinations of primary and secondary rays (out of twenty-one combinations of primary and secondary rays) with which you feel the most affinity.

As you study and afterwards choose, attempt to remain imaginatively in the consciousness of the Monad. You can use the little meditation given to help achieve this, or if you have a method of your own, use that.

Combining the Presumed Major/Primary Monadic Ray with the Presumed Monadic Subray: Section 6

Twenty-One Combinations of Major and Minor Monadic Rays

Primary/Major First Ray with All Seven Subrays

1. How are monadic purpose and dynamics modified if the monadic subray of a first ray Monad is the first? Ray One$_1$
    a. It can be questioned whether such a type exists; since on this planet there are no pure destroyers, the Will-to-Abstraction would be extreme. It is hard to imagine how such a type could tolerate in the least the constraints of form. Yet, every human Monad is the Divine Pilgrim and is obliged to make its *descent*. To enter the lower worlds, such a Monad would indeed fly "like an arrow into matter" and rupture the way by which he might return. (cf. EP II 36) But the way of return is not continuing destruction but the creation of order and rhythm to accompany the obvious Will-to-Destroy. The power to destroy must serve that which is being *built*.
    b. **Method of Synthesis to be Achieved:** Be the One and Only Self in all things, in all places at all times. Assert that Supreme Selfhood against all 'secondary selves', all 'lesser gods', until it is manifested in an unassailable Oneness.
    c. **Method of Liberation into the Life of the Spirit:** Destroy all obstacles to the realization of yourself as the One and Only Self.
    d. **Purpose and Service in the Life of the Planetary Logos:** This monadic combination (though we cannot be sure that it exists at this time) will destroy all forms of matter and

consciousness which cannot express the divinely intended Fixed Design/Will/Law.

2. How are monadic purpose and dynamics modified if the monadic subray of a first ray Monad is the second? Ray One_2
    a. If the second ray is the monadic subray of the first ray Monad, the quality of the "Preserver" is added to that of the "Destroyer", the quality of the "Teacher" to that of the "Director". The Will to be utterly, only, enduringly and omnipotently the One-and-only-Self persists, and yet there is a greater respect for form and an added "Will-to-Cohesion" which seeks the abiding persistence of the Whole—*in synthesis*. The combination of these two energies provides an excellent preparation for monadic expression in the next solar system (which will be based upon *solar logoic love-wisdom* but focussed upon the full development of *will*).
    b. **Method of Synthesis to be Achieved:** Recognize and love all S/selves within the greater Whole, but, be they who they may, assert as Fact the One and Only Self within each one.
    c. **Method of Liberation into the Life of the Spirit:** Assert through Love and Wisdom, attachment to the Only One; Destroy through Love and Wisdom attachment to all lesser selves than One. Love alone the One.
    d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would possess the enduring power to support, strengthen and uphold the Archetypes of the Fixed Design.
3. How are monadic purpose and dynamics modified if the monadic subray of a first ray Monad is the third? Ray One_3
    a. If the third ray is the monadic subray of the first ray Monad, the intelligence of the "Manipulator" is added to the will and foresight of the "Director". This subray facilitates through intelligence, the powerful application of the Divine Will to

the worlds of form. Matter is manipulated in such a way that it proves no obstacle to the complete liberation of the Spirit. Intelligent facility with the Many releases the power of the One. Active Intelligence serves the Will-to-Power.

b. **Method of Synthesis to be Achieved:** Manipulate all energies, manipulate all forces, to reinforce the Synthesis you know yourself to be. Manipulate the multitudes that they may serve the One you *are*. Ensure with keen intelligence that Oneness may prevail o'er all the many.
c. **Method of Liberation into the Life of the Spirit:** Utilize all energies, utilize all forces—their cyclic strengths and weaknesses, their qualities, their gifts—so that, turning and returning, they are brought to your assistance as you slip the chains that bound you to the lower worlds of form—and stand *free*.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are capable of utilizing the full resources of active, abstract, creative planetary intelligence to ensure the authority and primacy of the One.

4. How are monadic purpose and dynamics modified if the monadic subray of a first ray Monad is the fourth? Ray One_4
    a. If the fourth ray is the monadic subray of the first ray Monad, then the achievement of unrestrained power and uncompromised identification with Pure Being/Pure Selfhood is facilitated by the arts of war and peace. Conflict and, later, the harmonization of great fields of energy are used to promote uncompromised empowerment. Facility is gained not only in destroying through conflict, but in destroying through harmony.
    b. **Method of Synthesis to be Achieved:** Harmonize the opposites, reconcile the warring two, to gain the power to be *in strength* the One and Only Self.

c. **Method of Liberation into the Life of the Spirit:** Force all things within your sphere to be at peace, in harmony; thus, freed from further need to war and struggle with the opposites, release yourself to fullest Pow'r; express throughout the peace you rule full Potency of Spirit.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination have great facility for achieving reconciliation in the most aggravated conditions and for enforcing the peace, so that the Highest Will as Law may be expressed in harmony.

5. How are monadic purpose and dynamics modified if the monadic subray of a first ray Monad is the fifth? Ray One$_5$
    a. If the fifth ray is the monadic subray of the first ray Monad, then the achievement of an exact knowledge of many particulars within a wide field of experience liberates massive amounts of energy. The profound knowledge of the Scientist reinforces the power of the Ruler, the "Director". The science of the fifth ray strengthens the position of the Monad who knows himself to be the power of the One Life. The energy released by the fifth ray assists the first ray Monad to establish itself as the dominating energy within every form. The extraordinary energies locked within the matter of the five systemic planes are understood, mastered and released so that *being* can be experienced at its greatest degree of potency and intensity.
    b. **Method of Synthesis to be Achieved:** Study with exactitude the nature of the smallest parts within your sphere and make them serve the whole—but *be* the Undivided Life, the Life Entire, the Oneness of that sphere.
    c. **Method of Liberation into the Life of the Spirit:** Release the mighty Pow'r securely locked in every form if you would rise into the Place of Power wielded over every form.

d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination have the facility to utilize the penetrating illumination of the Divine Mind to create those inventions, instruments and techniques which will secure, through scientifically liberated power, the Rule of the Divine Will as Law.

6. How are monadic purpose and dynamics modified if the monadic subray of a first ray Monad is the sixth? Ray One_6
    a. If the sixth ray is the monadic subray of the first ray Monad, the power of the Devotee is added to the power of the "Director". Desire is intensified, but it can express in that elevated demonstration which can be called 'the desire for desirelessness'. This combination can lead to a series of violent attachments to forms and the subsequent shattering of those forms in the search for ever more adequate representations of the One Self, the King. The psychology is one of "divine discontent"; ever the search, and ever dissatisfaction *with everything except abstraction*—free and liberated energy. (Both of these rays are rays of abstraction—abstract idealism and the abstracting power of death.) Let us remember that when dealing with the Monad, its major ray and its subray, we are not analyzing these rays principally as they apply within the worlds of form, nor even within the dimension of soul. Their principal (not the reflected) application is to the world of the Spiritual Triad and beyond. In this case, the highest idealism which searches for that which is of the highest value is *instrumental* to the achievement of invincible power and complete identification as *Pure Being*. The one-pointed search for these will be extremely intense and dynamic.
    b. **Method of Synthesis to be Achieved:** Pursue with flaming ardor, that liberated state in which you know yourself to be

the greatest Pow'r—the One affirming all the Whole as *One* within the One and Only Self.

c. **Method of Liberation into the Life of the Spirit:** With singleness of purpose, and flaming with devotion, burn away all obstacles to freedom of the Self, alive "on high" in fullest Pow'r.

d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are possessed of an unquenchable fire, an undying loyalty to the One, and a refusal to compromise until the 'Most Desirable', the One Self, is securely on the Throne of Power.

7. How are monadic purpose and dynamics modified if the monadic subray of a first ray Monad is the seventh? Ray One_7

a. If the seventh ray is the monadic subray of the first ray Monad, the power of the Magician is added to the power of the "Director". "The Highest and the Lowest", "heaven and earth", truly meet. The very quality needed by the primarily first ray Monad is supplied. This is the ultimate "Law and Order Combination". The magical organization of all energies within the Monad's sphere of awareness and activity serves the ability to be utterly free of the lower aspects of that sphere, and also serves the capacity to anchor the major principles of the Divine Will deep into matter. (We must remember that Monads on the first ray serve in the Department of the Manu, and, for all their power of abstraction, serve to mould and sustain the forms through which entities in the three worlds will express.) This is an extremely *synthetic* combination: the first ray Monad as the primary ray conveys *synthesis through identicality and sameness* and the seventh ray as the primary subray of the Monad conveys the *synthesis which unites and orders all detail in the sphere of manifestation.*

b. **Method of Synthesis to be Achieved:** By utilizing rhythm, chant and magical controls, the synthesis achieved within the lower worlds of form, contributes to the synthesis of all within the Self you know you *are*.
c. **Method of Liberation into the Life of the Spirit:** Organize effectively the fundamental rhythms of the lower worlds that they may serve as basis for your coming liberation into Oneness, into Wholeness, into Pow'r.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are equipped to ensure that the Divine Will as Law manifests in perfected form in the lower worlds. They *embody* the Law, *en large* and in particular.

Primary/Major Second Ray with All Seven Subrays

1. How are monadic purpose and dynamics modified if the monadic subray of a Second Ray Monad is the first? Ray Two_1
    a. If the first ray is the monadic subray of the Second Ray Monad, the wisdom aspect of the second ray will be emphasized (for wisdom relates the second ray to Shamballa) (cf. DINA I 518). To the wisdom and loving-understanding of the "Teacher" is added the potent force of the "Director". A powerful will is added to the pursuit of all-encompassing Love-Wisdom. (The term "all-encompassing" can be applied, in general, more to the *awareness of the Monad* than to any other aspect within the human energy system.) When the nature and value of true Love-Wisdom are realized, the additional power to detach from, destroy, deny, and repel the form (even the form of the causal body)—all these conferred by the first subray—will facilitate the entry into that greater dual, solar Energy. Through this

monadic combination, the capacity for austerities in pursuit of love and unity is augmented. The details of the included whole will not be so much emphasized as the *principles* which preserve its integrity. The Monad has been considered a blend of atma and buddhi, and in this combination we see strong expression of these two principles. Two great opposing energies are here united (just as in the case of the case of the first ray Monad upon the second subray).

b. **Method of Synthesis to be Achieved:** With power and detachment, make straight the way into the Central Heart of Hearts where all is known and loved as One.
c. **Method of Liberation into the Life of the Spirit:** With power and detachment, make straight the way into the Central Solar Heart, freeing, thus, the consciousness from binding lesser loves.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are able to use the repulsing energy of the first ray is used to clear the way into the freedom of the Divine Heart. Their wisdom is potentially profound, and they are able to negate the energies and forces which oppose the realization and assimilation of the Divine Archetypes.

2. How are monadic purpose and dynamics modified if the monadic subray of a Second Ray Monad is the second? Ray Two_2
   a. If the second ray is the monadic subray of the Second Ray Monad, we find an expression which is in perfect congruence with the present nature of our Solar Logos (i.e., His second ray soul and second ray personality), as He is expressing in *this* solar system. (Some of His rays—especially the Personality Ray—may change in the next and were probably different in the most recent of his solar systems). We would expect (hypothetically) to find such a combination

in the Christ, and those who are entirely upon His line of development. For such beings, love, indeed, conquers all. We could reasonably hypothesize that Monads of this nature would be found within the heart center of the Planetary Logos. As well, a temporary origin on such planets as Jupiter or Venus is also reasonable. How well such a Monad might be adapted to conditions on our active, materialistic third ray Earth could be questioned, but surely they would be among those whose energy contributed greatly to the redemptive process currently in progress—redemption through love and wisdom.

b. **Method of Synthesis to be Achieved:** Love more and ever more until our solar "Day be With Us", when all the Whole System is merged in Love as One.
c. **Method of Liberation into the Life of the Spirit:** Love and Wisdom bring release from lesser loves, from lesser bonds, then bind us in the service of the Greatest Love of All. (In this regard, we recall that Sanat Kumara, the planetary Savior and highest example of the Teaching Ray upon our planet, and also the Buddhas of Activity, are "prisoners of loving intention" who will remain upon our planet until the "last weary pilgrim has found his way home". (R&I 140)
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are examples of pure love and facilitate the emergence into power of the second ray soul of the Planetary Logos.

3. How are monadic purpose and dynamics modified if the monadic subray of a Second Ray Monad is the third? Ray Two_3
   a. If the third ray is the monadic subray of the Second Ray Monad, there would be considerable resonance with the planet Earth, with its second ray soul and third ray personality. Active, creative, abstract Intelligence would come to the aid of Love-Wisdom, and the application in the

lower worlds of that which Love and Wisdom *know*, would be greatly facilitated. There would be a marked ability to put the *vision* (second ray) into *action* (third ray). The power of the Manipulator is added to that of the Teacher, and thus, the use of a considerable variety of educational modalities to *reach* a large number of students is to be expected. One might expect a very detailed grasp of the encompassing whole. This is an *extensive* combination. The ability to manipulate energies to produce unity would also be greatly enhanced. Often the second ray needs to achieve greater activity and movement; this combination offers that possibility. All in all, a highly intelligent, intuitive grasp of situations can be predicted (buddhi-manas in full expression), along with mathematical ability. The combination is *intuitively reasonable* with a resulting expertise in what has been called "Pure Reason" or "Inclusive Reason".

b. **Method of Synthesis to be Achieved:** Resourcefully, conceive and use the many ways that lead into the Oneness in the Sacred Heart of All.
c. **Method of Liberation into the Life of the Spirit:** With keen and swift intelligence, configure and arrange all the many so that they may learn to live in divine relationship within the Great Archetypal Pattern of the Planetary Logos and, later, of the Solar Logos.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination have the extensive knowledge and creativity to adaptively apply their realization of the Wisdom and Love of the Planetary Logos with effective versatility. Their great capacity is to *distribute* widely the Love and Wisdom of the Ages, rendering it "vocal".

4. How are monadic purpose and dynamics modified if the monadic subray of a Second Ray Monad is the fourth? Ray Two$_4$
    a. If the fourth ray is the monadic subray of the Second Ray Monad the power of the Artistic-Intuitive supplements that of the "Teacher". The appreciation of beauty would be keen—for both of these rays are rays of beauty. This is perhaps the most intuitive monadic combination. The capacity to *harmonize the whole* would be pronounced, though considerable struggle (fourth ray) and agonizing (second ray) can be expected along the Way (though, for the most part, at a level higher than the personal). It is an extremely *relational* combination, conferring the ability to relate cooperatively and harmoniously with many different types and energy combinations. Much would be accomplished through the power of image. The ability of the Second Ray Monad to envision the Archetype is enhance by the fourth ray ability to imagine. The destruction of the causal body through the second aspect of the will is facilitated by these two rays 'of central position'. To those with this combination will come to the realization (over aeons of development) that Beauty is the wisest and most effective Teacher. Cosmos is Divine Harmony, and Wisdom means discovering this Harmony. Through magnetism and beauty the work is accomplished.
    b. **Method of Synthesis to be Achieved:** Through harmony find unity, find Wholeness, find Oneness—through wise and loving understanding, recognize the Beauty of the all-pervading Synthesis.
    c. **Method of Liberation into the Life of the Spirit:** When harmony has been achieved and beauty stands revealed, enter then the freedom, which an all-embracing Love alone can perfectly express.

d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are well-suited to act as *agents of at-one-ment* within the planetary energy system. When peace between the warring forces must be found, they are most equipped to facilitate it. They have earned the right through overcoming the suffering to which their sensitivity has inclined them.

5. How are monadic purpose and dynamics modified if the monadic subray of a Second Ray Monad is the fifth? Ray Two$_5$
   a. If the fifth ray is the monadic subray of the Second Ray Monad the power of the Scientist is added to that of the "Teacher". This is a highly luminous and enlightening combination, with great resonance to Venus and to the star Sirius. Clear factual knowledge enhances a wise, loving, all-encompassing yet detailed perspective. One of the important faculties of the second ray (reflected in the name, "The Ray of Detailed Unity") is enhanced when the fifth ray combines forces with the second. Great is the *truth* which can be achieved through this combination. Understanding of the laws of energy and its mastery liberate the consciousness into unity. The objective is universal right relations (wise and loving) facilitated by precise understanding.
      Knowledge paves the way for infallible intuition. Glamor is destroyed through wise and luminous love. This combination is instrumental on the entire Path of Initiation (sponsored by Venus and Sirius) and has great resonance to the Solar Angelic Enterprise. Further, one can see how useful would be this blending on the Second Cosmic Path—that of Magnetic Work. This combination is an 'Enemy of Darkness'.
   b. **Method of Synthesis to be Achieved:** Let the light of perfect knowledge and the beam of perfect truth, reveal to me the all-pervading, all-inclusive detailed Oneness of the Whole.

c. **Method of Liberation into the Life of the Spirit:** Knowing with exactitude the secret Pow'r innate within the Garment of our God, by focussing intensest Light, I find the "Lighted Way" required to liberate my Spirit into seamless all-embracing Love and Wisdom.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are admirably equipped to study every level of the planetary manifestation, using the exact knowledge gained thereby to expand and liberate the consciousness of the many "prisoners of the planet". They are a "Force for Enlightenment'.

6. How are monadic purpose and dynamics modified if the monadic subray of a Second Ray Monad is the sixth? Ray Two$_6$
   a. If the sixth ray is the monadic subray of the Second Ray Monad, the power of the "Devotee" is added to that of the "Teacher". The Monad with this combination achieves the liberation that only love can bring through the faculty of devotion to that Love. Inspired by the major second ray, the *yearning* of the sixth ray is for the highest, deepest, and most intense Love, and many are the sacrifices which, to this type, will be natural in pursuit of that Love. If the Monad is truly a "Lord of ceaseless and persevering devotion" (EA 98), then, this combination accentuates that sacrificial nature. We have here the release into love through the faculty of sustained devotion to that which is transcendental—that which transcends the normal transpersonal nature focussed in the causal body. Initiates working under the influence of this combination would be adept at transforming desire into pure love.
   b. **Method of Synthesis to be Achieved:** Through unrelenting ardor, through devotion to the Source of Love, I melt, I fuse and blend within the Love Divine which merges All.

c. **Method of Liberation into the Life of the Spirit:** Free from lower passions, from desire for varied beauties of the lower worlds, I, the ardent seeker, spurning all the luring lesser loves, burn my way into a Fire far greater than the fires that I have known—with heart aflame I burn my way into the all-consuming, Fire of Love.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are animated by the Will-to-Save. Theirs is the devotion to uplift and redeem all and restore them to the *ideal* state upon the Archetypal Plane—which, interestingly, is both the *second* and the *sixth* systemic plane.

7. How are monadic purpose and dynamics modified if the monadic subray of a Second Ray Monad is the seventh? Ray Two$_7$
    a. If the seventh ray is the monadic subray of the Second Ray Monad, the power of the "Magician" would be added to that of the "Teacher". This would be one of the great healing combinations. The initiate would gain release into the fullness of transcendental Love-Wisdom by following the ancient laws of magical process. Through the mastery of rhythm and right timing, right relations based on wisdom and loving understanding would be brought to the entire energy system over which the Monad holds sway. There would be a special facility for understanding and conducting the rituals of the initiation process.
    b. **Method of Synthesis to be Achieved:** In beauty and in order, in rhythm right, by practice true, I rise through patterns each more perfect than the one preceding, to behold the patterned Synthesis envisioned by the Eye of our geometrizing Logos, Who with Love and lighted Reason Pure, has synthesized all parts within the Whole.
    c. **Method of Liberation into the Life of the Spirit:** Through ritual and magic, through Heav'n descended unto Earth, and

Earth uplifted unto Heav'n', I learn to wield the Perfect Law, and thus to tread the Perfect Way which leads to liberation in the all-embracing Heart of Wisdom's Love.

d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are perfectly equipped to redeem matter (associated with the seventh ray) through the power of Love-Wisdom (the second ray). These are the Monads who seek to re-pattern (seventh ray) the five worlds of superhuman evolution according to the Archetypes resident upon the monadic plane. Through their agency, love and wisdom pervade the ethers of the planet.

Primary/Major Third Ray with All Seven Subrays

1. How are monadic purpose and dynamics modified if the monadic subray of a Third Ray Monad is the first? Ray Three$_1$
   a. If the first ray is the monadic subray of the Third Ray Monad, the power of the "Destroyer"/"Director" is added to that of the "Manipulator". There is a deep understanding of the fundamental Laws of Thought and of *first principles* upon which the Manasic World (the Mind of God) is founded. The "Destroyer" aspect of the first ray makes the initiate with this combination adept at the destruction of illusion. The faculty of the "Director" facilitates the *direct* carrying forward of third ray plans and projects. Added purposefulness joins the acute third ray intelligence. The way is cleared for a more rapid manifestation of the phase of the Plan intended—the *Divine* Plan.
   b. **Method of Synthesis to be Achieved:** Assert with strength First Principles from out God's comprehensive Thought which grasps with great acuity the wholeness of the Whole.
   c. **Method of Liberation into the Life of the Spirit:** Detach from thought of lesser scope! Wander not in lesser light but

go direct and deep within the Mind of God—there to think those thoughts which free the Spirit from Illusion's snare.

d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would have a keen sense of 'planetary priorities'; they would know what phase of the Plan was due for immediate expression and would be adept in forcefully clearing the way for that expression. They would not be side-tracked by tangential possibilities.

2. How are monadic purpose and dynamics modified if the monadic subray of a Third Ray Monad is the second? Ray Three$_2$
   a. If the second ray is the monadic subray of the Third Ray Monad, the skills of the "Teacher" are added to those of the "Manipulator". The quality-of the second monadic subray promotes a wise and more loving application of the Plan. The abstract, abstruse understanding which the Third Ray Monad can so easily achieve is carried into the minds of those on other monadic rays in an attractive manner conducive to absorption and assimilation. The rapid speed of the third ray is somewhat tempered. Wisdom is added to knowledge and much is understood about the psychology of how best to apply, coherently and in a manner promotive of integration, that which the Third Ray Monad *knows*. There is special facility in processes which lead to the fusion of these two important rays (which are the personality and soul rays of planet Earth, and more microcosmically, outline the task of soul-personality fusion, since the personality is ruled, generically, by the third ray and the soul by the second). Knowledge and information can be applied *redemptively*. The capacity to expand vision and understanding is pronounced.

b. **Method of Synthesis to be Achieved:** Inclusively embrace the varied many of Whole, then understand infallibly the reasons why these many must be One.
c. **Method of Liberation into the Life of the Spirit:** With loving comprehension, in profundity of wisdom, stand with God upon the very Pinnacle of Mind and think the Plan.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would be most adept at facilitating the wise and living application of the Divine Plan. The Planetary Logos has a 'Schedule' for implementing the Plan; those who understand the psychology and special requirements of the substances through which the Plan must be implemented are more skillful in implementation. Consideration (as 'con-sideration') is a faculty innate within both the third and second rays; with this monadic combination it would be pronounced. The same is true with the Monad whose major ray is the second while its subray is the third, but the motive would not be so much a change of substances as an elevation in consciousness.

3. How are monadic purpose and dynamics modified if the monadic subray of a Third Ray Monad is the third? Ray Three$_3$
   a. If the third ray is the monadic subray of the Third Ray Monad , there is a great emphasis upon the powers of the "Manipulator": the ability to plan, arrange, think creatively and abstractly is considerably enhanced. Knowledge is easily and swiftly accumulated and there would likely be an intelligent connection to a wide diversity of information sources. All the many ramifications of the Divine Plan and the methods and timing of its execution would be the subject of constant thought and analysis. The power to achieve both omnipresence and omniscience is demonstrated. A certain *ubiquity* (an approximation of

omnipresence) within a wide range of endeavor is likely. There would be a great readiness to put plans into action—immediately; this tendency might have to be controlled. In the highest types, however, the cautious forethought, revealing all possible contingencies, would be highly developed. The Monad with this combination would have a strong resonance to the past: to the past solar system, to the past chain, the Moon Chain, to human history, and also, to the material aspect of life—that which has been inherited from the past.

We see, therefore, that materialism and the perpetuation of the past are to be avoided, an effort may be necessary to instruct the Monad on this ray and subray that the less active and more consciously sensitive curriculum of this *second* solar system on the *second* ray, is the order of the day. A focus upon the third subplane of the monadic plane is a virtual certainty when the Monad is possessed of this combination of energies. The objective of refocussing upon the second subplane (and of learning that mode of living, loving and thinking which will make this refocussing possible), is to be held before individuals who are projections (or 'immersions' or 'extensions') of this type of Monad.

b. **Method of Synthesis to be Achieved:** See the threads of energy, behold the lines of force; apprised of all complexity, intricately weave the varied many into Wholeness, into One.
c. **Method of Liberation into the Life of the Spirit:** Intelligently master all that moves within the worlds of form; intelligent master all the middle sphere of thought; then, high within the Mind of God, *move* and *think* as God the Logos wills.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would be among the most intelligent and creative implementers of

the Divine Plan. With ingenious and reliable resourcefulness, they would always "find a way" to bring into manifestation whatever the Planetary Logos might conceive as the next, intended phase of the Plan. Their motto might be: "Where there is an *intelligent* Will, there is an *intelligent* Way".

4. How are monadic purpose and dynamics modified if the monadic subray of a Third Ray Monad is the fourth? Ray Three$_4$
   a. If the fourth ray is the monadic subray of the Third Ray Monad, the power of the Harmonizer, the Intuitive and Artist-Creator is added to that of the "Manipulator" and Creative Thinker. This is one of the *most* creative combinations. Plans are many and wide ranging, and imagination is greatly stimulated. As with the combination of second and third rays, manas can easily unite with buddhi, and thought with intuition. With this combination it becomes possible to harmonize diversity; to meet many kinds of people and many kinds of circumstance and yet find something in common with them. Thus, we have a facility for cooperation for the sake of projects and undertakings related to the Divine Plan. We would find this a very literary combination with a facility for beautiful expression through sophisticated thought.
      If the third ray rules, in general, the various domains of thought within the Mind of God, the possibility of smoothly and skillfully reconciling these domains is conferred upon the individual with this monadic combination.
   b. **Method of Synthesis to be Achieved:** Intelligently recognize the Harmony alive within the Whole. Intelligently recognize the Cosmos as a Unity in Beauty; this Beauty has its all-sufficient *Reasons* to be found; find and know the Reasons which substand the patterned Beauty of the Whole.
      Know the combinations by which God, Creator Logos, has intelligently harmonized the many as the One.

c. **Method of Liberation into the Life of the Spirit:** Intelligently reconcile the many to each other and the Plan Divine—creating combinations of harmonious release whereby to liberate the Many into One.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination are uniquely capable of advancing the united processes of Civilization and Culture. The success of each is dependent upon the other. Intelligent, aesthetic, creative expression reaches a high point. Creative imagination serves as an instrument for planetary advancement.

5. How are monadic purpose and dynamics modified if the monadic subray of a Third Ray Monad is the fifth? Ray Three$_5$
   a. If the fifth ray is the monadic subray of the Third Ray Monad, the skill of the Scientist would be added to that of the "Manipulator". One can see what an intelligent and knowledgeable combination this would be. The vast picture and an understanding of many cycles and their interplay would be supported by a detailed knowledge of energy and force as expressed through any particular form or group of forms. The Third Ray Monad is particularly interested in the *timing* of the Divine Plan. This fifth ray support would aid in the precise application of energy (fifth ray) at exactly the right time. The mantram "Three Minds Unite" would be particularly applicable: the Third Ray Monad expresses particularly through the abstract mind of the triad, and the fifth ray brings in the dimensions of the concrete mind as well as the "Son of Mind" on the second and third subplanes of the systemic mental plane. Given this combination, virtually all-knowledge within the Monad's sphere of awareness and influence would be accessible.
   b. **Method of Synthesis to be Achieved:** Reasoning from certain fact, extend your mind as widely and as boldly as

your comprehension will allow, then; understand exactly how the all-embracing Thought of God conceives particularity in Oneness.

c. **Method of Liberation into the Life of the Spirit:** Focussed within acuity within the radiant Mind of God, discover with assurance all the laws which rule the form; then apply this certain knowledge to perfect the execution of the wide and wondrous Plan Divine, and liberation bring.

d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would be known at once for their genius and its inventive application. The entire Divine Mind would be their 'playground'. Few would be the problems they could not solve. They would be the leaders in a necessary union of theoretical and practical science and the orchestrators of its coming gifts to humanity. Their power in this Aryan Race—the *third conscious* race now passing through its *fifth* sub-phase—would be immense, for the present cycles reinforce this combination. The moment of highest achievement for those with this monadic combination is near.

6. How are monadic purpose and dynamics modified if the monadic subray of a Third Ray Monad is the sixth? Ray Three$_6$

a. If the sixth ray is the monadic subray of the Third Ray Monad, the power of the Devotee is added to that of the "Manipulator", Planner and Creative-Thinker. This combination is powerful for devotion to the expression of the Divine Plan. Both of these rays are *abstract*—conveying abstract thought and abstract idealism. They tend towards the idealization of abstract thought. We would find devotion to the broad outlines of the Plan and the tendency to emphasize idealistically certain themes within that Plan. There would be an unbounded love of certain Great Ideas in the Mind of God and a tendency to adhere to them

passionately (whatever passion may mean on the higher planes whereon monadic energy will be found in activity). This is an *activist* combination, with a great *passion for thought* and for *desirable* actions which follow on, necessarily, from certain cherished thoughts. The capacity for *inspiration* from great ideas is considerable, as well as the ability to inspire others in the quest for comprehensive mental understanding. We will find, also, the ability to arouse a keen interest in and passion for that aspect of the Plan which is currently due to manifest.

Needless to say, both these rays are active at the time of the Great Decision—the sixth initiation. The third ray rules the sixth initiation, and the sixth ray correlates, of course, to the *sixth* initiation, with the sixth plane (from below) on which the Monad is found, and also with the Great Quest the beginning of which the sixth initiation represents.

b. **Method of Synthesis to be Achieved:** With ardor, with intensity, with singleness of vision, seek to know the synthesis of thought sublime within the Mind of God—the synthesis revealed by His Plan.
c. **Method of Liberation into the Life of the Spirit:** Devote yourself, one-pointedly, to comprehend and freely think the highest thoughts alive within the all-creative, all-arranging, all discerning Mind of God.
d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination have a special relationship to the Divine Plan in which are embraced both Divine Ideation and Divine Ideas. The *idea* and the *ideal* unite in this blending of rays. There is a keen, one-pointed motivation to see God's Ideas *presented as attributes* to a world which awaits their presence.

7. How are monadic purpose and dynamics modified if the monadic subray of a Third Ray Monad is the seventh? Ray Three$_7$

a. If the seventh ray is the monadic subray of the Third Ray Monad, the power of the Magician is added to that of the "Manipulator". This is one of the most *magical* and *ritualistic* combinations, for the disciple upon the third ray is the "Magician", and on the seventh ray, he is the "Ritualist" (cf. DON 145) The combination suggests a great ability in the Art and Science of Creative Manifestation—an ability to understand the Divine Plan comprehensively and to take just those steps at the right time, place, and in the correct manner to precipitate as perfectly as possible the patterns imminently due. The combination is also useful for promoting the interplay of the mind and the etheric nature, and of dense matter and the etheric nature—for the intelligent redemption of matter through etherialization. (Dense matter is ruled generically by the third ray and etheric substance by the seventh—yet there is only *one ray* of the etheric-physical body)
   Of course, there could be a tendency towards materialism and, again, the important themes of this second ray solar system (love, wisdom and relationship) would have to be held before the eye. The mastery of the material sphere is eventually assured. We see something like this combination manifesting the life of Master R. who, as Mahachohan, is a Third Ray Monad . Master R. was also the head of the seventh ray ashram (usually a position requiring Chohanic attainment) *before* He became Mahachohan, thus his monadic subray was arguably the seventh.
b. **Method of Synthesis to be Achieved:** Synthesize the streams of thought descending from the Mind of God. Synthesize the world below, bring order to the outer planes. Let both these spheres cooperate, thus making to appear—a synthesis abstract and a synthesis concrete. From high to low, from low to high, let mind and matter work as one.

With order and intelligence, create the dual synthesis the Plan of God demands.

c. **Method of Liberation into the Life of the Spirit:** Coordinate all energies; regulate all forces; ritualize all rhythms of the human energetic sphere. Let magic do its perfect work to liberate the mind into the elevated freedom which the Mind of God creatively enjoys.

d. **Purpose and Service in the Life of the Planetary Logos:** Those with this type of monadic combination would serve the Planetary Logos as the *great manifesters*. Through their agency the planetary throat center (often considered to be humanity) and the planetary sacral center (associated with the deva kingdom {cf. EA 456}) would be brought into intelligent interplay. We can understand (given the nature of the seventh ray Age we are now entering) that Master R.(with facility on both these rays) may be giving his attention to just this union during the centuries ahead. Under this combination of rays, the Ritual of the King, representing Planetary Purpose and expressed as Planetary Plan, would be manifested with increasing perfection, through the cooperative instrumentality of both the human and deva kingdoms.

INSTRUCTION:

Now that you have studied the twenty-one combinations of primary and secondary rays, using the numbers 1-21 on the following table, choose seven combinations which seem to you most descriptive of the energies of your very highest nature. Place the number associated with the combination with which you have the most affinity in the box next to the Number 1, the next closest in the box next to the Number 2, etc. Your choices will, therefore, appear in *descending order of affinity.*

Presumably, you will have a least some affinity with your seven choices. There will be fourteen combinations which you do not list and, presumably, you have less affinity with these remaining fourteen. Also it will not be necessary to list these combinations in an ANSWER KEY as their nature is given in the extensive paragraphs above.

INSTRUCTION: Immediately BELOW (choosing from the 21 combinations of Major Monad Ray and Minor Monad Ray ABOVE) rank the Seven Combinations to which you have the greatest affinity. Do this as usual in Descending Order.

Most Affinity: Number 1:	Number 2:	Number 3:	Number 3:	Number 4:	Number 6:	Still a Choice with which you have Some Affinity Number 7:

Summary of the Twenty-One Types of Monadic Ray and Subray Combinations: Section 7

Below is a series of simple directives which apply to the three major monadic types and the twenty-one subtypes. The directives are simply encapsulations and cannot possibly suggest the full energic influence of the combination, yet, in their simplicity, may be found useful and indicative.

The directives will naturally have application to levels lower than that of the human Monad and its hypothesized subray. To a degree, they can be used in relation to the soul ray and the personality ray; to the major

soul ray and its subray; and of course the Major Monadic Ray and the major soul ray.

As the students ponder over the application of these words to the level of the monadic ray and subray, it will be necessary to consider them in the broadest and highest possible context that can be conceived. The real applications emanate from a very high level though, doubtlessly, as 'heaven' must inevitably come to 'earth', they may finally work themselves out on the physical plane, just as has the Love of the Christ (emanating most reasonably from a Second Ray Monad).

One $_1$ **Destroy Obstacles to Pure Being** **1**	**Two $_1$** **Radiate Wisdom in Strength** **2**	**Three $_1$** **With Intelligent Directness, Execute the Plan** **3**
One $_2$ **Direct All with Loving Wisdom** **4**	**Two $_2$** **Radiate Pure Love-Wisdom** **5**	**Three $_2$** **Arrange all Things with Wisdom and in Love** **6**
One $_3$ **Rule with Resourceful Intelligence** **7**	**Two $_3$** **Radiate Comprehensive Understanding** **8**	**Three $_3$** **Solve Brilliantly, Ingeniously** **9**

One 4 **Enforce Peace and Harmony** **10**	**Two 4** **Express Love-Wisdom through Beauty** **11**	**Three 4** **Aesthetically, in Beauty, Let Intelligence Create** **12**
One 5 **Masterfully Dominate all Energies and Forces** **13**	**Two 5** **Lovingly, in Wisdom, Intensify the Light** **14**	**Three 5** **Awaken the Intelligence, Unite the Many Minds of Man** **15**
One 6 **Idealize and Champion the One and Only Life** **16**	**Two 6** **Love Devotedly, Selflessly and Sacrificially** **17**	**Three 6** **Conceive the Great Ideas; Idealize the Plan of God** **18**
One 7 **Organize with Power to Manifest the One** **19**	**Two 7** **Heal and Redeem Magically** **20**	**Three 7** **Magically Manipulate, thus Manifest the Plan** **21**

When you have pondered the twenty-one abbreviated combinations (presented in the form of directives), make the effort to prioritize all twenty-one in descending order. This will take some effort, but (imaginatively in alignment with the monadic energy and quality and, thus, in alignment with your deepest nature) list the entire gamut of primary and secondary monadic qualities from the one with which you most identify to the one with which you least identify.

INSTRUCTION: Prioritize these twenty-one Directives in Descending Order of their You Affinity with them

1.	2.	3.	4.	5.	6.	7.
8.	9.	10.	11.	12.	13.	14.
15.	16.	17.	18.	19.	20.	21.

Search for the Monadic Ray: Reflection

1. Align with the soul.
2. Imagine the process of soul-infusion occurring—your personality is being filled with the light, love and power of the soul.
3. Feel yourself to be *both* the soul on the higher mental plane and the soul-infused personality.
4. Focus within the soul-intensified mental unit and imagine the antahkarana consisting of the colors of your soul and personality rays: Red—R1; Indigo Blue—R2; Green—R3; Yellow—R4; Orange—R5; Silvery Rose or Blue (not Indigo Blue)—R6; Violet—R7.
5. Remember: when you are thinking about your monadic life you are thinking about the following:
    a. The nature and quality of the Highest Will in your energy system.
    b. The Purpose of the highest aspect of your energy system.
    c. The method of achieving Impersonality/Abstraction—even from the soul and eventually the Spiritual Triad.
    d. The method of realizing Oneness/Wholeness/Synthesis.
    e. The nature of a particular type of Divine Fire.
    f. The method of achieving Identification.
    g. The method of achieving Freedom and Liberation.

h. The method of achieving and realizing Bliss.
i. One's deepest Service in the Life of the Planetary Logos.

6. Visualize the dual antahkarana as 'rising' through the manasic, buddhic and atmic fields of energy and anchoring *imaginatively within the Spiritual Triad* and *imaginatively* within the "Transcendent Center", the Monad on the monadic plane.
7. Project a line of vivid white light across the antahkarana (the "Rainbow Bridge") using the Word of Power of the major ray of our planet and solar system: "I SEE THE GREATEST LIGHT".
8. Pause in silence and dwell in the alignment created from the highest to the lowest.
9. Rising imaginatively through the soul and triadal spheres, seek imaginatively to identify yourself as a unit of being/consciousness with the vast monadic perspective, which embraces the entire planet and beyond.
10. Remember that in your work with the Search for the *Monadic Ray Module* you are seeking to identify two rays in the highest part of your energy system:
    a. The ray of one of the seven *Minor* Monadic Centers, or monadic subrays on the monadic plane.
    b. The ray of one of the three *Major* Monadic Centers, speculatively considered, upon the logoic plane.
11. Remember that the ray of the Major Monadic Center does not change throughout the "aeon" (with the minimal interpretation of "aeon" being the duration of one solar system. "Aeon" may also represent a longer duration.)
12. Remember that the ray of the *Minor* Monadic Center may well change in correlation with the secondary triadal aspect or ray and in at least partial correlation with the changes of the ray of the soul governing the causal body/egoic lotus.
13. Realize that once these several rays are 'condensed', so to speak, there will be one global monadic influence and one global egoic/soul influence, considered as the monadic subray.

14. As you face the monadic results pages, carefully review the various sections you have passed through.
15. Examine the two or three highest number values for the rays.
16. Imagine yourself as a monadic unit 'above' the ***five*** worlds of human and superhuman evolution and finally above the ***six*** worlds of human and superhuman evolution..
17. Imagine yourself as a ***liberated*** monadic unit 'above' the ***six*** worlds of human and superhuman evolution.
18. Consult your deepest intuition (which in this case will be *monadic* intuition) for the correct major and minor rays of your monadic Life.
19. Visualize the prioritized expression of your *Major* and *Minor* Monadic Rays within the three lower worlds and within the worlds of superhuman evolution—the worlds of the Spiritual Triad and beyond. This expression will be an expression *in service*.
20. Combine now the qualities of your proposed Minor and Minor Monadic Rays, your triadal aspects/rays, your soul rays, your personality ray (and its astrological subray), your lower mental ray (and its astrological subray), your emotional ray (and its astrological subray), and your etheric physical ray. Red—R1; Indigo—R2; Green—R3; Yellow—R4; Orange—R5; Silvery Rose or Blue (not Indigo)—R6; Violet—R7. Select the appropriate *colors* for all levels of your energy system and *visualize (or paint or color with crayons) these all as concentric circles or spheres, with the major color of the Major Monadic Ray as the centermost circle or sphere*.
21. Dwell in the realization of this great synthesis of qualities.
22. Once the impression of synthetic quality is made, imaginatively take a very long planetary and even solar-systemic *vision* of your true *life*—not as a personality or even as a soul, but as a Monad, and try to feel your ongoing monadic role in the larger planetary and even solar-systemic whole—a role which

expresses your two highest rays (while you are yet a human being).

23. Take this vision down into the three worlds of evolution where service opportunity is offered and try to imagine how your very highest rays can express through your equipment here and now in service to humanity and to the Spiritual Hierarchy.
24. Perhaps, as you consult the numerical values for the monadic rays and your visions, the correct monadic ray or rays will come to you and its or their impact on all subsidiary rays of your energy system.
25. Preserving alignment from the highest to the lowest aspects of your energy system, sound the Great Invocation, intent on fulfilling your monadic role in our planetary scheme and in our solar system.

THE GREAT INVOCATION

From the point of Light within the Mind of God

Let light stream forth into the minds of men.

Let Light descend on Earth.

From the point of Love within the Heart of God

Let love stream forth into the hearts of men.

May Christ return to Earth.

From the centre where the Will of God is known

Let purpose guide the little wills of men—

The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth
OM OM OM