

lary is that 'the *soul* is to the group as the *personality* is to the individual'. Just as there are stages of personality development and not every individualized human being is an integrated, fully-functioning personality, so not every group is working with functional, integrated soul consciousness—far from it. The soul is the source and consummation of group consciousness. It is more than the group. It is the whole which is greater than the sum of its parts. The personality is this to the individual—the composite of three outer vehicles. Both the individual state and the group state are a struggle toward a more perfect condition.

We know, however, that there are techniques which can be employed to enable us to work toward further, more rapid expansion. "The individual within a group and working within a group is far more correctly sensitive than is the man struggling alone to render himself sensitive to impression."<sup>6</sup> When we participate, however briefly or momentarily, in expressions of cooperation, consensus, united aspiration and co-creativity with others as souls—unselfishly and without separativeness—we share our awareness with them. We merge at the heart center. Through such relations, consciously enjoined, we practice esoteric psychology. We exemplify the "fact of the soul" and demonstrate its life through our outer forms; it is the experience of the soul, the group within us.

In summary, we are all souls—all Soul—at the root of our consciousness. We grow through the stage of individual development and separativeness toward a re-cognition of our esoteric Self. This recognition is called soul or group consciousness. The group energy, which is increasing in the world today, will lead toward realization of the existence of the soul. We, as part of esoteric psychology, can play our part to enhance and increase understanding of this group energy and bring about a more rapid and expansive revelation. In so doing we perform that which we study and practice that which we seek to research.

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<sup>6</sup>Bailey, Alice A. *Telepathy And The Etheric Vehicle*. Lucis Trust, New York, 1975. Page 84.

# Unexplored Relationships Between The Seven Rays and Astrology

## Part I

by Michael Robbins

Students of the Science of Esoteric Astrology and the Science of the Seven Rays have long realized that the two disciplines are almost inextricably interrelated. One realizes this interrelation *empirically* from the fact that it is impossible to gain a complete understanding of an individual without using both sciences—both the ray chart and the astrological chart are necessary and must be interpreted together; *theoretically*, one realizes the interrelation between the two by understanding that every ray is transmitted via certain constellations and planets, and every constellation and planet is the custodian of one or more rays. In fact, it is possible to describe many of the major qualities usually assigned to a constellation or a planet by understanding the combination of rays associated with them. Therefore, the rays and astrological factors form a completely interwoven tapestry of energies and forces.

When faced with this complex cosmic web, the student or "astro-rayological" practitioner may well be perplexed: how to begin unraveling this "knot" of interrelated energies? In one respect, a rather detailed unraveling or analysis must precede a comprehensive understanding of the totality. On the other hand, once the web is unravelled, it has to be put back together—*intuitively*. The process of analytical thought is well suited to detecting the many strands and interrelationships of energies and forces, but it is quite insufficient when it comes to applying them for the benefit of any individual. The many factors must be *seen in combination*; patterns must emerge and trends be discerned. For this, nothing less than the sharpened intuition will suffice.

This article (in several parts), however, is an attempt to analytically unravel the web just a little more than is usually done. The attempt will be made to point out some unexpected astrological and ray relationships in the hope that confirming or disconfirming research will follow, and suitable application be made by those who may be interested.

One of the major problems facing any astrorayologist is how to read the rays from a conventional astrological chart. Can this be done? Can the true "ray structure" of an individual be discerned

merely from the properly erected horoscope? Many people have attempted to do so with mixed results—some fairly convincing, some totally erroneous.

The Tibetan has suggested that the personality or soul ray of the individual be assessed prior to interpretation. Naturally this would make it possible to approach chart interpretation by giving special attention to those planets, signs and houses which are especially related to the pre-determined ray structure of an individual. This, I think, is for the present, the soundest approach. It has been my experience, that once the ray structure is known with reasonable certainty, the astrological factors which “carry” or transmit that structure, can be seen rather clearly—so much so, that one might wonder why they weren’t obvious before.

It is, I believe, also possible to “add up the evidence” when consulting an astrological chart, and see a composite of potential ray indicators pointing to the probability of certain rays in the ray structure. But this is fairly risky, for the reason that many people are influenced by rays of some strength brought in through their astrological factors alone, even when such rays are not really part of their actual ray chart. The matter is complex. *All of us have all the rays to work with*, having been on each ray many times during our numerous “lives,” and via the sub-rays of our major rays. What has to be determined is the relative *strength* of the various rays in any particular incarnation. Determining ray strength, however, is a dual matter relating to both the Science of the Rays and the Science of Astrology. An individual’s ray chart or structure is only part of the “ray picture,” since the rays are transmitted via various astrological factors. This means that people may be fairly well endowed with a certain ray simply because of the sign they are born in (or under)—REGARDLESS of the rays in their ray chart, per se.

Whereas a ray in the ray chart is specifically associated with one of the “vehicles” of the individual—the etheric/physical body, the astral body, the mental body, the personality sheath and the causal body—the rays brought in via the astrological chart would seem to be less localized (though, certainly, related to certain vehicles and anatomical points). Whereas each ray in a ray chart is actually the *quality* of each involuntarily “elemental life” which composes the personality and its three subsidiary vehicles, one might hypothesize that many astrologically-carried rays do *not* specifically condition one specific vehicle, and are, therefore, more “free-floating,” and not so directly related to the quality of one of the elemental lives composing the personality. The specific ways the astrologically-transmitted rays work out in the individuality would probably be determined by the place of the various planets and signs within the astrological chart. Such placement has relation to various parts of the individual’s constitution—visible and invisible.

## Unsuspected Relationships Between the Two Systems

When approaching the ray chart and astrological chart for the purposes of interpretation, it is helpful to know *all* the various relationships between the two systems. The Tibetan has told us a great deal, but not everything. He has told us which three constellations transmit the energy of each ray, and also which particular constellation is the *primary* transmitter of any particular ray during this world period. For example, although Aries, Leo and Capricorn all transmit the energy of the first ray to this solar system, the main transmitter at this time is Aries.

D.K. has also given us *one* ray transmitted by each of the known planets (except in the case of the Earth, where he has given *all three*). That is the point! Each of the planets, like each human being (and, probably, each living system within the cosmos) HAS THREE RAYS—a personality ray, a soul ray and a monadic ray. The other two rays for each planet *are not given*, but they definitely exist, and exert potent influences upon every being within their ring-pass-not. It is important to have some reasonable idea about these unnamed planetary rays. There is no way at present to be entirely certain about which rays are associated with which planets, but one can make reasonable assumptions based upon knowledge of D.K.’s system, knowledge of planetary behavior as manifested in the typical astrological chart, and empirical knowledge of how people think, feel and act.

The following material is, therefore, in the nature of a speculative hypothesis, and is intended to open up avenues of thought which will be new to some. It is my hope that careful, reasoned thinking along these lines (plus the use of the intuition) will help students see the web of interrelated astrological and ray energies with greater clarity.

## The Manifested Heterogeneity of Each Ray The Theory of TYPES

The first thing to understand is that a ray does not manifest monolithically—homogeneously (at least, not within the human kingdom). Rays manifesting through people can be properly associated with many contradictory tendencies. People conditioned by the identical ray or rays will often demonstrate very different qualities—even when these people are at approximately the same stage of evolution.

There are many ways to account for such variations within a ray’s sphere of influence. One convincing way (so popular among certain psychologists), is to propose a theory of “types.” D.K. legitimizes

this approach on p. 205 of *Esoteric Psychology, Vol. I*, in his discussion of the third ray. "One type of this ray is unconventional to a degree . . .", etc. Upon reflection, one sees that the theory of different types upon the same ray is born out empirically. For example, everyone has observed the distant, abstract, nebulous, theoretical and often-idle type of third ray individual for whom activity and manifestation upon the physical plane are very low priorities. Another type, is almost hyper-active, busy, planning, manipulating and very much involved with manifesting his plans upon the physical plane. Both types are distinctly third ray. How can one account for such differences?

Close examination of each of the other rays will also yield a realization of the possibility of *differing types* conditioned by the same ray. One can see the intriguing difficulty presented by this realization. Two people may be on the same ray and yet manifest strikingly different characteristics. One can always look for a "common denominator" among such types, no matter how divergent the behavior (and, no doubt, there is one). For practical psychological purposes, however, it would be important to know the cause of such differences, how to handle them psychologically, and how to detect them, if possible, in ways other than empirical observation.

I would like to propose that an important key to this problem lies in the understanding of the ungiven rays for each planet. I am suggesting that, to some extent at least, the differing typologies found within a given ray can be accounted for by planetary factors. The Tibetan opened the door to this line of thinking in *Discipleship In The New Age, Vol. I*, when describing two disciples with identical ray charts; the differences between them were the result of differing astrological factors.

One can see, for instance, that if several planets transmit a certain ray, the qualities of that ray will be colored differently by each such planet. If an individual is strongly first ray in nature, for example, it will make a difference whether the planet Pluto or the planet Vulcan is dominant in the astrological chart. If Vulcan, the emphasis will be much more on synthesis and construction; if Pluto, the emphasis will be more on death and destruction. As is well known, there are at least two types of first ray individuals—one is destructive (no matter for how high a purpose) and one exemplifies synthesis. Of course, it is possible to relate destruction and synthesis—at some level, they both have a common-denominator, but for practical psychological purposes, the distinction is a noticeable and valid one.

## The Unnamed Rays for Each Planet: A Hypothesis

In discussing Vulcan and Pluto I have dealt with *known* planetary transmitters of the first ray. The matter takes on greater complexity and interest when one begins to hypothesize regarding the unnamed rays for each planet. What follows is an attempt to determine the three rays for each planet (Monad, Soul and Personality), and to show how the proposed ray structure may well help to determine the different "types" of individual found within the domain of each ray. Some of these types are easy to see and have been mentioned by the Tibetan. Others may not be quite so easy to detect. Through the use of reason, observation and intuition, it will be up to the reader to confirm or reject the proposed assignments.

**EARTH:** On page 619 of *Esoteric Astrology* is found one of the most occult and important pieces of information relating to the energy structure of our planet. The Tibetan, speaking of ray one states: "It is the monadic ray of our planetary Logos, Whose Soul ray is the second and the personality ray the third." Earth is the only planet for which the complete ray structure is given and the implications are momentous. We can surmise that the intended Reappearance of the Christ relates to the transfiguration of our planet, in which the ray two soul will completely infuse the ray three planetary personality. The spiritual importance of the love-wisdom ray for the evolutionary progress of Earth is thus shown. When humanity begins to act in total responsiveness to the ray of love-wisdom, Earth will indeed become a sacred, transfigured, soul-infused planet.

There is little that can be said about the monadic ray of Earth (or, for that matter, *any* monadic ray—given our stage of unfoldment). In *A Treatise On Cosmic Fire* it is implied that a great destiny awaits the Planetary Logos of the Earth in the next solar system which will be conditioned by the first Ray of Will and Power. It can be surmised that during that manifestation, the Planetary Logos of the Earth will be manifesting predominantly through its monadic ray, which is hardly yet the case (though, perhaps, the great destruction of forms to be found throughout Nature is a reflection of Earth's first ray Monad at work. "Nature is *red* in tooth and claw." Red is the color most frequently associated with the first ray. Red is also the complement of green which is most often associated with Nature and ray three—Earth's personality ray). The first ray Monad of our Planetary Logos may also, in an interesting way, account for the relationship between Earth, Saturn and Mars. All three are involved in the manifestation of a great third ray Entity, but the first ray, as will be shown, is probably involved as well.

**VULCAN:** Vulcan, the esoteric and hierarchical ruler of Taurus, and veiled by the Moon in the sign Virgo, is a distributor of the Ray of Will and Power. As was previously suggested, Vulcan, (mythologically the blacksmith of the gods) is related more to the binding force than destructive force. Vulcan forges bonds, and therefore, can reasonably be seen as related to the synthesis aspect of ray one.

Although the Tibetan does not indicate whether the ray given is the ray of the personality, soul or monad (except in the case of the Earth), it seems probable (though not certain) that the rays given for the sacred planets are the soul rays of their planetary Logoi. There seems to be some empirical validation for this supposition, when we realize that the rays attributed to the sacred planets by D.K. are not congruent with the *usual function or behavior* of the sacred planets as determined by keenly observant astrologers over the centuries. It seems there is nothing wrong with what D.K. says or with the astrologers' observations—in most cases each is speaking about a *different level of functioning*. The astrologers have been observing more the *exoteric* activity of the planet, while D.K., in the case of the sacred planets, has probably described the *esoteric* activity.

If we work from the preceding assumption, ray one will be the soul ray of Vulcan. While it is possible that the other two rays associated with any planet might be identical, I will proceed under the assumption that they are not. Taking the analogy from the human being, there is strong reason to believe that the ray of the Monad is, in most cases, different from the ray of the soul, and that, in all but the final incarnations, the ray of the soul is different from the ray of the personality. A chart on page 295 of *Esoteric Psychology, Vol. II* suggests that the ray of the Monad and the ray of the personality may be identical, at least within the ray structure of a human being; because of the law of analogy, such a condition cannot be discounted in the case of planetary Entities. I will proceed, however, as if this is not *usually* the case—leaving time and further research to correct whatever mistakes I might make. I will not arbitrarily seek to assign three rays to a planet's manifestation, but will only suggest rays which seem linked to the planet—judging from the typical behavior of the planet in the individual horoscope and on the world stage.

Returning to Vulcan, if we assume that the first ray is manifesting on the level of the soul, the two other rays I would suggest are ray seven and ray four. While Vulcan is a very esoteric planet, and does not really manifest exoterically, there is an interesting suggestion on page 13 of *Esoteric Astrology*, that when astrologers wish to work with the moon, “. . . (instead of working with the moon) *let them work with Vulcan* when dealing with the undeveloped or average man . . .” Obviously then, Vulcan has some relation to the exo-

teric level on which the average or undeveloped man functions. I associate Vulcan with the seventh ray because of the slow, tamasic, biologically-rhythmic functioning of which that ray is capable. Here we would have biologically based inertia—natural rhythms of the physical form which are very difficult to change. This is reinforced by the association of Taurus with fundamental biological rhythms. The hammer stroke of Vulcan, the blacksmith, is rhythmically “beating out” what Dane Rudhyar has called “psychophysical compulsions.”

Vulcan, as we know is also strongly associated with the mineral kingdom which, in turn, is most associated with the “seventh” or most material plane. Some astrologers have used the downward pointing arrow as the symbol for Vulcan—the opposite of the upward pointing arrow of Pluto. Such a Vulcan symbol again suggests the grounding of spirit in matter (a very seventh ray activity), and the fashioning, or moulding (both Taurus-related words) of the physical instrument. I would suggest that this seventh ray be assigned to the personality level of Vulcan—though, of course, this is only a working hypothesis.

Considering what rays might be assigned to the Monad of the Planetary Logos of Vulcan, I might suggest the fourth ray. It is interesting that the only ray which the constellation Taurus brings into our solar system is the fourth (see the chart on page 590 of *Esoteric Astrology*). I suspect that the first ray cannot be considered the monadic ray because Vulcan is not one of the three synthesizing planets, and it would seem that the trinity of rays one, two and three must be involved in the act of final solar systemic synthesis, as is suggested on page 421 of *Esoteric Psychology, Vol. I*, by the rays esoterically assigned to Uranus, Neptune and Saturn. Rather, it seems that Vulcan is involved in some deep way with the fashioning of Beauty under the influence of the fourth ray. Masonry, we know, comes under three rays—the seventh, first and fourth—which are the rays here being hypothetically ascribed to Vulcan. Those who are Masons will be well aware of the importance of Vulcan to their Craft, though He appears within the masonic ritual under a different name. Let us also remember that Masons are known as “builders.” There is a tremendous building impulse related to Taurus, the seventh ray and the fourth ray. The seventh ray works literally in the quarries of the mineral world (and figuratively in the quarries of the lower three planes of human evolution), to assemble and work upon the materials for construction. The fourth ray is much involved in “architectural construction and modern city planning.” The kind of ray structure proposed for Vulcan would make it very active in all aspects of building and construction, which, at least mythologically, is very accurate.

Vulcan is also very active at the fourth initiation which demands

the total sacrifice of the quaternary—the lower four (the form nature symbolized by the moon for which Vulcan can be substituted). Note also that the Law of Sacrifice is associated with “outpouring fourth ray, at-one-ing energy.” On page 597 of *A Treatise On Cosmic Fire* we read: “The Law of Sacrifice and Death is ‘in a mysterious way’ the reversal of the first law, that of Vibration. It is Vulcan and Neptune in opposition, as yet an incomprehensible idea to us.” Incomprehensible yes, but suggestive.

Hypothetical Ray Structure for Vulcan: Monad—ray 4  
Soul—ray 1  
Personality—ray 7.

**MERCURY;** Mercury is the orthodox ruler of Gemini and Virgo, the esoteric ruler of Aries, and the hierarchical ruler of Scorpio. The ray given by D.K. for Mercury is ray four. Mercury is known as “the Star of Conflict” and is associated with the idea of dualism and interplay between the opposites. The metal mercury is the only liquid metal, at room temperature, and its coalescing behavior suggests the rapid fusions and at-one-ments possible when the fourth Ray of Harmony Through Conflict is active.

Let us assume that the fourth ray given for Mercury is the soul ray, since Mercury is a sacred planet. I would suggest that certainly one of the other rays associated with Mercury is ray three, and the other ray, most likely ray five.

To the average astrologer Mercury is entirely associated with mental activity and the processes of the nervous system. As one reads D.K. carefully, one sees that Mercury is active on *every* level of mental functioning. It represents the lower concrete mind; it is associated with the soul or Son of Mind, since “Mercury and the Sun are one”; it is associated with the antahkarana, or the bridge (ray four is the “bridging” ray) between the mental unit and the manasic permanent atom; and it is also associated with the triadal levels of higher mind and of intuition or buddhi (another name for Mercury). Since the two rays particularly associated with mentality are the third and the fifth, and since the fourth ray can be seen as a link between the abstract mind and the concrete mind, all three rays would be covered in Mercury’s functioning. There is a mantram or word of power which is to be pronounced by the fifth ray soul to achieve completion of the antahkarana: “Three minds unite.” I would suggest that this mantram is a very apt description of the mental synthesis represented by Mercury.

These associations are interesting and perhaps convincing, but there are other justifications for the possible ray assignment. Let us remember that the third ray is associated with a great deal of activity, with communications, with change. The god Mercury has a winged helmet or winged heels. In mythology, he is the “Messenger

of the gods” (should we say “Communicator”?); he is always rushing about from here to there carrying messages, communications, etc. On one level of functioning, this sounds very much like the third ray, doesn’t it? Certain types of third ray people are always running here and there, like to talk quite a bit (throat center—third ray) and are forever communicating their message. There is considerable instability in both this type of third ray person and in the usual Mercurial individual.

The idea of the network of nerves within the human frame is a very Mercurial concept, for nerve transmissions are passed with great rapidity along the many nerve channels; this evokes thoughts of the third ray’s relation to the processes and organs of intelligence. There is also Mercury’s rulership of the third sign, Gemini, and its rulership of the sign Virgo (placed three signs after Gemini), a sign much associated with the third, or matter, aspect of manifestation. But all associations aside, empiricism may be most convincing; from the point of view of observation, on the exoteric level, Mercury appears to function in a very third ray manner. Is there really a distinction between one of the prominent types of third ray activity, and one of the major kinds of mercurial activity?

The other mental ray is the fifth. It would, if this hypothesis has merit, be associated with Mercury at its deepest level of functioning—the monadic. Mercury is much associated with the processes of the lower concrete mind which, itself, is related to the fifth ray. I would suggest, however, that if this assignation has validity, a much deeper association of Mercury with the fifth ray would be required.

Mercury, we know, was much involved in the founding of the fourth kingdom of nature upon this planet. This involved the descent of the fifth kingdom, the kingdom of souls, into the realm of gross matter. The five had to blend with the three to create the four. Both Mercury and Venus were involved in this process forming a triangle with the Earth, D.K. informs us. D.K. tells us that the fifth ray is much associated with Venus (though I believe it is not the *ultimate* ray of Venus), and I suggest that, in a very deep way, a fifth ray process may be involved with Mercury, making indispensable its cooperation with the “fall” of the fifth kingdom into matter.

Mercury is usually associated with the Magician in the Tarot. In the Waite Deck the pentagram (five pointed star, symbolizing the human being) is boldly displayed on the Mercury-ruled Magician Card. Let us also remember that Mercury rules the fourth or human hierarchy, but that man is the pentagram. Also, on the Magician Card, the symbol for infinity (a reclining figure 8) is found over the Magician’s head. It is interesting that Mercury is called “the Guardian at the Eighth Gate.” This infinity symbol is also the symbol for the ajna center or brow chakra. At a certain point in evolu-

tion, Mercury is the ruler of this chakra. Also, since "Mercury and the Sun are one," Mercury must be associated with the fifth sign Leo, over which the Sun has rulership. When one counts five signs clockwise, one arrives at Scorpio which is the *eighth* sign, and in which Mercury is the Hierarchical ruler. It is involved in the process of raising the kundalini energy. This is the meaning of the Caduceus. Pluto in Scorpio represents this energy which is raised by Mercury from the Ajna center (this center being associated with the numbers four, five, and eight).

On page 370 of *A Treatise On Cosmic Fire* we read: "Mercury, the star of the intuition, or of transmuted manas, is, at this stage, considered as the fifth scheme." This assignment of the number five to the Mercury planetary scheme, correlates the assignment of "five" to Mercury in Kabbalistic numerology. Further, we read in the *Secret Doctrine* that "the fifth race is born under Mercury." There are other convincing associations between Mercury and the number five, including descriptions of its future activity in cooperation with Venus and the Earth during the "fifth round."

The relationship between Mercury and Venus is a very occult one. The combination of the two form the "divine Hermaphrodite" (Hermes-Mercury, and Aphrodite-Venus). In some occult sources it is even said that Mercury and Venus are reversed. The soul ray of humanity is the fourth and the personality is the fifth. In the relationships between the four and the five much will be discovered. I suggest that the number five and the fifth ray be studied further in connection with Mercury.

Hypothesized Ray Structure for Mercury: Monad—Ray 5  
Soul—Ray 4  
Personality—Ray 3

While a case could be made for reversing the three and the five in the structure of Mercury, I suggest the three in an exoteric position and the five in a deeply esoteric position, partially through observation, partially through reasoning and intuition, and partially, because I believe the spot for the third ray Monad within the life of the Solar Logos is already taken by the synthesizing planet Saturn—a relationship to be described in the next installment of this article.

Obviously, there is no immediate way to confirm these suggested ray structures, but a valuable empirical approach would be to observe the activity of Mercury in the astrological charts of individuals, and see whether the proposed ray qualities appear. Whether or not these rays are properly "placed," it is important to determine whether or not these are the particular rays to be associated with Mercury's functioning. The real usefulness of such a structure, at least to us at our present stage of evolution, comes in analyzing the ray structure and potential of individuals, and, to some extent, nations.

**VENUS:** Venus is the orthodox ruler of Taurus and Libra, the esoteric ruler of Gemini and the hierarchical ruler of Capricorn. It seems almost certain that the fifth ray the Tibetan assigns to Venus pertains to the soul ray of the planet.

In no other ray assignment, has D.K. raised so many questions among practitioners of astrology, as in the assignment of the fifth ray to Venus. Esoterically trained students understand the relationship of Venus to the Fifth Kingdom in Nature, the Kingdom of Souls. They understand that Venus and the Venus chain of the Earth scheme, as well as the Venus globe of the Earth chain, were all involved in bestowing the fifth (manasic) principle, the principle of mind, upon humanity. Venus, being symbolically associated with light (the brightest luminary in the night sky, other than the moon) is naturally related to the mind, which, in one important sense, is the giver of light to the human being. The solar angels (who began their association with animal man largely because of the influence of Venus) have their home upon the fifth plane, the plane of mind. Esoterically, then, assigning the fifth ray to Venus on the level of soul makes perfect sense.

But a fifth ray Venus is not the Venus known and experienced by most astrologers! The influence of Venus is experienced as loving, pleasant, gentle, attractive and magnetic. It rules over all things sweet and agreeable. These sound very much like second ray qualities—especially as the second ray would be interpreted at the personality level. Accordingly, I would suggest that the personality ray of Venus is the second, and that the conclusions drawn by astrologers regarding the behavior of Venus in astrological charts are *sound—as far as they go*.

The second ray is much associated with the idea of "light." Archetypally, the second ray is associated with the "Son (Sun)," produced by the union of the first and third divine aspects. The "word of power" for the second ray is "I see the greatest light," and "the light of the second ray soul" is said to be "the most vivid in this second ray solar system." (*The Rays and the Initiations*, page 516). As previously stated, Venus is symbolically related to the phenomenon of light. "Venus . . . is the light-bearer of our Earth in both the physical and mystical sense," and, let us remember that the second ray is known as the "light-carrier" or the "ray of light-bearing influence." Venus is also associated with the soul, and the soul level is archetypally the second, associated with the second ray. Venus is also (on page 281 of *Esoteric Astrology*) referred to as "pure love-wisdom"—Love-Wisdom being the name for the second ray. These, and many more associations, suggest the relationship of Venus to the second ray.

Some might argue for the placement of the second ray on the level of the monad because ray two seems so utterly essential to Venus. Such a placement is possible, but there are several reasons why, for



the moment, I am suggesting that the second ray be placed on the personality level. For one thing, it seems reasonable to assume that the personality function of any planet would be its most *immediately noticeable* quality in terms of humanity. With regard to Venus, the qualities, the qualities of love, magnetism and attractiveness are certainly *immediately noticeable* in the astrological charts of non-disciples, whereas the fifth ray quality of illuminating mentality is more latent. Secondly, I believe the second ray monadic position within the solar-logic economy is *already occupied* by the planet Neptune. There is certainly no way of knowing whether or not different planets within the solar systemic scheme can have identical monadic rays, but I would suggest that if this is the case, it is more likely that a sacred and a non-sacred planet would share the same monadic ray, rather than two sacred planets (such as Venus and Neptune). However, there may be as important a distinction in evolutionary status between the sacred and the synthesizing planets as there is between the non-sacred and the sacred planets. This would alter the picture, making identical monadic rays between sacred and synthesizing planets more likely, but such a speculation cannot be confirmed at this point by those at our level of unfoldment.

When considering the unnamed rays of Venus, the charts on pages 369-370 in *A Treatise On Cosmic Fire* become very interesting and revealing. The Venus Scheme is placed as the second. This numbering, with that referring to the Earth, is said to be "numerically accurate"—at least, for the present. "Venus is either the second or the sixth scheme, according to whether the schemes are counted mystically or occultly." Again, we have a convincing association of Venus with the number "two" which, by analogy, relates it to the second ray.

Now, what shall we make of the association of Venus with the number six? Could the sixth ray on some level be involved in the ray structure of Venus? On page 595 of *A Treatise On Cosmic Fire* we receive an important hint: "It (Venus) is the home of the planetary Logos of the sixth Ray. This may sound like a contradiction, but it is not so really; we must remember the interlocking, the gradual shifting and changing, that takes place all the time on all the Rays." This is an extraordinary statement. The *home* of a Planetary Logos seems to refer to the very essence of the planetary manifestation. It may well be that the monadic ray of Venus is the sixth. The fact that Venus is said to be analogous to the astral permanent atom within the constitution of the solar logic quaternary is another piece of confirmatory data linking Venus with the sixth ray.

On the exoteric level of horoscopic interpretation, Venus does not seem to function in an obviously sixth ray manner, and this lack of obviousness seems reasonable if, in fact, the sixth ray functions at a

very deep level in the structure of Venus. Venus can, however, be associated with sex and generation. In the *Secret Doctrine*, Vol. II pages 33-35, it is said of Venus that "it presides over the natural generation of men." This relates it to the sacral center (to which Mars, an exoterically sixth ray planet can also be related). On the level of sexual functioning, Venus and Mars are always closely intertwined. It is interesting to realize that the number of petals in the sacral center is *six*, which would correspond to the sixth ray quality of the Venusian Lord.

Kabbalistically, it should be noted that Venus is associated with the number 6, which relates to the sephiroth Tipareth, the sphere of harmony—a quality with which Venus is much associated. But a close look at the shape of the figure 6 will show it to be a symbol of the elliptical descent of spirit into matter (Venus "falls" astrologically in the sixth sign Virgo—a archetypal sign of "matter"). The circle in the figure 6 is below—quite different from the 9 (the number of completed initiation) in which the circle is above. Venus, then, via the 6, is definitely associated with the "fall into generation," and with human sexual love which maintains the result of that fall by providing physical vehicles for the race.

Remembering the association of Venus with light (in relation to both the illuminating qualities of the second and fifth rays) it is interesting to realize that the "word of power" for the sixth ray is: "The highest *light* controls." In a very deep way, could Venus be associated with this "highest light?" Venus can also be associated with kama-manas which is the union of mind and emotion. Venus, apparently, is at once a planet related to mind as well as feeling and emotion.

It has long been realized by astrologers that there is a "higher octave" relationship between Neptune and Venus, just as there is between Uranus and Mercury. The ray structure of Neptune and Venus can be seen as very similar, both possessing the second and the sixth rays on some level. D.K. informs us that, in the human kingdom, sixth ray souls always transfer to the second ray as the third initiation is approached. This seems to suggest that there is a higher octave relationship between the second and the sixth ray, which can be seen mundanely in their mutual association with humanity's religious activities. This transfer from six to two will be reflected on a far higher turn of the spiral at the close of our present solar system in the following way: "... Venus and Mercury will merge into Uranus and Neptune. No importance need be attached to the sequence of these names." The Tibetan advises us well regarding the sequence, because, logically, it would be Venus that would merge into Neptune (its higher octave) just as Mercury would merge into Uranus (its higher octave). If in fact, as suggested on page 421 of *Esoteric Psychology*, Vol. I, Neptune is the synthesizing

planet which is the major expression of the second ray, we can see how the sixth ray of Venus (monadically considered) would merge into the second ray of Neptune (monadically considered). Interestingly, the same applies to Mercury and Uranus, which are, monadically, fifth ray and first ray respectively—at least, according to the hypotheses I am advancing. This is doubly interesting because D.K. states in *Discipleship In The New Age, Vol. I*, that fifth ray souls always transfer onto the first ray. Although the specific instance deals with souls, the same principle can be seen as applying in relation to monads.

In sum, then, it would seem that there is good reason for entertaining the possibility of the presence of the sixth ray in relation to the ray structure of Venus. The exact positioning of the rays indicated will probably not be determined with certainty for many years to come, and, meanwhile, many differences of opinion are possible, but the inferences are there to be followed by any determined student.

Hypothetical Ray Structure for Venus: Monad—ray 6  
Soul—ray 5  
Personality—ray 2

**MARS:** Mars is the exoteric ruler of Aries and Scorpio and the esoteric ruler of Scorpio. Hierarchically, it rules Sagittarius. Mars is a non-sacred planet, and the sixth ray which is assigned to it probably applies to the personality level of the planet.

The militancy of one of the major sixth ray types of person (as there certainly are more than one type), makes the association of Mars with the sixth ray convincing. The impulsive nature of those influenced strongly by Mars confirms the relation of Mars to the solar plexus center, from which center stems emotional impulsiveness. The “way” of the “Sixth Ray Lord” is “red with blood,” and this fits perfectly with the meaning of the “red” planet Mars and its association with the bloody “god of war.” At least one type of sixth ray person is strongly influenced by Mars.

I am hesitant to suggest what *both* the other rays associated with Mars might be. For one thing, Mars is a non-sacred planet and is, therefore, even farther from monadic manifestation than the sacred planets. Even the monadic rays of the sacred planets are, I would say, still purely speculative. Just as the monadic ray of the Earth, the first ray, does not show obvious signs of manifesting at this time, so, probably, the monadic ray of Mars is also quite latent—detectable only by those who know where and how to look. The soul ray of the Earth has yet to dominate, and the same must be true of Mars or it would be a sacred planet.

Nevertheless, there are some interesting hints which suggest other rays which may be potentially associated with Mars. As one

possibility, I would suggest the first Ray of Will and Power. This quality seems to manifest strongly in the way we experience martian energy. Mars is definitely destructive; colloquially, “it cuts”—a quality related to the ability of the first ray to cut and separate one from all attachments. In addition, the color of Mars is red, and the color most associated with the first ray is also red—red, blue and green are given as the three primary colors (in relation to light—not pigment) and red is said to be the color of the next solar system which will be governed by the first ray.

Also, in the Tibetan’s teaching, the qualities of will (first ray) and desire (sixth ray) are constantly related. It seems that when desire becomes intense and focussed enough it is transformed into will. In many respects it seems that Mars might be a planetary student of a great first ray Entity (Vulcan?—I suggest Vulcan as the “teacher” of Mars rather than Pluto because the relation of Mars to Pluto is an alter-ego relationship like that of Venus to the Earth). Mars seems to be *learning* (from Vulcan) along the line of the first ray, and will probably one day transfer to it when it becomes a sacred planet. That first ray power does not seem to be wisely used, being quite destructive—at least in the lives of most people influenced strongly by Mars.

Mars is also associated with the “vitalization of the bloodstream”; the “blood is the life” (life is the first ray aspect), and vitalization is a first ray activity.

Mars via both Aries and Scorpio is associated with death; it should be noted that not only is the first ray associated with the “life aspect” but *it is intimately associated with death*. There is also the powerful relation between Mars and Pluto, another first ray planet. One can well imagine a powerful first ray triangle of forces between Vulcan, Mars and Pluto.

It should also be remembered that Mars is the orthodox ruler of the leading first ray constellation, Aries, and that the first ray is transmitted via Mars and the other planets, associated not only with Aries, but with Leo and Capricorn. From *Esoteric Astrology*, page 85-86, we read: “Each of the seven Rays, coming from the Great Bear, are transmitted into our solar system through the medium of three constellations and their ruling planets.” So, even if Mars did not possess the first ray on the soul or monadic level, it would be involved in the transmission of the first ray, just as the Sun, Saturn and Mercury are.

Mars may well be related to Vulcan because the two of them (one sacred and one non-sacred) would—according to this interpretation—both have first ray souls. But there are other non-speculative reasons to suspect a relationship. If Vulcan is related to “Cain who killed his brother,” as the Tibetan states on page 79 of *Esoteric Astrology*, it may well be that Abel the shepherd is related



to Mars and to the sacral center. Abel would represent the fertility and reproductive power (the ram, which is a sheep, is a symbol of fertility) of the sacral center, which must be sacrificed to the creative center, the throat center, represented by Cain or Vulcan, for evolution to proceed. On page 78 in the same volume, the Tibetan does, in fact, assign Mars to the sacral center. From another point of view, the "Mark of Cain" would make an interesting study. From the point of direction (the ajna center situated in front of the forehead) all energies are drawn up and occultly "killed." This causes the glorification of matter over which Vulcan presides, taking place through the abstracting power of the first ray.

The other ray associated with Mars is very open to debate. One might be tempted to assign ray four, due to the constant conflicts surrounding the martian energy, but then, the combination of rays six and one would produce the same conflicts. Besides, there seems to be no attempt, in the usual martian expression, to work towards harmonization and reconciliation so associated with the fourth ray. However, in one sense, Mars is said to establish relations between opposites, which is a function related to the fourth ray—and the seventh.

The secret to Mars' other ray might lead us to a few surprises. It is said (on page 215 of *Esoteric Astrology*) that Mars governs the senses which are five in number. These senses are the basis of all human knowledge where that which is tangible and objective is concerned or inferred. Mars, therefore, rules science and hence the reason in this era for the fundamental but not permanent materiality of science . . ." The number 5 stands out, and is always associated with the scientific mind. Think too, that when the French statistician Michel Gauquelin did his famous studies of rising and culminating planets, a rising or culminating Mars (or Saturn) was found in the astrological charts of scientists. In view of these thoughts, would it be wholly out of place to suggest a latent fifth ray for the planet Mars? It shares the incisive urge with its close relation, Pluto, a planet also much involved in the kind of scientific research usually associated with the fifth ray.

A hint concerning the rays of Mars may also be gathered by studying the life of St. Paul, now the Master Hilarion. This Master has always seemed militant. To show that His militancy was not confined to his scorpionic incarnation as St. Paul, one has only to study Mabel Collins' book, *Light On The Path*, which, according to the Tibetan, was dictated by the Master Hilarion. Yet despite His militancy, the Master Hilarion is working strenuously along the fifth ray line, in the field of psychic research. Somehow, he still seems to be blending the 6 and the 5 (not to mention the 1 which was involved when he created a rent in the veils of Maya). I would suggest that Mars may well be the common denominator linking these rays.

Such a linking is more common than may be realized. It is found in Christian Science and the New Thought Movement, in which many fifth and sixth ray souls participate. Mars may well be involved in this linking.

Theosophically, Mars is also considered related closely to Mercury—a planet which may well be related to the fifth ray monadically. Also, just as desire, when intensified, becomes will, so all fifth ray souls transfer to the first ray. A study of the numbers listed below may prove suggestive. It is an interesting hypothesis.

Hypothetical Ray Structure for Mars: Monad—Ray 5  
Soul—Ray 1  
Personality—Ray 6

The second section of this article will appear in the next edition of *The Journal of Esoteric Psychology*. I will continue proposing (and attempting to justify) a ray structure for the remaining known planets. After all rays are proposed, it will be possible, in the third section of the article, to analyze various individuals on the various rays, and see whether there is a natural typology within the domain of any ray which is determined by the horoscopic strength of the various planets transmitting the ray. Perhaps this exercise will shed some 'astro-rayological' light on why individuals, primarily along the same ray, act in such different and even contradictory ways.

Although the explanatory justifications of these proposed assignments may seem a little involved, the resulting charts are meant to have the most practical kind of value. The purpose of this study is to help us understand each other on a very deep level. Inevitably this involves understanding the structure and dynamics of the macro-systems in which we are but infinitesimal units.

