

Cedercrans' Writings compared to Bailey's Technique of Integration for the Seventh Ray

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Summary

The seven rays are said to denote seven primary differentiations of energy, and doctrines on the seven rays have been expounded by various theosophical writers. In 1942, Alice Bailey, a writer in the theosophical tradition, published the *Technique of Integration for the Seventh Ray*, but admitted that her technique “was definitely abstruse and couched in language quite symbolic,” so that it is difficult to understand. From 1948 to 1963, Lucille Cedercrans, a writer using theosophical terminology, presented a teaching called the “New Thought-form Presentation of the Wisdom,” and said that her teaching is associated with the Seventh Ray. This article clarifies Bailey’s technique by showing that it is illustrated by passages from Cedercrans’ writings.

The Masters Djwhal Khul and Rakoczi

Helena Blavatsky (1831– 1891), founder of the Theosophical Society, may have been the first person to introduce to the West the concept of the Masters of the Wisdom.¹ These Masters are reputed to be enlightened beings and are sometimes referred to as the Elder Brothers, Adepts, or Mahatmas. They are said to have come from the human race and achieved their higher status by following the same steps that people tread today.

Alice Bailey (1880 – 1949), a member of the Theosophical Society before leaving it to pursue her own activities, says that the majority of her books were telepathically dictated to her by a Master of the Wisdom. Bailey identifies this Master as “the Tibetan,” who is also known by the name Djwhal Khul or by the abbreviation D.K.:

In the early days of writing for the Tibetan, I had to write at regular hours and it was clear, concise, definite dictation. It was given word for word, in such a manner that I might claim that I definitely heard a voice. Therefore, it might be said that I started with a clairaudient technique, but I very soon found, as our minds got attuned, that this was unnecessary and that if I concentrated enough and my attention was adequately focussed I could register and write down the thoughts of the Tibetan (His carefully formulated and expressed ideas) as He dropped them into my mind.²

The title page of each of Bailey’s books, however, designates “Alice A. Bailey” as the person responsible for its intellectual content, so this article refers to her books as though they were her own work. Bailey mentions another Master who is relevant for this article and who is known by the name Rakoczi or by the abbreviation R.:

The Master Who concerns Himself especially with the future development of racial affairs in Europe, and with the mental outgrowth in America and Australia, is the Master Rakoczi ... The Master R. is upon the seventh Ray, that of Ceremonial Magic or Order, and He works largely through esoteric ritual and ceremonial, being vitally

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interested in the effects, hitherto unrecognized, of the ceremonial of the Freemasons, of the various fraternities and of the Churches everywhere.³

The above quotation refers to the notion of the *seven rays*, which are mentioned in both the ancient Hindu *Rig Veda* and modern Theosophy.⁴ Bailey gives this definition: “A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates.”⁵ The above quotation says that the “Master R. is upon the seventh Ray,” thereby showing that the seven rays provide a way of characterizing Masters according to the qualities that they exhibit. Bailey also says, “Every unit of the human race is on some one of the seven rays,”⁶ so the seven rays provide a way of characterizing both Masters and human beings.

Bailey makes a prediction that is relevant for this article: “Certain picked disciples from all these five Ashrams have been or will be trained for the work of contacting the public.”⁷ Here, *Ashram* is defined as “The centre to which the Master gathers the disciples and aspirants for personal instruction.”⁸ Bailey includes the Master R.’s Ashram as one of the five designated Ashrams, so her prediction implies that a certain picked disciple from the Master R.’s Ashram will contact the public. Her prediction was written in November 1948, so more than 65 years have now passed. During that period of time, is there any evidence that a disciple from the Master R.’s Ashram has contacted the public, and if so, who is that disciple?

Lucille Cedercrans

Dakini Wisdom, the publisher of Lucille Cedercrans’ biography, provides this brief account:

A woman of unusual opposites, Lois Lucille Stickle Johnson Cedercrans Schaible (b.4/4/21 – d.6/21/84) did not finish high school, yet she was wise and knowledgeable beyond any traditional education. She brought a new form of the wisdom of the ages into this world. In striking contrast to

the conservatism of her Depression-era, rural upbringing and early adulthood, her methods and training for awakening spiritual growth in herself and others were more esoteric and incredible than expected in that time.

Undeterred by the doubts of others or more gnawingly her own, undaunted by the enormity of her task, her six children, or her lack of formal education, and never disheartened by her many physical ails, Lucille forged open the gateway to wisdom for hundreds of followers from Spokane, Washington, to Washington DC.

Most people know Lucille Cedercrans Schaible as the author of meditation resources such as *The Nature of the Soul*, *The Soul and Its Instrument*, or *Corrective/Creative Thinking*. Developed from 1948 to 1963, her work is called the New Thought-form Presentation of the Wisdom (NTFPW). In the early 1970s, she began to shift her focus to Tibetan Buddhism, which she was authorized to teach until her death in 1984.⁹

The foregoing profile indicates that she was known by many different names. The title page of each of her books, however, designates “Lucille Cedercrans” as the person responsible for its intellectual content, and so that is the name used in what follows.

Cedercrans appears to have had a function similar to Bailey’s, because both women said that they wrote their books by bringing through communication from a Master. Gretchen Groth in *Luminous Sitting, Tortuous Walking*, which is her biography of Cedercrans, gives this account:

Lucille’s main contact was Master R (also called simply R) ... In the beginning, however, she only knew R or Master R as the Presence ... She reported that early in her training, R said he could be called GR or R. During the first fifteen years, she referred to him as R or Master R. The name GR, however, garnered new interest once she began teaching Tibetan Buddhism in 1973. Guru Rinpoche (or GR) is Padmasambhava who

brought Buddhism to Tibet in the eighth century ... The teachings from R that she presented to her Buddhist groups in the 1970s and 1980s presented traditional Tibetan Buddhism meditative practices and-concepts ... To the Buddhist Sangha or group, this contact of Lucille's was clearly presented as (and understood to be) Guru Rinpoche or Padmasambhava—not Master Rakoczi.¹⁰

Cedercrans describes the process by which her material was written:

Masters don't write the lesson material. I write it. They don't determine the words that will be used. I determine the words that will be used. They have taken those principles of truth which are incorporated in the lesson material and placed them, put them into abstract thought-forms. Now these abstractions are above the level of words; they are above the frequency of pictures. They are in the frequency of meaning itself ... We receive that transference of meaning into our consciousness and there in meditation we have to interpret that meaning and to translate it into whatever language we are using.¹¹

Thus Bailey and Cedercrans seem to have used different methods of communication: Bailey describes herself, in a quotation given earlier, as receiving the words of the Master D.K. and then writing those words down; but Cedercrans describes herself as receiving the abstract meaning from the Master R. and then determining the words that are used.

Cedercrans' books appear similar in purpose and terminology to Bailey's books, which were written earlier. Nevertheless, Cedercrans recounts her initial unfamiliarity with Bailey's material:

I was shocked, and dismayed in 1958 to learn that persons close to A. A. B. [Alice A. Bailey] and perhaps even A. A. B. herself had accused me of lifting content from the D.K. books. This was never true. I had not read any part of them until my own work, *Nature of the Soul*, was written. And even now I have never read one of the Bai-

ley books from cover to cover. I was just too busy. You see the Presence requested that I not read any of the literature, neither Bailey, the Theosophical Society, Besant, Blavatsky, nor any Hindu or Buddhist literature until after my training was complete. Since I ... never went beyond the 8th grade in school, I had never heard of any religion, philosophy or teachings such as these that I was receiving when the Presence merged with me.¹²

Cedercrans calls her work the “New Thought-form Presentation of the Wisdom,” “NTFPW,” or more simply “the Wisdom,”¹³ and she associates it with the Seventh Ray. For example, *Applied Wisdom*, which is an extensive compilation of her material, makes this statement:

As the Seventh Ray comes into more active play in this beginning of a new age, a modern teaching anent the fundamentals of magic is needed. This *New Thought-form Presentation of the Wisdom* holds such teaching in solution, to be released through Lucille Cedercrans when there are adequately oriented and trained discipleship groups available to put it into right use.¹⁴

Technique of Integration for the Seventh Ray

Bailey claims that her “Seven Techniques of Integration” depict “the pattern of the thought and the process of the life” of people guided by each of the seven rays.¹⁵ She admits that her techniques are written in such a way that they are difficult to understand: “It is difficult to make easily comprehensible the nature and purpose of these techniques”; “Our study of the Techniques of Integration was definitely abstruse and couched in language quite symbolic.”¹⁶ She also says, “these ray techniques are imposed by the soul upon the personality after it has been somewhat integrated into a functioning entity and is, therefore, becoming slightly responsive to the soul, the directing Intelligence.”¹⁷ In this context, the term “soul” denotes the “superconscious self,”¹⁸ and “personality” denotes the mental, emotional, and physical bodies.¹⁹

If Bailey's claim is correct, then her techniques depict the archetypal patterns that underlie all methods of integration that are inspired by the superconscious realm. For example, the written esoteric teaching of any religion might be a verbal expression of one of these archetypes, but with some distortions due to the limitations of words. Different exoteric religions might be expressions of the same archetype but with varying distortions. Thus, if her claim were valid, it should be possible to show that her techniques, in part or in whole, are similar to various recorded methods of integration that are thought to be inspired. Bailey's claim can be tested with Cedercrans' books, because of the previously discussed evidence that Cedercrans was an inspired writer.

This article is concerned with the Seventh Ray. Bailey's name for this ray is "Ray of Ceremonial Magic or Order,"²⁰ and Cedercrans' name is similar: "Ray of Ceremonial Magic or Divine Law and Order."²¹ Cedercrans provides these explanations of the ray's name: "Magic is the manipulation of the divine law to produce an ordered series of effects in time and space";²² "the concept of Divine Law and Order—ordered sequence according to the overshadowing Divine Plan for humanity."²³ Cedercrans also distinguishes between white and black magic: "The white magician is concerned with those effects that relate to the betterment of humanity as a whole ... The black magician is concerned with him or her self and their own rise to power or the accumulation of material gain."²⁴

Bailey's Technique of Integration for the Seventh Ray is as follows:

"I seek to bring the two together. The plan is in my hands. How shall I work? Where lay the emphasis? In the far distance stands the One Who *Is*. Here at my hand is form, activity, substance, and desire. Can I relate these and fashion thus a form for God? Where shall I send my thought, my power the word that I can speak?

"I, at the centre, stand, the worker in the field of magic. I know some rules, some magical controls, some Words of Power, some forces which I can direct. What shall

I do? Danger there is. The task that I have undertaken is not easy of accomplishment, yet I love power. I love to see the forms emerge, created by my mind, and do their work, fulfill the plan and disappear. I can create. The rituals of the Temple of the Lord are known to me. How shall I work?

"Love not the work. Let love of God's eternal Plan control your life, your mind, your hand, your eye. Work towards the unity of plan and purpose which must find its lasting place on earth. Work with the Plan; focus upon your share in that great work."

The word goes forth from soul to form: "Stand in the centre of the pentagram, drawn upon that high place in the East within the light which ever shines. From that illumined centre work. Leave not the pentagram. Stand steady in the midst. Then draw a line from that which is without to that which is within and see the Plan take form."²⁵

The rest of this article analyzes Bailey's Technique of Integration for the Seventh Ray: our interpretation of each segment of the technique is given in italics and is followed by parentheses that contain the interpreted segment, which in turn is followed by an explanation of the segment's symbols. Our approach for deciphering these symbols is to identify and then apply Cedercrans' associated statements. Bailey states that each of her techniques can be divided into five phases: "The words, covering the process in every case, are *Alignment, Crisis, Light, Revelation, Integration*."²⁶ Our commentary is also divided into these five phases.

Alignment

Before analyzing Bailey's technique, let us give some background information. According to Theosophy, the planetary life consists of seven worlds that are often called "planes" and have the following names: 1) lo-
goic; 2) monadic; 3) spiritual, or atmic; 4) intuitional, or buddhic; 5) mental; 6) emotional, or astral; and 7) physical.²⁷ Even though these planes of existence are said to interpenetrate and be interrelated, Bailey mentions "the inner

and higher worlds,”²⁸ which shows that these planes are thought of as being arranged metaphorically in either an inner and outer manner, or a higher and lower manner. For example, the mental, emotional, and physical planes, which are spoken of as “the three worlds of human endeavor,”²⁹ are thought of as being either the three outermost planes or the three lowest planes.

Professor Mary Kassian reports, “*Disciple* literally means ‘a learner’ (from Greek, *manthan*, ‘to learn’ and Latin, *discipulus*, ‘pupil; learner’).”³⁰ In this article, a *disciple* refers to any person who is learning how to expand his or her consciousness during any phase of the integration process. Such usage is consistent with Bailey’s statement: “for all are disciples from the humblest aspirant up to, and beyond, the Christ Himself.”³¹

In the first phase of the integration process, the disciples bring their mental, emotional, and physical bodies into increased *alignment* with the soul. As a result, the personality, or “lower self,” which consists of these three bodies, is able to receive impressions from the soul, or “higher self.”³² The technique’s first paragraph, which uses the first-person grammatical perspective, depicts a seventh-ray disciple’s pattern of thought during the alignment phase, as explained next.

I seek to bring my will and mind together (“I seek to bring the two together”). As mentioned earlier, the preceding words in italics constitute our interpretation of a segment of Bailey’s technique, the preceding words in parentheses constitute the interpreted segment, and the following words explain the segment’s symbols. Cedercrans says, “The magician (regardless of whether aligned with the white or dark forces), must consciously appropriate and wield ... three laws in order to create a predetermined circumstance or situation in the magician’s life and affairs.”³³ The technique’s first sentence depicts the disciple as the initiator of activity, and it can be explained by Cedercrans’ first law:

1. The Law of Polarity—when the polar forces of Will and Mind are brought into a relationship with one another, the creative

process begins. A magnetic field is created within the mind by that polarity.³⁴

Bailey does not explicitly mention the “Law of Polarity,” but she does write about the “mystery of Polarity,” and says, “It signifies essentially the form-building work in substance, and its energising by the spiritual aspect.”³⁵ Bailey also mentions “the mental substance of our mind,”³⁶ and “vibrations, engendered by will, working through love-wisdom, and energising substance,”³⁷ so the mystery of polarity could be concerned with the polarities of will and mind. Moreover, she explicitly mentions these two polarities: “No one can be a ... magician until the will and the thought work in unison.”³⁸ Cedercrans’ “Law of Polarity” appears to clarify these earlier hints and phrases from Bailey, so “the two” are taken as the will and mind. Thus, when the disciple brings these polarities together, he or she is wielding the Law of Polarity so as to initiate the creative process.

By maintaining the polar relationship, which is between my will and mind, I create a thought-form; and by maintaining the triangular relationship, which is among my will, mind, and thought-form, I manifest the thought-form in the physical plane (“The plan is in my hands”). The second sentence can be explained by Cedercrans’ second and third laws:

2. The Law of Magnetic Control—when a magnetic field is created within the mind and maintained there, mental substance is set into motion in the pattern dictated by the will. A thought is born via the magnetic control of substance.

3. The Law of Precipitation—when a thought is born, a triangle of precipitating energy has been brought into juxtaposition with time and space.³⁹

Bailey mentions “The Law of Magnetic Control, governing the control of the personality by the spiritual nature, via the soul nature,”⁴⁰ which has the same name as Cedercrans’ second law. Bailey’s description is vague, however, so it is not clear whether her law is actually the same as Cedercrans’ second law. If their laws are assumed to be the same, then

Cedercrans once again appears to clarify some of Bailey's earlier material. Bailey also mentions "the law ... of active precipitation," and says that it "produces manifested existence,"⁴¹ so this law seems to be the same as Cedercrans' third law.

According to Cedercrans' second law, maintenance of the polar relationship, which is between the will and mind, creates a thought-form. In the second sentence, "the plan" is taken as a thought-form, because Cedercrans says, "A thought-form, regardless of its nature is a planned activity, for energy follows thought,"⁴² so "the plan" signifies that the disciple is wielding the Law of Magnetic Control. As suggested by Cedercrans' third law, maintenance of the triangular relationship, which is among the will, mind, and thought-form, manifests the thought-form. The phrase "in my hands" portrays taking physical possession of something, so this phrase signifies that the disciple is wielding the Law of Precipitation.

Shall I work with cause or with effects? ("How shall I work?"). The adverb *how* means "in what manner or way." As Cedercrans explains, the basic way of working is either with cause or with effects:

The mental plane is that area of creative substance that is causative to the physical plane manifestation. People who live in, and direct their affairs from this frequency of substance work with cause rather than with effects. This is the basic difference between the person who is mentally polarized and the person who still lives within an emotional focus. The latter is constantly challenged by, and must work in and with, effects. Causes are for the most part unknown to them, and they are a victim of circumstance.⁴³

Bailey also speaks about these two ways of working:

The predominant work of the occult student is the manipulation of force, and the entering of that world wherein forces are actively set in motion which result in phenomenal effects. He has to study and comprehend practically and intelligently the working of

the law of Cause and Effect, and he leaves off dealing with effects and centres his attention on their producing causes.⁴⁴

Shall I emphasize the betterment of humanity as a whole, or my own separative goals? ("Where lay the emphasis?"). As Cedercrans explains, disciples make many small choices that collectively establish a pattern emphasizing one of two directions:

People who place their feet upon the path of mental development move either to the right, toward white magic, or to the left, toward black magic. They are confronted with the forked path of decision as they make those many small choices having to do with the routine of daily living. They are learning the creative process and establishing those patterns in mental substance which direct the weight of their creativity, toward the forces of light for the betterment of humanity or toward the forces of darkness for what they think is personal gain.⁴⁵

Bailey gives a related description: "It will be apparent at this point how important is *motive*, for it determines the line of activity and differentiates man's activity into what is called (by esotericists) black and white magic."⁴⁶

My will carries a purpose that is above and beyond my personal self, because it is impressed with a divine intent ("In the far distance stands the One Who Is"). Cedercrans describes the inherent divine intent:

Seekers who come thus far upon the path of mental development examine the development of their will. If their will is an extension of Spirit, and not just a part of their own personal property, it is already impressed with a Divine Intent. That is, it carries a Purpose that is above and beyond their personal self.⁴⁷

Bailey also writes about "the unified divine intent lying behind all appearances and all qualities."⁴⁸

The physical plane contains my handiwork, perhaps as music, art, literature, or inventions ("Here at my hand is form"). "Here" indicates the physical plane, because that is where hu-

man beings are conscious, so “form” denotes something on the physical plane. Cedercrans provides these examples: “a thought-form is materialized as ... music, art, literature, inventions, etc.”⁴⁹ Being skillful in producing physical forms is a seventh-ray characteristic, as Bailey explains:

It [the Seventh Ray] is the ray of form, of the perfect sculptor, who sees and produces ideal beauty, of the designer of beautiful forms and patterns of any sort ... The literary work of the seventh ray man would be remarkable for its ultra-polished style, and such a writer would think far more of the manner than of the matter in his work, but would always be fluent both in writing and speech.⁵⁰

The power of my thought produces physical forms by means of physical-plane activity, etheric substance, and desire (“at my hand is form, activity, substance, and desire”). The word “hand” could be a symbol of power, as in Isaiah 23:11, “He stretched out his hand over the sea, he shook the kingdoms,”⁵¹ so the phrase “at my hand” could have this meaning: through my power. The word “activity” is taken as physical-plane activity, because Cedercrans mentions, “intelligent activity in the physical.”⁵² The word “substance” is taken as referring to what Theosophy calls the “etheric body,” which is the subtle body of vitality that underlies the dense physical body,⁵³ because Cedercrans says, “Etheric substance is what is commonly thought of as the energy or force of action. Actually it is the *substance* of action.”⁵⁴ Desire refers to the desire or emotional body, about which Cedercrans says, “The astral body and plane is the power factor in manifestation. Until it is understood, controlled and properly directed, the student cannot engage in creative work.”⁵⁵

Each factor in the given sequence is the immediate effect of the succeeding one, so the entire sequence exemplifies the rule, “Potencies produce precipitation,” on which Bailey comments, “When correctly understood, it will govern the method of work and the thought life of the worker in white magic.”⁵⁶ Bailey de-

scribes the same sequence of factors but in the reverse order:

The thinker on his own plane formulates a thought embodying some purpose or some desire. The mind vibrates in response to this idea and simultaneously produces a corresponding reaction in the kamic, desire or emotional body. The energy body, the etheric sheath vibrates synchronously, and thereby the brain responds and energises the nerve-system throughout the dense physical body, so that the impulse of the thinker works out into physical plane activity.⁵⁷

Can I relate these factors and thus manifest the divine plan? (“Can I relate these and fashion thus a form for God?”). “A form for God” is taken as the manifestation of the divine plan, because Cedercrans says, “the White Magician ... molds substance into those forms which will carry the consciousness of the Divine Plan out into appearance in the Light of Day.”⁵⁸ Bailey similarly writes, “The white magician works from the soul level out into the manifested world and seeks to carry out the divine plan.”⁵⁹

Toward what objective shall I send my thought as a spoken word, which causes a manifestation in time and space? (“Where shall I send my thought, my power the word that I can speak?”). Cedercrans tells students to think before speaking:

The words of the student also have a life of their own—are the cause of certain manifestations in time and space—and have an effect upon all other lives ... A word once spoken, cannot be recalled. A chain of effects has been set into motion and will result in physical-plane manifestation. When one considers that a word is not only a manifestation of a thought, but that it is also the direction into physical-plane manifestation of a thought, one pauses before he speaks.⁶⁰

In the technique, “where” is taken as “toward what objective,” and “power” as, in Cedercrans’ words, “the cause of certain mani-

festations in time and space.” Bailey also tells students to think before speaking:

When we speak we evoke a thought and make it present, and we bring that which is concealed within us into audible expression. Speech reveals, and right speech can create a form of beneficent purpose, just as wrong speech can produce a form which has a malignant objective. Without realizing this, however, ceaselessly and irresponsibly, day after day, we speak; we use words; we multiply sounds; and surround ourselves with form worlds of our own creation. Is it not essential, therefore, that before we speak we should think, thus remembering the injunction, “You must attain to knowledge, ere you can attain to speech”?⁶¹

The technique’s first paragraph, which has just been analyzed, portrays the disciple as pondering his or her own questions. By pondering these questions, the disciple produces the needed *alignment*, as Bailey explains:

As he realises the task to be carried out and the nature of the work to be done by the seventh ray worker, and appreciates the fact that it is the magical work of producing those forms on earth which will embody the spirit of God (and in our particular time, this necessitates the building of new forms), each seventh ray disciple will see himself as a relating agent, as the one who stands in the midst of the building processes, attending to his portion of the task. This, if really grasped and deeply considered will have the effect of producing alignment.⁶²

Crisis of Evocation

Bailey writes, “The soul is a unit of energy, vibrating in unison with one of the seven ray Lives, and coloured by a particular ray light.”⁶³ In other words, each soul has the quality of a particular ray, which is called its “soul ray.” In the second phase of the integration process, the disciples sense intuitively their soul ray, which in this case is the Seventh Ray, because they have increased their alignment with their soul. The inconsistency between their sensed potential, which is working as a

white magician, and their emotional nature, which could lead to black magic, brings them to an inner *crisis* in which they look for alternative ways of proceeding. As Milton Friedman (1912 – 2006), a recipient of the Nobel Prize in Economics, says, “Only a crisis—actual or perceived—produces real change. When that crisis occurs, the actions that are taken depend on the ideas that are lying around.”⁶⁴

The seventh-ray technique’s second paragraph, which is also written with the first-person grammatical perspective, treats the seventh-ray crisis by depicting two subsidiary techniques. These two techniques support each other and are intended to be used concurrently throughout the second phase. The first subsidiary technique, which consists of the first and second sentences, corresponds exactly to what Cedercrans calls the “transmutation technique,”⁶⁵ and its purpose is to transmute the subconscious nature. The second subsidiary technique consists of the remaining sentences of the paragraph, and its purpose is to observe and remove negative emotional habits. Both subsidiary techniques resolve the seventh-ray crisis by bringing forth the guidance of the soul.

I, applying the transmutation technique, am focused at the ajna center, which is the etheric center between the eyes (“I, at the centre”); am aligned with the soul via my aspiration to it (“stand”); and am also aligned with my subconscious nature via my recognition of its existence (“the worker in the field of magic”). Our claim is that the first sentence in the second paragraph corresponds to the first step in the transmutation technique, which Cedercrans describes as follows: “The disciple has established the triangular alignment between himself focused in the center between the brows, his Soul via his aspiration to it, and his subconscious via his recognition of its existence.”⁶⁶ To justify this claim, let us consider each symbol in the first sentence.

The *centre* is “the center between the brows,” which is located in the etheric or vital body, and is called the “ajna center” by both Cedercrans and Bailey. Cedercrans describes

its location: “The ajna center is located between the eyes from three to six inches outside the forehead and extending into the forehead.”⁶⁷ Bailey describes its use: “Centre your consciousness in the ajna centre—the centre of personality force and integration.”⁶⁸

Stand has the symbolic meaning of being aligned with the soul, because the standing position brings the various parts of the physical body into a direct line, and Bailey describes alignment with the soul as also establishing a direct line: “the alignment factor is related to the control by your soul, and the establishing of a direct line of contact between your soul and your brain, via your mind.”⁶⁹ Romans 5:2 uses “stand” in a similar way: “this grace wherein we stand.”

A *field* denotes a domain or area of activity or interest. During the second phase of the integration process, the disciples’ *field of magic* is their own personality, because, in Bailey words, “the seventh ray disciple ... begins, however, with himself, and seeks to bring into expression the plan of his soul in his own setting and worldly situation.”⁷⁰ In particular, Bailey says, “The student of magic aims, above all, to purify his desires.”⁷¹ Purification of desires entails cleansing the subconscious nature, because the latter includes, in Bailey’s words, “all the unformulated wishes and urges which drive a man into activity, plus the suppressed and unrecognised desires, and the unexpressed ideas which are present, though unrealized.”⁷² The transmutation technique provides instructions on cleansing the subconscious nature, so it treats this nature as its field of magic.

I apply the rule of just being the observer, permitting the soul to reveal what it will of the content within my subconscious nature (“I know some rules”). The seventh-ray technique uses the language of ceremonial magic. Manly

Hall (1901 – 1990), an esoteric philosopher, gives this definition: “Ceremonial magic is the ancient art of invoking and controlling spirits by a scientific application of certain formulae.”⁷³ In the second sentence of the second paragraph, “rules” precede “controls,” which suggests that the “rules” are for invoking spirits and the “controls” are for controlling the spirits that are invoked. The Bible sometimes associates spirits with negative emotions, such as “anguish of spirit” (Exodus 6:9), “vexation of spirit” (Ecclesiastes 1:14), and “spirit of fear” (2 Timothy 1:7). In the context of the transmutation technique, the spirits that the disciple needs to invoke

are his or her own suppressed negative emotions.

Cedercrans gives the rule for invoking suppressed negative emotions: “The disciple ... then becomes the observer, permitting (not demanding, but permitting) the Soul to reveal what it will of the content within the subconscious.”⁷⁴ Bailey describes the same rule in the following way: “Depend upon the unalterable tendency of the subconscious nature to penetrate to the surface of consciousness as a reflex activity in the establishing of continuity of consciousness. This reflex activity of the lower nature corresponds to the development of continuity between the superconscious and the consciousness.”⁷⁵ Here, “continuity” is equivalent to alignment, “the superconscious” to the soul, and “the consciousness” to the observing self.

By applying the Law of Love, I transmute whatever suppressed negative emotions that are revealed (“some magical controls”). Bailey mentions “The Law of Love, whereby the lower desire nature is transmuted,”⁷⁶ and gives this summary of the law: “Let a man so live that his life is harmless.”⁷⁷ Cedercrans also says to “Transmute whatever negativity is revealed into its polar opposite via the application of

A man does not anchor a concept of truth, he does not become that truth, until he proceeds as if he were that truth, until he puts it into action ... Focus your consciousness in the highest understanding of truth which you can attain, and apply that truth in relation to others.

Love,”⁷⁸ and gives this illustration of the disciple’s effort:

He then becomes aware of an emotion. Let us say it is an intense resentment of some person known during childhood. The original resentment manifests now in his adult life toward anyone who is in a position of authority. This is revealed with sudden clarity.

He then transmutes the negative force by realizing and projecting love to:

- a. himself as a child
- b. the person originally involved
- c. the original situation
- d. and all persons who are in positions of authority anywhere in the world.⁷⁹

I enunciate words, with the full purpose of the will, to facilitate the foregoing revealing and transmuting process (“some Words of Power”). Bailey defines a “Word of Power” as “enunciated sound ... with the full purpose of the will behind it.”⁸⁰ Cedercrans suggests the use of the following affirmation, in which the term *instrument* denotes the personality:

The Light of the Soul is thrown downward into the instrument to reveal, cleanse, and purify that which is karmically ready to be brought to Light in Divine Law and Order. I stand clear, observing only.⁸¹

As the final step in the transmutation technique, I apply my highest vision of truth in relation to others, so that my subconscious nature transmutes this vision into itself (“some forces which I can direct”). Cedercrans describes the final step in the transmutation technique: “Spend a few moments radiating the Light of Truth through the instrument and into the environment.”⁸² This article’s approach for deciphering the symbols in the seventh-ray technique is to identify and then apply Cedercrans’ associated statements; but here her associated statement is also symbolic, so it needs to be deciphered. Elsewhere she gives this explanation:

A man does not anchor a concept of truth, he does not become that truth, until he

proceeds as if he were that truth, until he puts it into action ... Focus your consciousness in the highest understanding of truth which you can attain, and apply that truth in relation to others.⁸³

Accordingly, “radiating the Light of Truth through the instrument and into the environment” is construed as applying the highest vision of truth in relation to others. Such application directs the forces of the subconscious nature, as Cedercrans also explains:

Part of expansion of consciousness is arrived at by superseding the limitations that the subconscious has accepted as factual or necessary. The minute you supersede a limitation, the minute you demonstrate through intelligent activity the truth you have grasped on mental levels, it is embodied by the subconsciousness and it transmutes it into itself.⁸⁴

Bailey gives a similar account: “The present vision must become the past experience. Its light of revelation will fade out as the experience becomes a habit, and therefore falls below the threshold of consciousness.”⁸⁵ Thus, in the seventh-ray technique, “some forces which I can direct” refer to both the disciple’s highest vision of truth and subconscious nature.

I, assuming the attitude of the observer, learn what my emotional nature will do in response to external conditions (“What shall I do?”). This question depicts the first step in the second subsidiary technique, which has the purpose of observing and removing negative emotional habits. If the “I” is taken as the disciple’s emotional nature, then the question “What shall I do?” depicts the disciple’s attitude of the observer, because it reflects the disciple’s effort to observe what his or her emotional nature will do in response to various external conditions. Cedercrans gives this description:

Establish the Attitude of the Observer:

Lift yourself out of the emotional nature. Realize that it is a distinct aspect of your personality, and that it will continue its usual activities without your help. Just sit back and watch it react to conditions. Ob-

serve its habits, its sudden storms, its likes, its dislikes. Keep completely apart from this sudden strange aspect of yourself, and learn through observation its purpose, and, eventually, how it can be controlled.⁸⁶

Bailey gives a similar description: “the task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself.”⁸⁷

I see that there is danger from being tempted to pursue my own separative goals, which is black magic (“Danger there is”). Cedercrans describes this danger:

The man suddenly realizes that he is a creator, that by a simple manipulation of Will and Intelligence, he can produce what-so-ever form he will choose. Consider the effect upon the subconscious wish-life, upon the past ambitions and dreams which have yet to be fulfilled, upon the sense of ego itself. It is easy to renounce ambitions and desires which have little hope of fulfillment insofar as the consciousness is concerned. But what of the moment when that consciousness realizes that it *can* carry out any course of action, any ambition or desire it may choose, when the world is offered as its toy, its pleasure?⁸⁸

Bailey also describes this danger:

If the man concerned is materially minded, selfishly ambitious and unloving, the inpouring energy will stimulate the personality nature and he will immediately be warring furiously with all that we mean by the instinctual, psychic, intellectual nature. When all these three are stimulated, the disciple is often for a time swung off the centre into a maelstrom of magical work of the lower kind—sex magic and many forms of black magic.⁸⁹

I have undertaken the task of manifesting the divine plan, which is white magic, but this task is not easy to accomplish because it entails perceiving an abstract vision of the plan (“The task that I have undertaken is not easy of accomplishment”). Here, the “task” is what the technique’s first paragraph calls to “fashion

thus a form for God,” which is interpreted as manifesting the divine plan. Why is this task not easy to accomplish? Cedercrans says that the disciple must perceive an abstract vision of the divine plan:

The disciple in the Hierarchy is not permitted by Law to build the forms that will carry the Divine Plan into manifestation. The disciple in the Hierarchy can give that Plan an abstract form, but its birth in the three worlds depends upon the ability of the disciple in the body of humanity to grasp that abstraction, to embody it, and to give it concrete form.⁹⁰

In the above quotation, “the disciple in the Hierarchy” denotes a Master of the Wisdom, because Cedercrans mentions “the Hierarchy of Masters.”⁹¹ Given that the word *disciple* literally means “a learner,” Cedercrans’ use of this word indicates that even Masters are learning how to expand their consciousness. Bailey has a similar perspective:

The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken.⁹²

Yet my glamour of personal potency hinders that perception (“yet I love power”). The word *yet* can mean “in spite of that,” which suggests that its clause portrays the disciple’s recognition of a hindrance. Bailey gives this definition: “*The Problem of Glamour* is found when the mental illusion is intensified by desire.”⁹³ If “love” signifies desire, which is one of its standard meanings, and if “power” signifies the mental illusion of personal potency, then “I love power” signifies the disciple’s recognition of the glamour of personal potency. Cedercrans mentions this glamour: “the glamour of power insofar as the self is concerned.”⁹⁴ Bailey considers this glamour to be a seventh-ray characteristic: “the seventh ray worker ... is glamoured by the beauty of his motive, and deceived by the acquired potency

of his personality.”⁹⁵ Bailey also describes what the worker must do to perceive an abstract vision of the divine plan: “the intelligent recognition of what is to be revealed ... requires on his part a definite emergence from the world of glamour so that there can be a clear perception of the new vision.”⁹⁶ Accordingly, the glamour of personal potency hinders that perception.

I recognize the presence of this glamour’s differentiations: glamour of the emerging manifested forces (“I love to see the forms emerge”), glamour of the relation of the opposites (“created by my mind”), glamour of magical work (“and do their work”), glamour of that which brings together (“fulfill the plan”), and glamour of the subterranean powers (“and disappear”). According to Bailey, the glammers depicted in this sentence are all related to the Seventh Ray. Moreover, these glammers are actually differentiations, or subcategories, of the glamour of personal potency, which was mentioned in the preceding sentence. Thus the present sentence represents the culminating step of self-observation, because the disciple is portrayed as observing his or her emotional nature with extreme care and discrimination.

Cedercrans describes a similar step of self-observation:

The probationer disciple observes all of his activities, noting the particular form each one tends to take, recognizing, for example, the form his thought takes in speech, in feeling, and in deed. He sees his own thought portrayed in form, notes the quality of the thought via the clarity and the desirability of the forms used to portray it.⁹⁷

I can, through my own effort, initiate new growth and create my own fate (“I can create”). Cedercrans describes the disciple’s sudden grasp of this realization:

Now, suddenly, he discovers that he can, through his own effort, initiate a new growth and development! He can conceive a goal of spiritual maturity within himself, and initiate the experiences which will produce an embodiment of that goal ... No longer is he hampered by fate or karma, for

he has reached that place wherein he sees himself as the creator of his own fate. Via the creative process of thought, he can become that which he would be.⁹⁸

This realization is important, because, in Bailey’s words, “all progress must be self-induced, self-initiated, and be the result of an inner activity.”⁹⁹

I know the rhythms of the soul-infused personality, including harmlessness in the mental body, serenity in the emotional body, and right action in the physical body (“The rituals of the Temple of the Lord are known to me”). “Rituals” are rhythms, because Bailey makes that association: “One of the first lessons that humanity will learn under the potent influence of the seventh ray is that the soul controls its instrument, the personality, through ritual, or through the imposition of a regular rhythm, for rhythm is what really designates a ritual.”¹⁰⁰ Cedercrans gives this explanation:

We speak of rhythms, responses, patterns. Contemplate the fact that everything that lives, everything that is, has its own particular movement, it moves in its world of affairs. It moves in a particular rhythm, according to its responses, and so forms particular patterns of activity.¹⁰¹

The “Lord” is taken as the soul, because Bailey says, “The soul is a Lord of love and wisdom.”¹⁰² A *temple* can be defined as “any place or object when God dwells within it,” so “the Temple of the Lord” is taken as the personality when the soul dwells within it. Such a temple is sometimes called “the soul-infused personality.”¹⁰³ Cedercrans’ describes the rhythms of the soul-infused personality:

The inner thought-life gradually undergoes a transformation which eliminates negativity and the nonessentials, to build in those thought-patterns which characterize the Soul-infused persona. The emotional life assumes an attitude of serenity and radiatory Love; while the physical body, from the cellular structure to the whole vehicle itself, is galvanized into right action. During this rebuilding process, the aspirant endeavors to practice harmlessness. He lifts the vibra-

tory frequency of his bodies via a strict disciplinary training, which has to do largely with his attitude toward others, and so becomes harmless in thought, word, and deed.¹⁰⁴

Consequently, the rhythms of the soul-infused personality include harmlessness in the mental body, serenity in the emotional body, and right action in the physical body. After learning the nature of these newer rhythms, the disciple's next step is to find a way of expressing them, so that the older rhythms die out entirely.

I align myself with the soul by turning my attention to it, and then invoke its guidance (“How shall I work?”). This question depicts the final step in the second subsidiary technique. If the “I” is taken as the disciple's focused consciousness, and if the question “How shall I work?” is addressed to the soul, then the disciple has become aligned with the soul by turning his or her attention to it, and the question's words depict the disciple's invocation of the soul's guidance. Cedercrans provides the following instructions for this effort of meditation:

Align yourself with the Soul by turning your attention to the concept of a Soul. Spend a few moments in silent contemplation of being aligned with your Higher Self via the medium of mental substance.

You are now ready to enter into communication with the Soul, to contact it via a seed-thought. The mind is given a thought which quickens its vibratory frequency in such a manner as to span the distance in awareness between the persona focussed in the mental nature and the Overshadowing Soul. Let your first seed-thought be that of “dedication.” *“I, the personality, dedicate my consciousness and my bodies to the Soul.”*

Just so long as the mind is speaking, it is closed to communion with the Soul. It must become quiet, attentive, alert. The seed-thought is dropped as words. The energy of the thought remains as a line of contact (a bridge in mental substance) and needs no repetition. The mind is still, attentive, re-

ceptive. When the moment of absolute silence has come, the Soul makes itself known.¹⁰⁵

Light

Because of their crisis of evocation, the disciples initiate an on-going meditation practice that evokes the soul's guidance, as depicted in the last sentence of the technique's second paragraph. Eventually, they enter the phase of *light* and see clearly the changes that they need to make in their direction, method, and attitude. The technique's third paragraph treats this phase, and consists of eight sequential disciplines that are evoked during the meditation practice. The third paragraph is written with the second-person grammatical perspective, so each discipline is in the form of an injunction from the soul.

Become polarized in the mental body by overcoming the distractions of your emotional nature (“Love not the work”). To “love ... the work” encompasses two kinds of desire: desire to perform magical work, and desire for its effects. As discussed earlier, magical work entails formulating a thought-form and then manifesting that thought-form in the physical world. Desired effects of magical work might include pride from viewing a manifestation as a triumph. The first discipline, which is to “love not the work,” entails overcoming the desires associated with magical work, and it might be difficult to apply, because *all* of the glammers listed in the preceding section are desires associated with magical work.

As Cedercrans explains, the purpose of the first discipline is to achieve mental polarization:

Only from the mind is it possible to direct one's life and affairs according to a predetermined plan. Thus, mental polarization becomes the first major goal toward which the student strives ... What is it that distracts a man or woman from mental polarization? Their emotional nature, of course—that which constitutes the sum total of their desires, their basic feelings and the evaluations based upon those feelings, and their built-in emotional response mechanism.¹⁰⁶

Bailey gives similar instruction: “Polarise yourself consciously upon the mental plane, tuning out all lower vibrations and reactions.”¹⁰⁷

Before the remainder of the third paragraph is addressed, it may be helpful to provide some background information. In her book, *Esoteric Psychology*, volume II, Bailey presents what she calls the “Seven Laws of Soul or Group Life,” but admits that her presentation is “difficult and controversial.”¹⁰⁸ She does, however, give the following clue regarding her presentation: “The thread which will guide us out of the bewildering maze of thought into which we must perforce enter, is the golden one of *group love*, *group understanding*, *group relations* and *group conduct*.”¹⁰⁹

In her book, *Creative Thinking*, Cedercrans presents a somewhat lucid description of what she calls the “seven Divine Laws and Energies of Cosmic Love,” and gives this clue: “These seven are also known as the seven rays and ... we shall consider them from a somewhat different path of approach, formulating their practical application as techniques by which the sincere student may begin to embody love.”¹¹⁰ Although their presentations are quite different, both Bailey and Cedercrans seem to be describing the same set of laws in the same order, so Cedercrans again appears to clarify Bailey’s earlier material. Instructions on how to implement these seven laws are given as the remaining seven disciplines depicted in the third paragraph, as discussed next.

Let your devotion to the divine plan invoke group love into your life (“Let love of God’s eternal Plan control your life”). Cedercrans presents the first law as saying in effect, “The Power of God may be invoked into manifestation via the focused Will to Love.”¹¹¹ Here, the “Power of God” is taken as group love, because Bailey says, “*Group love* is ... the motivating power of the Masters of the Wisdom”;¹¹² and the “focused Will to Love” is taken as the will to be devoted to the divine plan, because Cedercrans says, “The modern probationer must learn to direct his devotion to the Plan, rather than the focal points through which the Plan is brought into relation with

humanity.”¹¹³ In her discussion of the first law, Bailey explains what devotion to the divine plan entails: “The willingness to sacrifice the lesser when the greater is sensed ... The spontaneous relinquishing of long-held ideals when a greater and more inclusive presents itself ... The sacrifice of pride and the sacrifice of personality when the vastness of the work and the urgency of the need are realized.”¹¹⁴

Let the group love in your mind produce right understanding or wisdom (“Let love of God’s eternal Plan control ... your mind”). Cedercrans presents the second law as saying in effect, “The energy of Love in the Mind produces right understanding or Wisdom.”¹¹⁵ In her discussion of the second law, Bailey describes the effect if all of the aspiring groups in the world were to apply it: “light and inspiration and spiritual revelation can be released in such a flood of power that it will work definite changes in the human consciousness.”¹¹⁶

Let your group love impulse and carry out a planned activity of service, which manifests some fragment of the divine plan for humanity (“Let love of God’s eternal Plan control ... your hand”). Bailey says, “Let the disciple learn the use of the hand in service,”¹¹⁷ and “the root meaning of the word ‘manifestation’ ... comes from two Latin words, meaning ‘to touch or handle by the hand’ (*manus*, the hand, and *fendere*, to touch),”¹¹⁸ so the word “hand” connotes both service and physical manifestation. Cedercrans presents the third law as saying in effect, “A planned activity of service impelled by love and carried out in Love results in the manifestation of some fragment of the Divine Plan for Humanity.”¹¹⁹ In her discussion of the third law, Bailey says: “This unfolding of what we might call ‘the consciousness of the heart’ or the development of true feeling ... is the quality which leads to service.”¹²⁰ Group love is “the consciousness of the heart,” so Cedercrans’ comment is similar to Bailey’s.

Let your ajna center, which is like a third eye, direct the radiation of your group love into the mental, emotional, and physical planes, thereby transmuting darkness into light, ignorance into wisdom, and discord into harmony (“Let

love of God's eternal Plan control ... your eye"). Here, "eye" is taken as the ajna center, because Bailey mentions "the ajna centre, which is like a third eye or directing agent for the blended and fused energies of the personality."¹²¹ Cedercrans presents the fourth law as saying in effect, "The radiation of Love in the three planes of human endeavor transmutes darkness into Light, ignorance into Wisdom, and discord into harmony."¹²² In regard to the fourth law, Bailey makes a similar but more abstruse comment: "When in active expression, it causes an active scattering or rejection of the aspects of form life."¹²³

Let your group love be formulated into concrete science and knowledge, which bring into being a new state of consciousness and a new physical manifestation ("Work towards the unity of plan and purpose which must find its lasting place on earth"). Cedercrans presents the fifth law as saying in effect, "When Divine Love is formulated into concrete science and knowledge, a new heaven and a new earth shall come into being."¹²⁴ This statement of the fifth law is consistent with the technique's injunction, if "plan" is construed as the concrete formulation of love's abstract "purpose."

Cedercrans' statement alludes to Revelation 21:1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." "A new heaven" is taken as a new state of consciousness, and "a new earth" as a new physical manifestation. Cedercrans explains the relationship between these two polarities:

Cause is now, and it is a state of consciousness. Never is a past circumstance the cause of a present or future manifestation. Both are effects of a state of consciousness. You ... attribute present manifesting conditions to past manifested conditions, failing to re-

alize that you create each situation as it occurs. Cause and effect are simultaneous, they are co-existent and cannot be separated.¹²⁵

In her discussion of the fifth law, Bailey says, "He [the server] can cast the search-light of the mind into the world of the soul, and know and recognise those truths which must, for him, become his experienced knowledge ... Some forms of creative activity must likewise be found and the server must be active along some humanitarian, artistic, literary, philosophic or scientific lines."¹²⁶ Here, "know and recognize those truths" indicates the formulation of concrete science and knowledge; "become his experienced knowledge" indicates bringing into

being a new state of consciousness; and "be active along some humanitarian, artistic, literary, philosophic or scientific lines" indicates bringing into being a new physical manifestation. Thus Bailey's discussion of the fifth law is consistent with Cedercrans' statement of it.

Let your group love be expanded by recognizing the Christ Principle indwelling everyone, which is work in behalf of the divine plan ("Work with the Plan"). Cedercrans presents the sixth law as saying in effect, "The Christ shall reappear when humanity recognizes the Christ Principle indwelling everyone."¹²⁷ This formulation is consistent with the technique's injunction, "Work with the Plan," because Cedercrans also says, "regarding the Reappearance of the Christ ... it is for this event that each one who is dedicated to serve the Plan now works."¹²⁸

In her brief commentary on the sixth law, Bailey provides this clue: "The disciple and the initiate can dimly begin to recognise the effect of the sixth and the seventh laws, but no one else at this time ... because only those who are

It is easy to renounce ambitions and desires which have little hope of fulfillment insofar as the consciousness is concerned. But what of the moment when that consciousness realizes that it can carry out any course of action, any ambition or desire it may choose, when the world is offered as its toy, its pleasure.

initiated or in preparation for initiation can begin to understand them.”¹²⁹ Thus, to recognize the effects of the sixth and seventh laws, one must have developed one’s corresponding inner abilities. Bailey describes the inner ability that is relevant for the sixth law: “*Spiritual vision or true perception ... opens up the world of the intuitional or buddhic plane, and takes its possessor beyond the abstract levels of the mental plane.*”¹³⁰ Recognizing the Christ Principle entails spiritual vision, because Bailey speaks of “the buddhic or Christ principle,”¹³¹ implying that the Christ Principle exists on the buddhic plane.

Let activity be initiated towards achieving a higher alignment, so that you cooperate with the Law of Evolution to reach the next phase of your spiritual development (“focus upon your share in that great work”). Cedercrans presents the seventh law as saying in effect, “Through the initiation of a planned activity of growth, human beings may cooperate with the Law of Evolution to reach a desired goal of spiritual development.”¹³² In her discussion of the seventh law, Bailey makes a related comment:

The peace which lies ahead of the race is the peace of serenity and of joy—a serenity, based upon spiritual understanding; and a joy which is untouched by circumstance. This joy and serenity is not an astral condition but a soul reaction. These qualities are not achieved as the result of disciplining the emotional nature, but demonstrate as a natural, automatic reaction of the soul. This is the reward of a definitely achieved alignment.¹³³

This comment suggests that “a definitely achieved alignment” is attained during the next phase of spiritual development, so the inner ability that is relevant for the seventh law is the readiness to initiate activity towards achieving this higher alignment.

Revelation

When the disciples enter the fourth phase, they receive the *revelation* of the path and what they need to do in connection with it. Each disciple receives the revelation of only his or her next step ahead, which, when taken,

enables the subsequent step to be revealed. This phase is treated in the initial portion of the technique’s fourth paragraph, which continues with the second-person grammatical perspective.

Let each step of your way be revealed by an intuition that goes forth from soul to personality (“*The word goes forth from soul to form*”). Cedercrans mentions “the intuitive faculty of the Soul,”¹³⁴ and Bailey mentions “the intuitions which are sent to you from your soul,”¹³⁵ so “*the word*” is an intuition that goes forth from the soul. Bailey speaks of “the personality or form,”¹³⁶ showing that she uses these two terms as synonyms. The implication is that, at the beginning of the fourth phase, the disciple has to learn to replace external authorities with the inner authority of the soul, as Bailey explains:

He has to learn to do the right thing as he sees and knows it, irrespective of the opinion of earth’s greatest and most quoted. He must depend upon himself and upon the conclusions he himself has come to in his moments of spiritual communion and illumination.¹³⁷

Focus your consciousness in the causal body, which is located on the abstract levels of the mental plane within the world of ideas (“Stand in the centre of the pentagram, drawn upon that high place in the East within the light which ever shines”). A *pentagram* is a five-pointed star that has been assigned various symbolic meanings. For example, Eliphas Levi (1810 – 1875), an early occult author, says, “The pentagram is the figure of the human body, having the four limbs, and a single point representing the head.”¹³⁸ Richard Webster, a contemporary occult author, says, “Because it is drawn in a continuous line, the pentagram also represents the interconnectedness of everything in the universe.”¹³⁹

What is the meaning of the pentagram in the context of the technique’s fourth paragraph, which says to “Stand in the centre of the pentagram”? Bruce Lyon, a contemporary writer in the theosophical tradition, asserts, “The pentagram is the causal body,” but he does not give any supporting argument.¹⁴⁰ What is the

causal body? I. K. Taimni (1898 – 1978), a theosophical writer, says, “The first function of the Causal body is that it serves as the organ of abstract thought,” and refers to the mental body, or mind, as “the vehicle of concrete thoughts.”¹⁴¹ Bailey says, “The content of the causal body is the accumulation by slow and gradual process of the good in each life,”¹⁴² so the causal body evolves over time. We agree with Lyon’s assertion that the pentagram symbolizes the causal body, and provide three supporting arguments.

First, Cedercrans lists the bodies of a human being in the following order: “Causal Body, Mental Body, Astral Body, Etheric Body, and Periphery or Physical Appearance.”¹⁴³ Thus the causal body is the fifth body encountered when going from the physical appearance to the inner worlds. Accordingly, the pentagram symbolizes the causal body, because the number of points in the pentagram represents the position, or rank, of the causal body in the sequential order of bodies.

As another example of this kind of symbolic significance, Bailey’s mentions “the square representing humanity, the fourth kingdom in nature.”¹⁴⁴ Here, the first, second, and third kingdoms are said to be the mineral, vegetable, and animal kingdoms, respectively.¹⁴⁵ Thus the square symbolizes humanity, because the number of points in the square represents the position of humanity in the sequential order of kingdoms.

Second, Cedercrans writes,

Focused into and through the causal body are the five dominating Rays that constitute the equipment of the Soul; the Ray upon which the Soul is found, the three sub-rays upon which the three vehicles are found, and the sub-ray that constitutes the way of least resistance for the integration of the three-fold personality.¹⁴⁶

Accordingly, the pentagram symbolizes the causal body, because the pentagram’s five points represent the “five dominating Rays” that are focused into and through the causal body.

Cedercrans’ foregoing description of the “five dominating Rays” is similar to, and is clarified by, Bailey’s related description of what she calls the “five controlling rays.”¹⁴⁷ Bailey speaks of “the soul or egoic ray,”¹⁴⁸ and says, “the personality ray is always a subray of the egoic ray,”¹⁴⁹ so she agrees that the personality ray, which constitutes the way of least resistance for integrating the personality, is a sub-ray of the soul ray. In addition, Bailey writes, “Eventually, the soul ray or influence becomes the dominating factor, and the rays of the lower bodies become the sub-rays of this controlling ray.”¹⁵⁰ Although Cedercrans seems to identify the rays of the lower bodies as sub-rays of the soul ray, Bailey indicates that such a condition happens only when the soul ray is the dominating factor.

Third, Cedercrans describes the stage in which “The polarization will have shifted into the causal body and from here the Soul will utilize the three lower vehicles as instruments of contact within its sphere of service.”¹⁵¹ Bailey also describes this stage: “He [the disciple] must learn to contact the lower mind simply as an instrument whereby he can reach the higher, and thus transcend it, until he becomes polarized in the causal body. Then, through the medium of the causal body, he links up with the abstract levels.”¹⁵² The third paragraph of the seventh-ray technique gives instruction on becoming polarized in the mental body, so one might expect that the fourth, and final, paragraph gives instruction on becoming polarized in the causal body, because that is the next alignment to be achieved on what could be called the “Upward Way.”¹⁵³ Accordingly, “Stand in the centre of the pentagram” has this meaning: focus your consciousness in the causal body.

The *East* is the direction from which light comes from the sun during sunrise. The sun can be a symbol of the soul, such as in Malachi 4:2: “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” Thus “the East” can symbolize the direction from which light comes from the soul, such as in Ezekiel 43:2: “And, behold, the glory of the God of Israel came from the way of the east.” Consequently, in the tech-

nique, “that high place in the East” is given this meaning: the place through which light comes from the soul.

The mental plane is said to comprise seven subplanes that fall into two groups: the lowest four subplanes are the concrete, or form, levels; the highest three subplanes are the abstract, or formless, levels.¹⁵⁴ Cedercrans says, “He [the disciple] goes above and beyond the vibratory frequency of race mind consciousness, even in its highest concept, to the abstract plane of ideas where he will sense, at first, the feeble impulse of the new law as it emanates from the Soul on its own plane of existence.”¹⁵⁵ Accordingly, the abstract levels of the mental plane constitute the place through which light comes from the soul. Bailey corroborates this analysis by mentioning “the causal body on the abstract levels of the mental plane,”¹⁵⁶ so “drawn upon that high place in the East” has this meaning: located on the abstract levels of the mental plane.

Light can be a symbol of spiritual or intellectual illumination. Cedercrans mentions “the world of ideas, of abstract reality,” and says, “As human beings begin to use their mental body, they develop what we call the intuitive faculty. Their own consciousness bridges the gap between the mental plane and the overshadowing world of ideas.”¹⁵⁷ Bailey also mentions obtaining illumination by “penetrating into the world of ideas and of abstract truth.”¹⁵⁸ Thus, “the light which ever shines” is taken as the world of ideas, because this world conveys illumination and is always available to human beings.

After the causal body has been illumined by a new idea, work from the causal body to formulate concrete thoughts that embody the abstract meaning of the idea (“From that illumined centre work”). Cedercrans gives this explanation, using the term *instrument* to represent the mental body:

Now you must put that mental body to work; use it as your instrument. Don't let it use you. Remember that within it are many forms, some of which will be in direct conflict with the Truth you have intuited, many which would distort and twist your abstrac-

tion into such a form that even you would fail to understand it, and your moment of intuitive perception would be lost even to yourself.

At this point the disciple must pause, get a firm grasp of the abstraction, hang on to it, so to speak, until its vibration is so strong as to set into motion the form-making substance of the mental body. In this manner, the abstraction creates its own form according to the type, strength, and quality of its vibration.¹⁵⁹

Bailey also describes these steps:

Ideas, when intuitively contacted by the disciple or initiate, ... must be brought consciously down to abstract levels of thinking where (expressing it symbolically) they form the blueprints, prior to the institution of the creative process which will give them phenomenal existence and being. I would have you, therefore, remember the three factors: 1. *The Intuition* which contacts and reveals new ideas. 2. *The Abstract World* in which they are given form and substance and which is to the thoughtform eventually created what the etheric body is to the dense physical vehicle. 3. *Concrete Thought* producing the concretising of the thoughtform and thus making the idea available to mankind.¹⁶⁰

Stabilize your consciousness in the causal body, which wards off the danger of misinterpretation from emotional levels (“Leave not the pentagram”). In ceremonial magic, the pentagram is used as an apotropaic symbol, which means that it is intended to ward off evil. For example, Johann Wolfgang von Goethe (1749 – 1832), a German writer and statesman, in his *Faust* (1808) describes a pentagram as preventing Mephistopheles, who is a demon featured in German folklore, from leaving a room:

Mephistopheles—“To tell the truth, I can't leave, there's a little obstacle: the swan-foot-print of the incubus on your threshold.”

Faust—“So the pentagram's giving you trouble?”¹⁶¹

Bailey also refers to the apotropaic property of the pentagram: “stand in the East, within the protection of the pentagram.”¹⁶² Consequently, there is a fourth argument that supports the assertion that the pentagram represents the causal body: the pentagram’s significance of being an apotropaic symbol is fulfilled by the causal body, because staying in the causal body wards off the danger of misinterpretation from emotional levels. Cedercrans gives the following explanation:

There is another point of danger here in regard to misinterpretation, and that is from astral levels. The abstraction which has been intuited not only sets up a vibration in the mental body, but as it makes its impact upon the astral vehicle, that vehicle too will begin to vibrate. See to it that it vibrates to the abstraction and not to conflict between that which is intuited and an old form within itself. Should this occur, the truth will take on astral glamour, and be of no use to those whom the disciple seeks to serve. Again, the answer is a poised consciousness held above and in control of the instrument.¹⁶³

Here, “a poised consciousness held above and in control of the instrument” is equivalent to a consciousness stabilized in the causal body, because the term *instrument* denotes the mental body, as shown by a previous quotation.

Bailey mentions “the aligning of the three vehicles, the physical, the emotional, and the lower mind body, within the causal periphery, and their stabilizing there by an effort of the will.”¹⁶⁴ According to this quotation, after the physical, emotional, and mental bodies are aligned with the causal body, a subsequent step is needed to stabilize that alignment. This step is depicted by the technique’s instruction, “Leave not the pentagram,” and it appears to be lengthy, because, in Bailey’s words, “by strenuous meditation, and the faculty of one-pointed application to the duty in hand (which is after all the fruit of meditation worked out in daily living) will come the increased faculty to hold steadily the higher vibration.”¹⁶⁵ By fulfilling this step, however, the disciples com-

plete the fourth phase of the integration process.

Integration

Integration is the fifth and final phase of the integration process. This phase refers to uniting personality with soul so that they act in unison and function as a single organism. The technique’s final two sentences, which continue with the second-person perspective, provide the seventh-ray pattern for this phase.

Be stabilized in the causal body, while preserving soul consciousness and directing the personality’s activity, until you perceive an abstract vision of the divine plan (“Stand steady in the midst”). The personality spans the physical plane, emotional plane, and the concrete levels of the mental plane. The causal body is located on the abstract levels of the mental plane, as mentioned earlier. Where is the soul located? Cedercrans writes about “the Buddhic sphere, the natural habitat of the Soul,”¹⁶⁶ referring to the buddhic plane, which is the plane just above the mental plane. Consequently, the word “midst” denotes the causal body, because it occupies the middle position between the personality and soul. Bailey corroborates this analysis by writing, “For the advanced disciple and the initiate, the midway spot is the causal body.”¹⁶⁷

At the beginning of the fourth phase, the instruction is to “Stand in the centre of the pentagram,” which means to focus consciousness in the causal body. At the beginning of the fifth phase, the instruction is to “Stand steady in the midst,” which means to stabilize consciousness in the causal body. The word “midst,” however, suggests an additional effort: to preserve awareness that the causal body is the middle factor, which means to preserve awareness of the higher and lower factors—namely, the soul and personality. Accordingly, “Stand steady in the midst” tells the disciple to be stabilized in the causal body while preserving soul consciousness and directing the personality’s activity. Bailey corroborates this analysis:

This particular technique of meditation ... demands the ability to focus the conscious-

ness in the soul form, the spiritual body, and, at the same time, to preserve soul consciousness, mind consciousness and brain consciousness—no easy task for the neophyte and something which lies far ahead for the majority of students who read these words.¹⁶⁸

Here, “spiritual body” is a synonym for causal body,¹⁶⁹ and preserving “mind consciousness and brain consciousness” permits directing the personality’s activity.¹⁷⁰ Cedercrans provides the following instruction for the disciple’s effort:

Remembering that his Overshadowing Soul is in meditation deep, he endeavors to lift his frequency and so align himself that an interplay of energy is set up between himself in meditation, and his Soul in meditation.

The first seed thought the student uses with this meditation form is that of identity. He identifies as Soul, realizing that he is an extension of the Overshadowing Spiritual Soul. He is both incarnate in form, and above, free of form. *“And having pervaded this instrument with a bit of myself, I remain. I am.”*

With as full a realization of this seed thought as is possible, he awaits the “touch” of the Soul ... After having received the “touch” or impact, he then formulates it into concrete knowledge, relating it to himself and his environment. Here the Plan for his instrument (disciplines to be exercised, qualities to be built in, etc.) and the Plan of service to his environment (relationship of Soul identification to environment) are formulated.¹⁷¹

In this quotation, the “‘touch’ of the Soul” must be an abstract vision of the divine plan, because the disciple subsequently “formulates it into concrete knowledge” of the “Plan.”

Then work from what is without, beginning at the point of external need, to what is within, ending at the discovery of its subjective causes (“Then draw a line from that which is without to that which is within”). Cedercrans gives a short explanation: “First, what is the path of

approach to the fulfillment of any need? It is from without, beginning at its point of outer manifestation, to within, ending at its point of origin, its cause.”¹⁷² This explanation resembles the initial clause in the technique’s last sentence, because it uses the same words (“without” and “within”) and a similar metaphor (“path” instead of “line”). She also gives a more lengthy explanation:

For every physical manifestation there is its etheric, astral, and mental counterpart. It is, then, necessary at first to trace the object or effect to its cause, through these three planes of form manifestation, in order to become acquainted with the mental state of consciousness, the astral condition, and the etheric flow of energies, all three of which are the combined subjective cause of the apparent manifesting form.¹⁷³

Bailey gives a similar account: “Always in the process of arriving at an understanding of nature, the occultist works inwards from the external form in order to discover the sound which created it, or the aggregate of forces which produced the external shape.”¹⁷⁴

Finally, work from above downwards, bringing the divine plan into its proper form on mental, emotional, and physical levels (“and see the Plan take form”). The final clause indicates how to satisfy the various levels of need discovered in the preceding clause, and it depicts movement in a direction that is opposite to that depicted in the preceding clause. Cedercrans gives an explanation using the metaphor of going downward from above:

We then realize the inner reality on Soul levels, finding here our solution; and we proceed to work from above downward, bringing our solution into its proper form on mental, astral, and etheric levels. From there we know that the physical will respond with a manifestation of the perfected form.¹⁷⁵

Bailey gives a similar explanation but using the metaphor of going outward from the inside: “In creative work, the adept starts on the inside and—knowing the idea which he seeks to embody in form—he utters certain words or

sounds and thus calls in certain forces which produce (through their interplay) a form of some kind.^{»176}

Conclusions

The preceding interpretation of Bailey's Technique of Integration for the Seventh Ray is based on Cedercrans' writings and is recapitulated as follows:

I seek to bring my will and mind together. By maintaining the polar relationship, which is between my will and mind, I create a thought-form; and by maintaining the triangular relationship, which is among my will, mind, and thought-form, I manifest the thought-form in the physical plane. Shall I work with cause or with effects? Shall I emphasize the betterment of humanity as a whole, or my own separative goals? My will carries a purpose that is above and beyond my personal self, because it is impressed with a divine intent. The physical plane contains my handiwork, perhaps as music, art, literature, or inventions. The power of my thought produces physical forms by means of physical-plane activity, etheric substance, and desire. Can I relate these factors and thus manifest the divine plan? Toward what objective shall I send my thought as a spoken word, which causes a manifestation in time and space?

I, applying the transmutation technique, am focused at the ajna center, which is the etheric center between the eyes; am aligned with the soul via my aspiration to it; and am also aligned with my subconscious nature via my recognition of its existence. I apply the rule of just being the observer, permitting the soul to reveal what it will of the content within my subconscious nature. By applying the Law of Love, I transmute whatever suppressed negative emotions that are revealed. I enunciate words, with the full purpose of the will, to facilitate the foregoing revealing and transmuting process. As the final step in the transmutation technique, I apply my highest vision of truth in relation to others, so that my subconscious nature transmutes this vision into itself. I, assuming the attitude of the observer, learn what my emotional nature will do in response to external conditions. I see that there is dan-

ger from being tempted to pursue my own separative goals, which is black magic. I have undertaken the task of manifesting the divine plan, which is white magic, but this task is not easy to accomplish because it entails perceiving an abstract vision of the plan. Yet my glamour of personal potency hinders that perception. I recognize the presence of this glamour's differentiations: glamour of the emerging manifested forces, glamour of the relation of the opposites, glamour of magical work, glamour of that which brings together, and glamour of the subterranean powers. I can, through my own effort, initiate new growth and create my own fate. I know the rhythms of the soul-infused personality, including harmlessness in the mental body, serenity in the emotional body, and right action in the physical body. I align myself with the soul by turning my attention to it, and then invoke its guidance.

Become polarized in the mental body by overcoming the distractions of your emotional nature. Let your devotion to the divine plan invoke group love into your life. Let the group love in your mind produce right understanding or wisdom. Let your group love impulse and carry out a planned activity of service, which manifests some fragment of the divine plan for humanity. Let your ajna center, which is like a third eye, direct the radiation of your group love into the mental, emotional, and physical planes, thereby transmuting darkness into light, ignorance into wisdom, and discord into harmony. Let your group love be formulated into concrete science and knowledge, which bring into being a new state of consciousness and a new physical manifestation. Let your group love be expanded by recognizing the Christ Principle indwelling everyone, which is work in behalf of the divine plan. Let activity be initiated towards achieving a higher alignment, so that you cooperate with the Law of Evolution to reach the next phase of your spiritual development.

Let each step of your way be revealed by an intuition that goes forth from soul to personality. Focus your consciousness in the causal body, which is located on the abstract levels of the mental plane within the world of ideas. After the causal body has been illumined by a

new idea, work from the causal body to formulate concrete thoughts that embody the abstract meaning of the idea. Stabilize your consciousness in the causal body, which wards off the danger of misinterpretation from emotional levels. Be stabilized in the causal body, while preserving soul consciousness and directing the personality's activity, until you perceive an abstract vision of the divine plan. Then work from what is without, beginning at the point of external need, to what is within, ending at the discovery of its subjective causes. Finally, work from above downwards, bringing the divine plan into its proper form on mental, emotional, and physical levels.

What is the relationship between Cedercrans' and Bailey's material? Both writers use similar terminology and present methods that are fundamentally the same. Cedercrans appears to build upon Bailey's earlier material, in the sense of clarifying some of Bailey's obscure hints and phrases. For example, Cedercrans' three laws of magic, which are given in this article's section entitled "Alignment," appear to clarify Bailey's related descriptions. Cedercrans' "seven Divine Laws and Energies of Cosmic Love," which are described in the section entitled "Light," appear to clarify Bailey's "Seven Laws of Soul or Group Life."

Moreover, Bailey's Technique of Integration for the Seventh Ray seems to have anticipated the subsequent publication of Cedercrans' material, because every segment of this abstruse technique appears to be clarified by Cedercrans' corresponding passages. For example, the initial portion of the technique's first paragraph seems to fit exactly with Cedercrans' three laws of magic. The initial portion of the technique's second paragraph seems to fit exactly with what Cedercrans calls the "transmutation technique." The latter portion of the technique's third paragraph seems to fit exactly with Cedercrans' presentation of the "seven Divine Laws and Energies of Cosmic Love."

According to earlier quotations, Bailey's material was projected by the Master D.K., whereas Cedercrans' material was projected by the Master R. Nevertheless, in one of Cedercrans'

books, the Master R. is quoted as acknowledging "that triangle of Masters responsible for the creation of this Thoughtform Presentation of the Wisdom—the Master M., the Master D.K., and myself, Master R."¹⁷⁷ According to this acknowledgement, the Master D.K. was involved in the creation of both Bailey's and Cedercrans' materials, which suggests that their materials were created in a coordinated way. As the two preceding paragraphs have shown, there is textual evidence that supports the suggested coordination. Blavatsky referred to Morya (or M.) as "my Master Morya,"¹⁷⁸ so the Master R.'s acknowledgement also suggests that Cedercrans' material is a continuation and extension of both Blavatsky's and Bailey's earlier materials.

Can the teachings on the seven rays be transformed into a science? In other words, can these teachings be tested in a scientific way, so that they can be accepted on the basis of empirical evidence rather than a belief in the authority of an external source of information? Any scientific test entails formulating a hypothesis, collecting evidence, and analyzing results, although procedures vary from one field of inquiry to another.

Let us consider the following hypothesis: Bailey's "Techniques of Integration" for the seven rays depict symbolically the archetypal patterns of integration that disciples are intuitively directed to apply to themselves. This hypothesis can be tested by comparing Bailey's ray techniques with various methods of psychological or spiritual integration that are thought to be inspired. The foregoing demonstration, which shows the similarity between the seventh-ray technique and Cedercrans' writings, supports this hypothesis, because of the evidence that Cedercrans was an inspired writer.

Previous articles show the similarity of the *Bhagavad Gita* to the first-ray technique,¹⁷⁹ the *Second Epistle of Peter* to the second-ray technique,¹⁸⁰ *Epictetus' Discourses* to the third-ray technique,¹⁸¹ the *Tao Te Ching* to the fourth-ray technique,¹⁸² *Emerson's Essays* to the fifth-ray technique,¹⁸³ and *Ecclesiastes* to the sixth-ray technique.¹⁸⁴ Thus there is increasing evidence that the above hypothesis is correct,

namely, that Bailey's ray techniques do symbolically depict the archetypal patterns of integration.

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