

The Seven Rays: A Case Study in the Dissemination of Esoteric Knowledge

John Nash

Abstract

This article traces the dissemination of teachings on the seven rays by the Tibetan Master Djwhal Khul over a period of more than 60 years. Preliminary information was given to members of the Theosophical Society in the 1880s; and more detailed information seems to have been supplied through the early years of the 20th century. But the bulk of the information was dictated to Alice Bailey, between 1919 and 1949, and reported in the 24 books which appeared under her name.

Discussions of the seven rays, as the teachings were received by the several individuals involved, shows steadily increasing understanding of the concepts. There is also remarkable consistency and coherence. Whatever the Tibetan's strategy was—and whatever changes of direction may have been necessary—the rapid dissemination of the teachings and the broad awareness of the rays among esoteric students today attest to its success.

The rift between the Theosophical Society and Bailey hindered the dissemination of the teachings and probably discouraged further study of the rays within the Society. However evidence of significant plagiarism in either direction is inconclusive.¹

Introduction

The seven rays, to quote the 19th-century Indian scholar T. Subba Row, “represent the outflowing energy from the seven centres of force in the Logos.”² The rays emanating from the Logos represent a second outpouring of divine essence, below the Trinity. The seven rays permeate and inform the cosmos on every plane of reality, including the solar system, the planet, and ourselves. They permeate creation in much the same way as electromagnetic radiation permeates the physical

universe. In a real sense the rays “color” the matter they illuminate and penetrate. By analogy—but analogy only—they can be compared to the colors of the visible spectrum.

Each of us exhibits a blend of rays that shapes our personality, soul qualities, and spiritual path. Similarly, every organization, city, nation, kingdom of nature, planet, star system, constellation and Logos also expresses a blend of rays. Rays cycle into and out of manifestation, giving the world its golden and dark ages; its periods of learning and ignorance, peace and war, tranquility and unsettling change.

The seven rays have become so familiar to modern esoteric students that it is hard to realize that little was known about the rays until the 1880s. What we know now comes from the teachings of one individual: the Tibetan Master Djwhal Khul, who reportedly attained the fifth initiation sometime between 1850 and 1875.³ Delivering these teachings evidently formed a major element of the service mission he agreed to undertake. The Tibetan communicated preliminary information to the Theosophical Society, then more detailed information to Alice Ann Bailey (1880–1949). Bailey served as his amanuensis in the publication of 24 books containing the bulk of his teachings.

The main purpose of this article is to trace the dissemination of the teachings from the 1880s

About the Author

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onward. Sadly, the rift that developed between the Society and Bailey became an important factor in the way the knowledge was disseminated. It also led to charges and counter-charges of plagiarism and charges that large portions of the teachings were not authentic communications from the Tibetan Master.

Summary of the Teachings

The names of the rays, as given in the books of Alice Bailey, are listed in Table 1. These names should be regarded simply as a convenient shorthand. The rays are powerful cosmic energies that evade simplistic description; their names, by contrast, are anthropocentric, emphasizing their influence on people. For nations, kingdoms of nature, planetary systems and logoi, the names of the rays must be used with special caution.

**Table 1. The Seven Rays:
Modern Form**

Three Rays of Aspect:	
1	Will or Power
2	Love-Wisdom
3	Active Intelligence
Four Rays of Attribute:	
4	Harmony through Conflict
5	Knowledge or Science
6	Devotion or Idealism
7	Ceremonial Order, Ceremonial Magic, or Organization

The doctrine of the seven rays, as it has evolved in the Alice Bailey tradition, is as follows. The first three rays—the so-called *rays of aspect*—mirror the aspects of the overarching Trinity, and bear the same names: *Will or Power*, *Love-Wisdom*, and *Active Intelligence*. The first ray of Will or Power, like the First Aspect of Deity, is the initial outpouring of energy, the power to create, to transform, and when necessary to destroy.⁴ It can be recognized in the will to live, to survive, and to grow; it is also the will to fight and conquer. The second ray of Love-Wisdom is the cohesive, form-building force that brings things and beings together in meaningful relationship. It

is also the ray of consciousness, compassion and healing. The third ray of Active Intelligence—sometimes reversed as “Intelligent Activity”—is the ray of creativity, action, and practicality.

The fourth through seventh rays—the *rays of attribute*—are usually referred to, respectively, as *Harmony through Conflict*, *Knowledge or Science*, *Devotion or Idealism*, and *Ceremonial Order*. The fifth ray is also known as “Concrete Science,” and the seventh ray is referred to variously as “Ceremonial Magic,” “Order,” or “Organization.” The four rays of attribute are considered to be subsidiary expressions of the Third Aspect of Deity, which expresses divine intent through form.

The fourth ray of Harmony through Conflict is the ray of mediation, balance, harmony, and beauty.⁵ This fourth ray, the median of the seven—like the Second Aspect of deity, the median of the Trinity—exploits the creative tension between pairs of opposites, seeking to bring them together in new synthesis. Humanity is ruled by the fourth ray, and it is easy to see the pervasive conflict, if not always the emerging harmony. The fifth ray of Knowledge or Science is associated with mind and intellect, the force underlying academic achievement and the search for truth. The sixth ray of Devotion or Idealism is the force behind religion, ideology, and adherence to principle. The seventh ray of Ceremonial Order expresses the descent of the divine force to the physical level, and can be seen in fields as diverse as ceremonial magic and technology.

Early Hints

Although detailed knowledge of the seven rays has only recently become available, hints of their existence can be found in ancient tradition, writings and scripture.

The number seven has always had profound occult significance. Seven, the largest prime less than 10, was known to antiquity as the *heptad*. This “virgin” number was sacred to the Goddess Athena and was associated with creation and eternity. The ancients knew of seven planets. And there are seven spectral colors, and seven notes of the diatonic musical scale; the lyre of Orpheus had seven strings.

The Greek alphabet contains seven vowels. There are seven spatial directions, including the sacred center. There are seven days of the week. Classical scholarship consisted of the seven liberal arts. There were seven wonders in the ancient world. Esoteric Judaism counted seven Elohim. And in Christian doctrine there came to be seven churches of Asia, seven sacraments, seven cardinal virtues, and seven deadly sins. The notion that the divine essence emanates first as three and then as seven has a numerological metaphor insofar as there are seven possible combinations of three elements; for example: A, B, C, AB, BC, CA, ABC.⁶

The emanation of the seven rays from a level below the Trinity is foreshadowed in the book of *Revelation*. There we read of “seven Spirits which are before [God’s] throne,” “seven lamps of fire burning before the throne,” and “the seven stars.”⁷ Sitting on the throne, God held a book with seven seals.⁸ The Gnostic text *Pistis Sophia* relates that the risen Christ “cast forth many rays of light... and the light was of many kinds.”⁹

Additional hints can be found in *The Celestial Hierarchies*, the standard text on Christian angelology. The text was long believed to have been written by Dionysius the Areopagite, mentioned in the *Acts of the Apostles*.¹⁰ But most scholars now agree that the real author, the “Pseudo-Dionysius,” lived no earlier than the fourth century CE.¹¹ *The Celestial Hierarchies* described nine “choirs” of angels, arranged in three ranks of three. The highest rank, consisting of the seraphim, cherubim and thrones, is identified as the “threefold system of the Divine Ray.”¹² The author adds that it “occupies a more exalted place than all the others, being immediately present with God; and because of its nearness, to it are brought the first revelations and perfections of God.” It would not be difficult to argue that the Pseudo-Dionysius was referring to the rays of aspect. Significantly, he refers to the seraphim as the “Glowing Ones” and the cherubim as the “Streams of Wisdom”—and we remember that the second ray of aspect is Love-Wisdom. The third choir, the thrones, symbolizes “openness to the reception of God.”¹³

The Qabalah, the system of esoteric knowledge of ancient Judaic origin, speaks of the emanation of divine force through a series of 10 vessels, or *sephiroth* (singular *sephirah*, “number”).¹⁴ The first three: *Kether* (“crown”), *Chokmah* (“wisdom”), and *Binah* (“understanding”) form a trinity.¹⁵ The seven lower sephiroth can be compared with the seven rays. The lowest sephirah, *Malkuth* (“the kingdom”), corresponds to the physical plane. Malkuth, which is still considered divine, is often associated with the *Shekinah*, (“indwelling glory”), a feminine aspect of deity. Following Qabalistic principles, Lutheran mystic Jakob Böhme (1575–1624) argued that the Godhead manifests both as the conventional trinity and also as a septenary, although he did not integrate the two systems well.¹⁶ Böhme’s first emanation is “Nothing at all,” recalling the Qabalistic *Ain Soph* (“the Limitless”), and the second is God the Father. The Logos is the sixth emanation, and Sophia the seventh emanation. Evidently Böhme agreed that the lowest emanation should be feminine, although he chose to represent her by the Neoplatonic Sophia instead of the Judaic Shekinah.

Work of the Theosophical Society

Helena Blavatsky

The term “seven rays” was first used by Helena Petrovna Blavatsky (1831–1891), co-founder and spiritual leader of the Theosophical Society. Several references to the rays can be found in *The Secret Doctrine*. Some of the basic concepts were shown to have roots in Indian religious literature extending back to the *Vedas*. However, Blavatsky explained that parts of the *Secret Doctrine* were either dictated or inspired by the mahatmas, or masters.¹⁷ Elsewhere we learn that “The Master Djwhal Khul... dictated a large part of that momentous book *The Secret Doctrine*... and gave her much of the data that is to be found in that book.”¹⁸

The first reference to the seven rays appears in a passage that attempts to interpret the Sanskrit word *sat*,¹⁹ which Blavatsky expressed as “the World of Truth.” Quoting an ancient commentary she explained:

This “World of Truth” can be described [as] ‘A bright star dropped from the heart of Eternity; the beacon of hope on whose *Seven Rays* hang the Seven Worlds of Being.’ Truly so; since those are the Seven Lights whose reflections are the human immortal Monads—the Atma, or the irradiating Spirit of every creature of the human family.²⁰

Elsewhere she reflected on the septenary nature of reality:

[T]here are seven Forces in Man and in all Nature. The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe... It is on account of his septenary nature that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the seven “Gaina” (classes of being) in his orb, he is distinct from them, as he is, indeed; as also that he has Seven Rays, as indeed he has... The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance. It is they who send the Seven Principal Forces, called rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara.²¹

In yet another passage she gave the names of the rays, “all mystical,” as: *Sushumna*, *Harikesa*, *Viswakarman*, *Viswatryarchas*, *San-naddha*, *Sarvasvasu* and *Swaraj*.²²

The third volume of *The Secret Doctrine*, compiled from Blavatsky’s papers after her death, refers to the seven rays as a “group of celestial Beings who are universally called the seven Primeval Gods or Angels—our Dhyân Chohans—the “Seven Primeval Rays” or Powers, adopted later on by the Christian Religion as the “Seven Angels of the Presence.”²³ The rays are identified with the seven primary colors of the spectrum, although the author cautions that:

the colours which we see with our physical eyes are not the true colours of Occult Nature, but are merely the effects produced on the mechanism of our physical organs by certain rates of vibration.²⁴

In Blavatsky’s work, not surprisingly in view of its Hindu influence, the rays are still viewed primarily as cosmic or solar entities. However, we can also see the beginning of the more modern perspective in which they are viewed as forces associated with, but not identical to, the entities that may channel them.

Contacts at Adyar

So far as is known the Tibetan Master Djwhal Khul—“Djual Khool” or “Djwal Kul,” as his name was variously spelled at that time—first visited the headquarters of the Theosophical Society in Adyar, India, in the fall of 1883. Described as the Master Kuthumi’s “chief chela,” he came to Adyar with his superior.²⁵ Later he paid a number of visits by himself. The Tibetan came into contact with Helena Blavatsky at Adyar and elsewhere; however their relationship seems to have been strained.²⁶ Failing in health, but determined to complete her *Secret Doctrine*, Blavatsky left India for the last time in March 1885.²⁷

Former Anglican clergyman Charles Webster Leadbeater (1854–1934) had arrived in Adyar three months earlier. In September 1885 he began an intensive program of esoteric training, the first 42 days under the supervision of the Master Kuthumi, and a further year

mainly under the direction of the Master Djwal Khool, Who with great patience directed and tested Mr. Leadbeater’s efforts... For the rest of his life Mr. Leadbeater was a great clairvoyant.²⁸

During the same period the Tibetan Master is reported to have met with Leadbeater, A. J. Cooper-Oakley, and a “Hindu brother.”²⁹ In addition to other teachings, the Tibetan gave them “fragmentary” information on the seven rays, which was summarized in a table eventually reproduced in two books published in 1925.³⁰ The information is presented here in Table 2. The Tibetan is reported to have said: “I cannot tell you any more than that, for I am bound by certain pledges; but if your intuition can make out more I will tell you whether you are right.” Leadbeater conceded that “much of it was incomprehensible [but] even that little fragmentary information was of very great value to us.”³¹

**Table 2. The Seven Rays:
"Fragmentary Information,"
1884–1886**

Ray	Ray Characteristic	Characteristic Magic
1	Fohat-Shechinah	...
2	Wisdom	Raja Yoga (Human Mind)
3	Akasha	Astrology (Natural Magnetic Forces)
4	Birth of Horus	Hatha Yoga (Physical Development)
5	Fire	Alchemy (Material Substances)
6	Incarnation of Deity	Bhakti (Devotion)
7	...	Ceremonial Magic

The information is evocative. It established the association of the second ray with wisdom, the sixth with devotion, and the seventh with ceremonial magic. The other associations are more arcane. It is interesting to note that the first ray is associated with "Fohat-Shechinah"—an odd juxtaposition of oriental and Judaic terms. Also, assigning the Shekinah (or "Shechinah") to the highest emanation contrasts with Qabalistic teachings where it is considered to be the lowest divine emanation.³²

T. Subba Row

In 1886 Tallapragada Subba Row (1856–1890) gave a series of lectures to Theosophists in Adyar.³³ The lecturer was not only an acclaimed Vedantic scholar but was considered by Helena Blavatsky as having greater occult knowledge than herself. The two collaborated for a while, until a rift occurred when Blavatsky asked him to review the manuscripts of *The Secret Doctrine*.³⁴ By the time of the lectures Blavatsky had left Adyar. Subba Row also served as one of Leadbeater's teachers.³⁵

The lectures focused on many aspects of traditional Hindu and Buddhist thought, but Subba Row wove in references to the seven rays. The tenor of the lectures demanded a high degree of occult knowledge, and we do not know how much his audience understood. He spoke as

though the rays and their qualities required no particular explanation. Perhaps the information provided by the Tibetan had already been discussed by the group. Both Leadbeater and Cooper-Oakley were in the audience, and Subba Row may have been the "Hindu brother" present during the Tibetan's visit.

Subba Row discussed the characteristics expressed by logoi and adepts as a result of their rays; and he stressed that "Every Initiate must find his own Ray."³⁶ He singled out the first two rays as being of special importance:

[I]t is only the first two Rays that have ever given rise to universal religions. In the case of the other five Rays, a man is merely concerned with his own particular Ray, but in the case of these first two every Adept will have to come under the influence of every other Ray.³⁷

The first ray, according to Subba Row, sees God as a king, demanding worship; and he linked it with Brahminism and the *Vedas*. The second ray sees God as a teacher, to be linked with Buddhism.³⁸ He added:

There is a Ray specially adapted to women; it is sometimes called the "body of love." Its Logos is rather a female than a male... I do not think there will even be a female Adept of the First Ray, because it belongs entirely to the positive pole.³⁹

Subba Row did not cite specific references to support his comments on the rays. And his characteristic response to questions about sources was usually to retreat behind confidentiality imposed by his guru. But he did indicate that some knowledge of the rays came from antiquity: "Ideas connected with the first Ray seem to have crept into Chinese Buddhism before the time of Gautama."⁴⁰

Charles Leadbeater

We do not know to what immediate use, if any, Charles Leadbeater put the information on the seven rays gleaned from the Tibetan Master's visit or from Subba Row's lectures. Nor are we told whether the Tibetan provided further information to Leadbeater during the remainder of his esoteric training or thereafter. By the end of 1885 the Theosophical Society had decided no longer to bear "open witness to the

world that the Masters guided and directed it.”⁴¹ And no further contacts by the Tibetan with members of the Society (except for Alice Bailey) have been documented. Perhaps Leadbeater’s newly awakened clairvoyant abilities enabled him to access knowledge on higher planes. Or perhaps the rays became a topic discussed in closed meetings of the Society’s Esoteric Section formed in 1888.

Notwithstanding, Charles Leadbeater’s knowledge and understanding of the seven rays steadily increased. The transcript of a talk he gave to the Adyar community, titled “the Seven Types,” is included in Volume II of *The Inner Life*, published in 1911.⁴² Leadbeater explained: “There are seven great types of men, coming out from the seven great Planetary Logoi. Each of us belongs to one of these, but each has also a sub-ray from one of the other types.”⁴³ No details were provided of the ray types, but he singled out one situation for illustration:

If a man belongs to the blue or devotional type, and has the wisdom ray as his sub-type, he will be wise in his devotion; but if his sub-ray be also devotional, he may be blindly devoted having no discrimination, and therefore unable to see any blemish in the object of his worship.⁴⁴

By the late 1910s Leadbeater had also become involved in the Liberal Catholic Church and was interested in the esoteric aspects of religious ritual. In *The Science of the Sacraments*, published in 1920, Leadbeater identified the rays and their characteristics and attached to them “the aspirations that we should offer” in worship.⁴⁵ These are listed in Table 3. The ray characteristics come close to capturing the “modern” understanding of the rays, and the

aspirations offer interesting perspectives on their use in liturgical practice.

Leadbeater gave the rays gender associations: “[T]he 4th and 5th Rays are predominantly masculine, the 3rd and 6th Rays predominantly feminine, and the 2nd Ray dual but about equally balanced, the 1st Ray dual but with the masculine intensified, and the 7th Ray dual but with the feminine intensified.” These associations depart from the conventional numerological symbolism that the odd-numbered rays

are masculine and the even-numbered ones feminine. Moreover, his comment that the first ray is “dual” seems to contradict Subba Row’s insistence on its strongly masculine nature.

Leadbeater also related the rays to the nine ranks, or “choirs,” of angels classified by the Pseudo-Dionysius. Seven of the ranks, he explained, “correspond to the great Rays of which the solar system is composed, and two may be called cosmic, as they are common to some other systems.”⁴⁶

Leadbeater did not

state specifically that the highest rank of angels corresponds to the first ray, and the lowest rank to the seventh; but he did imply that first-ray angels are the most powerful.

The Science of the Sacraments identified locations within a church with the rays. For example the high altar is associated with the second ray. Leadbeater expressed a preference for devotions performed at these locations rather than the Stations of the Cross found in Roman Catholic churches. He also identified the rays with the candles on the altar and with seven jewels embedded within it.⁴⁷

Charles Leadbeater’s most extensive teachings on the seven rays appear in *The Masters and*

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Table 3. Leadbeater's Ray Aspirations

Ray	Characteristic	Aspiration
1	Strength	I will be strong, brave, persevering in His service.
2	Wisdom	I will attain that intuitional wisdom which can be developed only through perfect love.
3	Adaptability or Tact	I will try to gain the power of saying and doing just the right thing at the right moment—of meeting each man on his own ground, in order to help him more efficiently.
4	Beauty and Harmony	So far as I can, I will bring beauty and harmony into my life and surroundings, that they may be more worthy of Him; I will learn to see beauty in all Nature that I may serve Him better.
5	Science (detailed knowledge)	I will gain knowledge and accuracy, that I may devote them to His work.
6	Devotion	I will unfold within myself the mighty power of devotion, that through it I may bring others to Him.
7	Ordered service (ceremonial which involves angelic help)	I will so order and arrange my service of God along the lines which He has prescribed, that I may be able fully to take advantage of the loving help which His holy Angels are always waiting to render.

the Path, which was completed in Australia in 1925. This influential book, which included the “fragmentary information” the Tibetan had provided many years earlier, was said to have been “based on teachings given by the Master [Kuthumi] to a group of pupils about 1897.”⁴⁸

Parts of the book may well have been drafted around the turn of the 20th century, but other parts reflect interests he did not acquire until the 1910s and '20s.⁴⁹ Evidently the book had been pushed onto a backburner by Leadbeater's many other endeavors.⁵⁰ It was completed when fellow Theosophist Ernest Wood arrived in Sydney to provide editing assistance.⁵¹ By then, a growing body of literature was coming from Alice Bailey's pen, starting with *Initiation: Human and Solar*, published in 1922.⁵²

Leadbeater related his account of the rays to the Theosophical model of planetary schemes, chains and globes which had been developed as early as the 1880s:

All life which exists in our chain of worlds passes through and belongs to one or other of Seven Rays, each having seven subdivisions. In the universe there are forty-nine such Rays, making, in sets of seven, the Seven Great Cosmic Rays, flowing from or through the Seven Great Logoi.⁵³

Much interest was also being devoted to the Planetary Hierarchy, and Leadbeater associated each of the major ashrams and its chohan with one of the rays.⁵⁴ Thus the Master Morya was identified as chohan of the first-ray ashram, the Master Kuthumi as chohan of the second, and the Venetian Master as chohan of the third. With reference to the rays of attribute, Leadbeater associated the Master Serapis with the fourth-ray ashram, the Master Hilarion with the fifth, the Master Jesus with the sixth, and the Master Racoczy—the Master the Comte de St. Germain—with the seventh.⁵⁵ Leadbeater also provided physical descriptions of the masters, and, for several, described their residences in the Himalayas.

Leadbeater discussed the cyclical manifestation of the rays, commenting that the sixth ray is passing out of manifestation and the seventh ray is now “becoming dominant in the world.”⁵⁶ Like Subba Row, he associated Brahminism with the first ray and Buddhism with the second. He associated Christianity with the sixth ray. Leadbeater had commented in his 1920 book: “the Rays run through all nature, so that, just as there are men belonging to each of them, so are there animals, vegetables, minerals belonging to each” and possessing their special characteristics.⁵⁷ In *The Mas-*

ters and the Path, he amplified his comments about animals, explaining: “Since in them there is no individualization, it is obvious that the whole of one species of animals... must be on the same Ray.”⁵⁸ He placed “the elephant, dog, cat, horse and monkey” at the heads of their respective rays because, through human contact, they will be first to achieve individualization.

Ernest Wood

Ernest Egerton Wood (1883–1954) assisted Charles Leadbeater in completing *The Masters and the Path*. The same year that it appeared, Wood published his own book: *The Seven Rays*.⁵⁹ Wood was born in Britain but went to Adyar in 1908 and stayed for 13 years. He served as secretary to Annie Besant and Charles Leadbeater and was also engaged in the Theosophical Society’s educational activities. This latter work earned Wood the title of “the professor.”

Ernest Wood’s book was written with Leadbeater’s encouragement,⁶⁰ and it contained the same “fragmentary information” that Leadbeater received from the Tibetan Master in the 1880s. However Wood had already received detailed teachings on the rays while in India:

Sometimes there had been a voice, but generally ideas had, as it were, insinuated into my mind, quite distinctly with the feeling of the presence of an intelligence other than my own. In this way I had accumulated a quantity of notes on the subject. I had been speaking on it occasionally at theosophical gatherings in America.⁶¹

Wood makes frequent reference to Hindu and Buddhist teachings; and Subba Row’s influence may also be detectable, although the two never met. Leadbeater acknowledged that Wood’s book “is presented from quite a new angle.”⁶²

Wood initially used the term “principles” rather than rays. He identified seven principles, each identified with a Hindu or yogic concept such as *Jnana* (knowledge) or *Mayā* (matter). And for each principle he identified divine qualities or human ideals and their expression in everyday affairs (Table 4). The

three principles corresponding to the rays of aspect are named after the three constituents of consciousness in Hindu philosophy: *ichchha* (“will”), *jnana* (“knowledge” or “wisdom”), and *kriya* (“action”).⁶³ These three constituents express at a lower level the energies of Shiva, Vishnu, and Brahma.

Table 4. Wood’s Ray Principles

	Principle	Qualities of God and Ideals of Men	Expressions in Human Affairs
1	<i>Ichchhā</i> (“will”)	Freedom	Government
2	<i>Jnana</i> (“knowledge or wisdom”)	Unity	Philanthropy
3	<i>Kriyā</i> (“action”)	Comprehension	Philosophy
4	<i>Mayā</i> (“matter”)	Harmony	Interpretation (imagination)
5	<i>Sattwa</i> (“law”)	Truth	Science
6	<i>Rajas</i> (“energy”)	Goodness	Religion
7	<i>Tamas</i> (“inertia”)	Beauty	Art

Wood’s description of the way in which the principles are expressed in human affairs come surprisingly close to the understanding of the rays developed in the Alice Bailey books. “Government,” “Philanthropy,” “Science,” and “Religion” can all be reconciled easily with Bailey’s interpretations. Only his fourth-ray “Interpretation (imagination)” and seventh-ray “art” may seem misplaced.

Ernest Wood left the Theosophical Society in the 1930s with mixed feelings about his long association with the organization and its members.⁶⁴

Geoffrey Hodson

After 1925 little further attention was paid to the seven rays in the Theosophical literature. However, in 1952, Geoffrey Hodson (1886–1983) published a short work entitled *The*

Table 5. Hodson's Seven Rays

Ray	Human Characteristics	Positive Exemplars
1	Power, will, courage, leadership, self-reliance	Alexander the Great, King Arthur, General Patton
2	Universal love, wisdom, insight, intuition, philanthropy, sense of oneness, spiritual sympathy, cooperativeness	Christ, the Buddha, Maria Montessori,
3	Creative ideation, comprehension, understanding, penetrative and interpretive mental power, adaptability, tact, dignity, impartiality	Jan Smuts, Robert Scott, Franklin Roosevelt
4	Stability, harmony, balance, beauty, rhythm	Orpheus, William Shakespeare, Jean-Jacques Rousseau
5	Analytical and logical mentality, accuracy, patience	Abraham Lincoln, Sherlock Holmes
6	One-pointedness, ardour, fiery enthusiasm, devotion, sacrificial love, loyalty	Francis of Assisi, Teresa of Avilla, William Booth
7	Grace, precision, ordered beauty and activity, chivalry, skill, dignity, noble bearing, careful attention to detail, order & method, military method, splendour	Freemasonry, the United Nations and its agencies

*Seven Human Temperaments.*⁶⁵ Hodson began by recalling the numerical significance of the progression 1: 3: 7 and noting that the septenary basis of reality extends through all the kingdoms of nature. But, as the book's title suggests, its main thrust was the impact of the rays on the human entity.

Table 5 is a summarized form of a more extensive table in Hodson's book.⁶⁶

Hodson acknowledged that the ray characteristics have both positive and negative aspects. For example, the fourth ray produces the great artists and mediators, but it can also lead to instability, vacillation, self-indulgence and improvidence. The seventh ray produced the attention to ritual seen in Anglo-Catholicism—which Hodson greatly admired—but can also produce ostentation, pretentiousness, formalism, black magic and sorcery.⁶⁷ For the first time in Theosophical literature, Hodson distinguished the monadic, egoic and personality rays.⁶⁸ He asserted that the first two are stable, but the personality experiences all the rays during its many incarnations. Elsewhere, Hodson states that stability of the monadic ray is also found in the lower kingdoms.⁶⁹

Geoffrey Hodson clearly built upon the earlier work of Leadbeater and Wood; like the latter

he identified tact as a third-ray characteristic. The interesting identification of chivalry as a seventh-ray characteristic seems to have come from an insight in 1944.⁷⁰ But what is more significant is the degree to which Hodson's understanding of the rays had converged with that of Alice Bailey. Hodson received occasional, very brief comments on the rays from his master teachers, but none comprehensive enough to explain his depth of knowledge.⁷¹ Nowhere in his book does he cite references to Bailey's work.

Work of Alice Bailey

The Tibetan contacted Alice Bailey in November 1919. In her autobiography Bailey records that she heard a voice which said in stilted English: "There are some books which it is desired should be written for the public. You can write them. Will you do so?"⁷² Being skeptical of psychic phenomena she refused. But after two more encounters she agreed to serve "for a couple of weeks or a month" as the Tibetan's amanuensis. As it turned out, the relationship lasted the remaining 30 years of her life, and the result was 24 books, amounting to more than 10,000 printed pages of esoteric teachings. Bailey died in 1949.

Alice Bailey had been a member of the Theosophical Society since 1915, and was admitted to the Esoteric Section three years later. By 1919 she and her future husband Foster Bailey were officials at the Pacific Grove Lodge in Hollywood, California.⁷³ We do not know whether Bailey ever heard of the seven rays at one of Ernest Wood's lectures or through other discussions in the Society. However, this was a time of great internal strife within the Society, and in the summer of 1920 the Baileys resigned their positions at the lodge.⁷⁴ Two years later, they founded the Lucis Trust to publish the Tibetan's teachings.⁷⁵ And in 1923 Alice Bailey founded the Arcane School to provide discipleship training based on the teachings.

Teachings on the Seven Rays

By the time he began his dictations to Alice Bailey the Tibetan evidently was no longer bound by the "certain pledges" that prohibited him from disclosing more to Leadbeater in the 1880s. Also the teachings on the seven rays he provided to Bailey go far beyond anything reported in the Theosophical literature. Because the teachings are so extensive, only a few highlights can be included here, and we focus on the rays' influence on the human entity. Bailey's books are all still in print and readily available for readers intent on detailed study.⁷⁶

A good survey of the teachings was presented in Bailey's very first book, *Initiation: Human and Solar*, published in 1922. Bailey provides the following fundamental statement of triple and septenary emanation of the divine essence:

[T]he Central Light which we call Deity, the One Ray of Divinity, manifests first as a Triplicity, and then as a Septenary. The One God shines forth as God the Father, God the Son, and God the Holy Spirit, and these three are again reflected through the Seven Spirits before the Throne, or the seven Planetary Logoi. The students of occultism of non-Christian origin may call these Beings the One Ray, demonstrating through the three major Rays and the four minor, making a divine Septenary.⁷⁷

The major rays were listed, respectively, as "Will or power," "Love or wisdom," and "Ac-

tive intelligence, or adaptability;" the minor rays were designated: "harmony or beauty," "concrete science or knowledge," "devotion or abstract idealism," and "ceremonial law or magic."⁷⁸ Later in the book, the terms "rays of aspect" and "rays of attribute" were introduced.⁷⁹

Initiation: Human and Solar was the first publication to provide an organization chart for the Planetary Hierarchy.⁸⁰ It also provided descriptions of the ashrams, their chohans, and their rays. This material overlapped with descriptions in Leadbeater's *The Masters and the Path*, published three years later.

Alice Bailey's later works built upon the foundation of *Initiation: Human and Solar* to explore in increasing detail the significance of the rays and their pervasive influence at all levels of reality. References to the rays can be found throughout her works, but the most significant teachings are contained in the five books collectively referred to as *A Treatise on the Seven Rays*. This "treatise" included the two volumes of *Esoteric Psychology*, published respectively in 1936 and 1942; *Esoteric Astrology*, published in 1951; *Esoteric Healing*, published in 1953; and *The Rays and the Initiations*, published in 1960.

The Solar Logos, we are told in volume I of *Esoteric Psychology*, expresses the second ray of Love-Wisdom, so this ray is the dominating influence throughout the solar system.⁸¹ The Master Djwhal Khul heads up a second-ray ashram, part of the larger one overseen by the Master Kuthumi and in turn part of the Division of Education and Religion, which expresses the second aspect of deity within the planetary organization. However our Planetary Logos expresses the third ray of Active Intelligence. Thus our planet is influenced by a combination of the second and third rays. Humanity, the fourth kingdom, expresses the fourth ray of Harmony through Conflict and also the fifth ray of Knowledge or Science.⁸² Significantly, we are now in the fifth root race, charged with manifesting the fifth principle of *manas*, or mind.

Periods in history are influenced by the cyclical manifestation and *pralaya* of the rays.

Table 6. Bailey's Ray Characteristics Expressed by Disciples

Ray	Key Concepts			Exemplar
1	Force	Energy	Action	Occultist
2	Consciousness	Expansion	Initiation	"True" Psychic
3	Adaptation	Development	Evolution	Magician
4	Vibration	Response	Expression	Artist
5	Mentation	Knowledge	Science	Scientist
6	Devotion	Abstraction	Idealism	Devotee
7	Incantation	Magic	Ritual	Ritualist

Charles Leadbeater had noted that the sixth ray is passing out of manifestation, after many centuries, and the seventh is currently coming into manifestation. Alice Bailey confirmed this observation, and also reported that Rays 2, 3 and 5 are currently in manifestation.⁸³

Ray Characteristics

The characteristics of the seven rays, discussed throughout Alice Bailey's books, are in substantial agreement with what Charles Leadbeater and Ernest Wood had reported. Table 6 shows the ray characteristics, as they relate to disciples. This table appeared in *Initiation: Human and Solar* and was repeated in two later books.⁸⁴ It is interesting to note that the first-ray disciple, according to this tabulation is the occultist, and the third-ray disciple is the magician. Magic is more commonly identified with the seventh ray, and the first ray more commonly associated with leadership.

The first volume of *Esoteric Psychology* lists the virtues and vices associated with each ray and includes "virtues to be acquired."⁸⁵ The data are summarized in Table 7. It will be noted that, in this presentation, Bailey used alternative names for some of the rays. For instance, the third ray is described as "Higher Mind" instead of the more familiar "Active Intelligence," and the fifth ray is described as "Lower Mind" rather than "Knowledge or Science."

The first volume of *Esoteric Psychology* also provides a table of "Ray Methods of Teaching Truth" (Table 8). Here "white magic" is shown as a seventh-ray expression, while the

higher first-ray expression is the "science of statesmanship and government." Religion is shown as the lower expression of the second ray, while churches and religious organizations are the lower expression of the sixth ray. Geoffrey Hodson, who clearly had a more favorable view of religion, listed Francis of Assisi, Teresa of Avilla, and William Booth as positive exemplars of the sixth ray.⁸⁶ Alice Bailey cites modern educational systems as a lower expression of the fifth ray!

Monadic, Soul, and Personality Rays

Each of us is a unique individual molded not only by our astrological profile but by the rays associated with the monad, soul, personality, mental body, sentient body, and physical body. For people who have attained some degree of personality integration, the personality ray is dominant. Then, as the individual evolves spiritually, the soul ray begins to play a larger role; finally, the monadic ray comes into play. Disciples, we read:

are governed or actuated by two rays, i.e., the personality ray and the egoic ray. After the third initiation, the disciple has three rays active in him, for the ray of the Monad begins then to make its presence felt.⁸⁷

Alice Bailey states that all human monads lie on one of the rays of aspect: the first, second, or third ray. She provided a breakdown of human monads: five billion on the first ray, 35 billion on the second, and 20 billion on the third.⁸⁸ The personality and soul can be on any of the seven rays, usually not the same one.⁸⁹

Table 7. Bailey’s Ray Virtues and Vices

Ray	Special Virtues	Vices	Virtues to be Acquired
1. Will, Power	Strength, courage, steadfastness, truthfulness arising from absolute fearlessness, power of ruling, capacity to grasp great questions in a large-minded way, and of handling men and measures.	Pride, ambition, wilfulness, hardness, arrogance, desire to control others, obstinacy, anger.	Tenderness, humility, sympathy, tolerance, patience.
2. Love–Wisdom	Calm, strength, patience and endurance, love of truth, faithfulness, intuition, clear intelligence, and serene temper.	Over-absorption in study, coldness, indifference to others, contempt of mental limitations in others.	Love, compassion, unselfishness, energy.
3. “Higher Mind”	Wide views on all abstract questions, sincerity of purpose, clear intellect, capacity for concentration on philosophic studies, patience, caution, absence of the tendency to worry himself or others over trifles.	Intellectual pride, coldness, isolation, inaccuracy in details, absent-mindedness, obstinacy, selfishness, overmuch criticism of others.	Sympathy, tolerance, devotion, accuracy, energy and common-sense.
4. Harmony through Conflict	Strong affections, sympathy, physical courage, generosity, devotion, quickness of intellect and perception.	Self-centredness, worrying, inaccuracy, lack of moral courage, strong passions, indolence, extravagance.	Serenity, confidence, self-control, purity, unselfishness, accuracy, mental and moral balance.
5. “Lower Mind”	Strictly accurate statements, justice (without mercy), perseverance, common-sense, uprightness, independence, keen intellect.	Harsh criticism, narrowness, arrogance, unforgiving temper, lack of sympathy and reverence, prejudice.	Reverence, devotion, sympathy, love, wide-mindedness.
6. Devotion	Devotion, single-mindedness, love, tenderness, intuition, loyalty, reverence.	Selfish and jealous love, over-leaning on others, partiality, self-deception, sectarianism, superstition, prejudice, over-rapid conclusions, fiery anger.	Strength, self-sacrifice, purity, truth, tolerance, serenity, balance and common sense.
7. Ceremonial Order or Magic	Strength, perseverance, courage, courtesy, extreme care in details, self-reliance.	Formalism, bigotry, pride, narrowness, superficial judgments, self-opinion over-indulged.	Realisation of unity, wide-mindedness, tolerance, humility, gentleness and love.

The wide range of possibilities offered by the personality and soul rays—and their permutations—does not extend down to the lower vehicles. The physical body is normally governed by the third or seventh ray, the sentient body by the second or sixth ray, and the mental

body by the first, fourth or fifth ray.⁹⁰ These restrictions arise in part because the bodies are built from matter of the various planes, and the planes themselves have ray associations. Significantly, the constraints ensure that no two bodies are on the same ray. The restrictions do

not apply to disciples and initiates who, we read, “are liable to build vehicles of any type of force to meet the emergency, the need or the service of a particular life.”⁹¹ Bailey revealed the rays of the Buddha and the Christ themselves:

The Buddha had a second ray soul, a first ray personality and a sixth ray mind—a very rare phenomenon. The Christ had a second ray soul, a sixth ray personality (which accounted for His close relationship with the Master Jesus), plus a first ray mind.⁹²

The Christ’s rays seem to have been within the “normal” range, but we note the Buddha’s independence from the stated restrictions. We recall that Subba Row identified the second ray as “the Buddhist ray.”

The notion of personality and egoic rays applies also to groups, institutions and nations. For example, the United States is stated to have a sixth-ray personality and second-ray soul; France has a third-ray personality and a fifth-ray soul; and Russia has a sixth-ray personality and a seventh-ray soul.⁹³

Concluding Remarks

Decisions to reveal new knowledge are made by the Planetary Hierarchy after careful consideration of humanity’s readiness to receive the knowledge and its ability and willingness to put it to good use. The speed with which knowledge of the seven rays permeated throughout the literature and into the worldwide esoteric mindset, confirms that its release was timely. Whether humanity has responded in the hoped-for way is not for us to judge. But certainly the new knowledge has helped us understand our own individual and collective strengths and weaknesses—and the directions we should take on the triple path of aspiration, discipleship and initiation. We have also gained valuable insights into a range of other topics such as the role of the great Lives that manifest through the planets, solar system and galaxy.

The Master Djwhal Khul took on the on major responsibility for disseminating information on the seven rays. His work began in the 1880s, soon after he attained the fifth initiation.⁹⁴

However, it would seem that, at that time, he only had permission to reveal preliminary information on the rays. By the time they wrote their books in 1920 and 1925 Charles Leadbeater and Ernest Wood had acquired significant knowledge of the rays, and we can only suppose that it came directly or indirectly from the Tibetan.

We do know that the Tibetan terminated—or at least greatly curtailed—his use of the Theosophical Society as the vehicle for disseminating his teachings. He selected Alice Bailey when she was in the process of withdrawing from the Society; and we can draw whatever conclusions we wish from his decision and timing. In any event, the Tibetan was able, or chose, to reveal a great deal more about the seven rays through his new amanuensis. From 1925 onward, interest in the seven rays dwindled in the Theosophical Society. Geoffrey Hodson’s book contained some worthwhile facts and insights, but no other work on the rays emerged from the Society. Unsympathetic attitudes toward Bailey’s work may have discouraged interest in the subject.

The rift between Alice Bailey and the Theosophical Society was of no small significance in the story of how knowledge of the seven rays was disseminated. In an atmosphere of mutual suspicion, allegations of plagiarism were traded back and forth. It is not out of the question that Alice Bailey came into contact with teachings on the seven rays during her few years in the Theosophical Society. However only the most basic information was available in the late 1910s and early 1920s, and the great volume of detailed material on the rays, presented during the 30 years of Bailey’s work, was new.

But what of the possibility that Charles Leadbeater and Ernest Wood plagiarized material from Bailey’s books? Here we must take note of a statement that appeared in one of the last books Bailey wrote in her capacity as the Tibetan’s amanuensis:

There are certain phases of teaching and knowledge which I have given to the world which are relatively new—new to the modern esotericist and occult student though not new to disciples and initiates... If these new

Table 8. Bailey’s Ray Methods of Teaching Truth

Ray	Higher Expression	Lower Expression
1. Will, Power	The science of statesmanship and government.	Modern diplomacy and politics.
2. Love– Wisdom	The process of initiation as taught by the Hierarchy of Masters.	Religion.
3. Active Intelligence	Means of communication or interaction. Radio, telegraph, telephone and means of transportation.	The use and spread of money and gold.
4. Harmony through Conflict	Masonic work, based on the formation of the Hierarchy and related to Ray II.	Architectural construction. Modern city planning.
5. Knowledge, Science	The science of the Soul. Esoteric psychology.	Modern educational systems.
6. Idealism, Devotion	Christianity and diversified religions. Note relation to Ray II.	Churches and religious organizations.
7. Ceremonial Order	All forms of white magic.	Spiritualism in its lower aspects.

phases of the teaching have been later given to the public by other occult groups, it will have been because the information was gained by those who have read the books put out by A.A.B. for me or who are directly and consciously in touch with my Ashram.⁹⁵

The statement proceeds to compare the publication dates of Leadbeater’s *The Masters and the Path* and Baileys’s *Initiation, Human and Solar*, implying that the material in the former was borrowed from the latter.

However the statement raises as many questions as it purports to answer. The implication of plagiarism could apply to Leadbeater’s and Wood’s 1925 books. But, unless we postulate some kind of precognition, it could not apply to Leadbeater’s other works which were published either before, or within a few months, of the Tibetan’s first contact with Alice Bailey—and two or more years before she published her first book. We cannot ignore Leadbeater’s steadily growing understanding of the rays over a period of more than 30 years—roughly one-half of the total time the Tibetan devoted to this phase of his teaching mission. Perhaps Leadbeater was “consciously in touch with” Djwhal Khul’s ashram.⁹⁶ As far as the two 1925 books are concerned, debate over where

the teachings came from is likely to continue; but at this time the evidence does not appear to support a credible charge of plagiarism.⁹⁷

The situation relating to Geoffrey Hodson’s book is different. This book appeared after Alice Bailey’s death—and after both volumes of *Esoteric Psychology* had been published. Much of his discussion was based on the earlier work of Leadbeater and Wood. But the book also contained material, including comments on the monadic, egoic and personality rays, that was similar to Bailey’s. From a legal standpoint it would be hard to defend him against a plagiarism charge. However his demeanor as a man of seemingly impeccable character and deep spirituality may argue in his defense. Hodson wrote more than 25 books and numerous articles, made very substantial contributions to esoteric knowledge, and inspired a great number of people. Why would he put his reputation at substantial risk to write one more slim volume? It is not out of the question that he simply never read Bailey’s work, which was not widely promoted in Theosophical circles. On the other hand he could scarcely have been ignorant of the extensive body of teachings that was becoming available, and he must have benefited from the growing awareness of the seven rays that had passed

into the consciousness of esoteric students throughout the world.

Aside from issues of the teachings' origins, the charge has sometimes been leveled that the source of Alice Bailey's work was not the same "Master Djwal Khool" who visited Adyar in the late 19th century. Such a charge is based on pure speculation, and it could just as easily be claimed that the real "Master Djwhal Khul" never visited Adyar. Interestingly, one individual who made the charge distanced himself not only from Bailey but also from Charles Leadbeater, whose work he dismissed as "pseudo-theosophy."⁹⁸

Antagonism among the various parties—which has been slow to heal—is a matter of great sadness to the worldwide community of esoteric students. It is time to lay mutual suspicion and accusations to rest and focus on what has been achieved. Esoteric teachings are not proprietary to one group or another but belong to the whole of humanity.

The most important conclusion from this case study is that knowledge of the seven rays increased steadily during the 60-plus years of the Tibetan Master's teaching mission. The players in this story entered and left at different times; and some made larger contributions than others. Members of the Theosophical Society laid important groundwork on which Alice Bailey could build to provide the extensive body of teachings we have today. Despite the transfer of responsibilities, the end-product was surprisingly consistent and coherent. Perhaps the Tibetan had to make difficult choices to find suitable intermediaries to whom he could communicate the teachings. It is not our place to question his strategy or tactics. What we can do is applaud the effectiveness and efficiency with which the work was performed. We are enormously indebted to the people involved, including—if we may venture to make such a comment—the Tibetan Master himself.

¹ The author is indebted to Dr. Zachary Lansdowne for constructive criticism of an early draft of this article. However the views expressed in this article are the author's alone.

- ² T. Subba Row. *Esoteric Writings*. Adyar Books, 1895, p. 108.
- ³ See the discussion in: M. Temple Richmond. "Discipleship and Initiation: the Three Stages and Seven Steps to Hierarchy and Beyond. Part II." *The Esoteric Quarterly*, Fall 2006, pp. 27-44. However it should be noted that others claim that the Tibetan had not yet attained the fifth initiation when he appeared in India in the 1880s [For example: Charles W. Leadbeater. *How Theosophy Came to Me*. Theosophical Publishing House, 1930, p. 79].
- ⁴ Alice A. Bailey. *Initiation: Human and Solar*. Lucis, 1922, p. 224. Also: *Esoteric Psychology*, I. Lucis, 1936, p. 44.
- ⁵ Bailey, *Esoteric Psychology*, I, p. 49.
- ⁶ Esotericists would argue that the One manifests in turn as Three, Seven and Twelve, this last being the number of constellations of the zodiac. It may be noted that seven is formed from the sum of three and four, while twelve is formed from their product. In the Qabalah the progression can be related to the three "mother" letters, the seven double letters, and the 12 single letters of the Hebrew alphabet.
- ⁷ *Revelation* 1:4, 3:1, 4:5, 5:6.
- ⁸ *Ibid.* 5:1,5.
- ⁹ *Pistis Sophia*, book 1, § 2. (Transl: V. MacDermott.) *The Fall of Sophia*. Lindisfarne Books, 1978, p. 104.
- ¹⁰ *Acts* 17:23.
- ¹¹ Some authorities suspect that the author was the Georgian theologian Peter of Iberia (c.411–491).
- ¹² Pseudo-Dionysius. *The Celestial and Ecclesiastical Hierarchies*, Part II, chs. 7, 14. *Esoterica*, pp. 165, 201.
- ¹³ *Ibid.*, ch. 13, p. 185. We note that "seraphim" and "cherubim" are plural Hebrew nouns.
- ¹⁴ The earliest extant Qabalistic texts, both of which refer to the sephiroth, are the *Bahir* and the *Sepher Yetzirah*. Both are alleged to have been written in the first or second century CE, but were first published in the 11th or 12th century.
- ¹⁵ See for example: Arthur Waite. *The Holy Kabalah*. Citadel, (undated, but c.1910), p. 206. Also: John Nash. "The Trinity and Its Symbolism." *The Esoteric Quarterly*, Spring 2005, pp. 33-46.
- ¹⁶ Jakob Böhme. *Four Tables of Divine Revelation*. London, 1654. Robin Waterfield (ed.). *Jacob Boehme*. North Atlantic Books, 2001, pp. 214-217.

- ¹⁷ See for example: Helena P. Blavatsky. *The Key to Theosophy*. Theosophical University Press, 1889/1972, pp. 288-290.
- ¹⁸ Bailey, *Initiation: Human and Solar*, pp. 57-58.
- ¹⁹ *Sat* is usually translated as “be-ness,” “being-ness” or “existence.” Etymologically, it is the origin of the English word “is.”
- ²⁰ Helena P. Blavatsky. *The Secret Doctrine*, I. Theosophical University Press, 1888/1977, pp. 119-120. Emphasis added.
- ²¹ *Ibid.*, p. 290.
- ²² *Ibid.*, p. 515.
- ²³ Annie Besant (ed.). *The Secret Doctrine*, III. Theosophical Publishing House, 1897, p. 369.
- ²⁴ *Ibid.*, p. 481, 483.
- ²⁵ William T. Brown. “September-December 1883, India.” Daniel H. Caldwell (ed.). *The Esoteric World of Madame Blavatsky*. Theosophical Publishing House, 2001, ch. 12. This article does not take a position on the credibility of reported contacts with the Tibetan and other adepts. Reports are taken at face value. The reliability of specific accounts can be discussed elsewhere.
- ²⁶ Helena Blavatsky. Letter to Henry Olcott, November 11, 1883. Published in *The Theosophist*, July 1908, p. 947. The Tibetan is also reported to have appeared to Blavatsky in Cairo [Leadbeater. *How Theosophy Came to Me*, p. 79]. Letter 105 of *The Mahatma Letters to A. P. Sinnett* states that Blavatsky “had quarreled” with the Tibetan.
- ²⁷ Josephine Ransom. *A Short History of the Theosophical Society: 1875–1937*. Theosophical Publishing House, 1938, p. 222.
- ²⁸ *Ibid.*, p. 226. See also: Leadbeater. *How Theosophy Came to Me*, pp. 154-155.
- ²⁹ Leadbeater stated that the meeting took place “in the very earliest days” at Adyar [*The Masters and the Path*. Theosophical Publishing House, 1925, p. 263]. Leadbeater arrived there in 1884 and departed for Ceylon in 1886. Reportedly, he did not return to Adyar until 1909.
- ³⁰ Leadbeater, *The Masters and the Path*, p. 264; Ernest Wood. *The Seven Rays*. Theosophical Publishing House, 1925, p. 142.
- ³¹ Leadbeater, *The Masters and the Path*, p. 263.
- ³² Some Qabalists discuss a “higher Shekinah” as well as the more conventional “lower” one associated with Malkuth. But this higher Shekinah is assigned to Binah, not to Kether.
- ³³ A record of the lectures is contained in at least two existing sets of notes.
- ³⁴ Perhaps the draft manuscript was so rough that Subba Row did not feel able to evaluate it. On the other hand, it seems that he questioned the wisdom of revealing such occult knowledge to the masses.
- ³⁵ Ransom, *A Short History of the Theosophical Society: 1875–1937*, p. 226.
- ³⁶ Subba Row, *Esoteric Writings*, p. 537.
- ³⁷ *Ibid.*, p. 527
- ³⁸ *Ibid.*, p. 536.
- ³⁹ *Ibid.*, p. 568.
- ⁴⁰ *Ibid.*, p. 526. This is a puzzling statement, considering that Gautama is customarily viewed as the founder of Buddhism, a religion that spread from India to China.
- ⁴¹ Ransom, *A Short History of the Theosophical Society: 1875–1937*, p. 229.
- ⁴² This and related talks, collectively titled “The Worlds and the Races of Men,” were omitted from the abridged edition of *The Inner Life* published by the Theosophical Publishing House in 1978. But the complete version is available at www.anandgholap.net/Inner_Life_Vol_II-CWL.htm. Why this particular set of talks was omitted from the abridged version is not disclosed.
- ⁴³ Charles W. Leadbeater. *The Inner Life*, II, §689. Theosophical Publishing House, 1911. Emphasis removed.
- ⁴⁴ *Ibid.*, §690.
- ⁴⁵ Charles W. Leadbeater. *The Science of the Sacraments*. Theosophical Publishing House, 1920, pp. 92-93.
- ⁴⁶ *Ibid.*, pp. 149, 151. Presumably the two cosmic ranks are the cherubim and seraphim.
- ⁴⁷ Leadbeater, *The Science of the Sacraments*, pp. 91-92, 388-391, 406-407.
- ⁴⁸ Ransom, *A Short History of the Theosophical Society: 1875–1937*, p. 472.
- ⁴⁹ Much of the material in *The Masters and the Path* is presented in a less-mature style than we find in *The Science of the Sacraments*. However the later chapters reveal his growing interest in esoteric Christianity. Interestingly, references to the rays in *Sacraments* would have been incomprehensible to readers who did not already have some knowledge of the rays. Perhaps *Masters* was published five years later to remedy that deficiency.
- ⁵⁰ Among his various activities Leadbeater published 43 other books and articles between 1897 and 1925.
- ⁵¹ Ernest E. Wood. *Is this Theosophy?* Rider & Co., 1936, pp. 289-291. Wood claims that *The Masters and the Path* contained some of his own ideas.

- ⁵² By 1925 Alice Bailey had published four books, including the monumental *A Treatise on Cosmic Fire*, which appeared that year.
- ⁵³ Leadbeater, *The Masters and the Path*. Theosophical Publishing House, 1925, p. 265.
- ⁵⁴ *Ibid.*, pp. 37-43; 271-275.
- ⁵⁵ Some of the same information on the masters had already been supplied in Charles Leadbeater's *The Inner Life*. Theosophical Publishing House, 1912/1978, pp. 1-16.
- ⁵⁶ Leadbeater, *The Masters and the Path*, pp. 278-284. See also: *The Science of the Sacraments*. Theosophical Publishing House, 1920, p. 91.
- ⁵⁷ Leadbeater, *The Science of the Sacraments*, p. 406.
- ⁵⁸ Leadbeater, *The Masters and the Path*, pp. 268-269.
- ⁵⁹ Ernest Wood. *The Seven Rays*. Theosophical Publishing House, 1925.
- ⁶⁰ Wood, *Is this Theosophy?*, p. 291.
- ⁶¹ *Ibid.*, pp. 290-291. Wood went on to say that his Master had later confirmed the correctness of his understanding of the rays.
- ⁶² Leadbeater, *The Masters and the Path*, p. 265fn
- ⁶³ Wood, *The Seven Rays*, p. 9. Wood does not actually use the term "rays of aspect," which seems to have been used for the first time by Alice Bailey in her 1922 book *Initiation: Human and Solar*.
- ⁶⁴ Wood comments: "I learned to detest theosophical politics... but I was left with a high regard for the theosophists scattered over the world." *Is this Theosophy?*, pp. 317-318.
- ⁶⁵ Geoffrey Hodson. *The Seven Human Temperaments*. Theosophical Publishing House, 1952. Hodson is recorded as having studied the rays as early as 1942 [Sandra Hodson (ed.). *Light of the Sanctuary: the Occult Diary of Geoffrey Hodson*. Theosophical Publishers, 1988, p. 85].
- ⁶⁶ Hodson, *The Seven Human Temperaments*, particularly the foldout table following p. 72.
- ⁶⁷ *Ibid.*, pp. 46-49.
- ⁶⁸ *Ibid.*, pp. 62-73.
- ⁶⁹ Geoffrey Hodson. *The Kingdom of the Gods*. Theosophical Publishing House, 1952, p. 81.
- ⁷⁰ S. Hodson (ed.), *Light of the Sanctuary: the Occult Diary of Geoffrey Hodson*, p. 105.
- ⁷¹ *Ibid.*, pp. 259, 414, 456, 465, 502
- ⁷² Alice A. Bailey. *The Unfinished Autobiography*. Lucis, 1951, pp. 162-163.
- ⁷³ Alice and Foster Bailey were married in New York City in 1920 [Bailey, *The Unfinished Autobiography*, p. 180].
- ⁷⁴ There is no record that the Baileys ever resigned their membership of the Theosophical Society itself.
- ⁷⁵ The Lucis Trust was originally known as the *Lucifer Trust*.
- ⁷⁶ This article devotes more space to the dissemination of teachings by Theosophical writers because Alice Bailey's work on the seven rays is better known today.
- ⁷⁷ Bailey, *Initiation: Human and Solar*, p. 3.
- ⁷⁸ *Ibid.*, p. 47.
- ⁷⁹ *Ibid.*, p. 107.
- ⁸⁰ *Ibid.*, p. 49. Organization charts were relatively new at that time. The theory of bureaucracy, which (among other things) studies the organizational charts of business enterprises, dates from around the turn of the 20th century.
- ⁸¹ Bailey, *Esoteric Psychology*, I, p. 334.
- ⁸² *Ibid.*, pp. 343, 412.
- ⁸³ *Ibid.*, pp. 357ff, 411.
- ⁸⁴ Alice A. Bailey. *Initiation: Human and Solar*, p. 80; *Esoteric Psychology*, I, p. 412; *The Destiny of the Nations*. Lucis, 1949, p. 145.
- ⁸⁵ Bailey, *Esoteric Psychology*, I, p. 200-212.
- ⁸⁶ William Booth and his wife founded the Salvation Army.
- ⁸⁷ *Ibid.*, p. 237.
- ⁸⁸ Alice A. Bailey. *A Treatise on Cosmic Fire*. Lucis, 1925, p. 579.
- ⁸⁹ It is stated that "All egos found upon the fourth, the fifth, the sixth and the seventh rays must eventually, after the third initiation, blend with the three major rays, or monadic rays." Bailey. *Esoteric Psychology*, I, p. 402.
- ⁹⁰ Alice A. Bailey. *Esoteric Psychology*, II. Lucis, 1942, p. 288. See also *Glamour a World Problem*. Lucis, 1950, p. 92.
- ⁹¹ Alice A. Bailey. *Discipleship in the New Age*, I. Lucis, 1944, p. 336.
- ⁹² Alice A. Bailey. *The Destiny of the Nations*. Lucis, 1949, p. 38.
- ⁹³ Bailey. *Esoteric Psychology*, I, pp. 382-383.
- ⁹⁴ But see the comment in note 3.
- ⁹⁵ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 250.
- ⁹⁶ Helena Blavatsky's and Subba Row's rudimentary understanding of the rays raises further questions.
- ⁹⁷ Charles Leadbeater and Ernest Wood explained where they had obtained the information. These explanations demand some consideration.
- ⁹⁸ Nicholas Weeks. "Theosophy's Shadow: A Critical Look at the Claims and Teachings of Alice A. Bailey." *Fohat*, Summer 1997. See

also an expanded version of the article on:
www.blavatskyarchives.com/bailey1.htm.