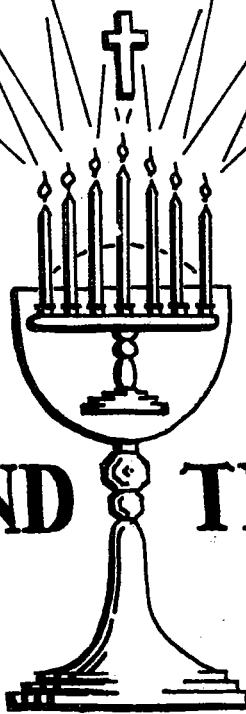


**THE SEVEN RAYS**



**AND THE**

**HOLY EUCHARIST**

**ARTHUR M. COON.**

THE SEVEN RAYS  
and  
THE HOLY EUCHARIST

by  
Rev. Arthur M. Coon

Third and Revised Edition  
1939

(This is not an official document of  
the Liberal Catholic Church)

The Theos.  
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## FOREWORD

THE purpose of these pages is to present in outline and diagram the idea of the Seven Rays or Seven Creative Powers as they operate in and around the altar and temple during the ceremony of the Holy Eucharist as it is celebrated in Liberal Catholic Churches. These forces, set in motion by the down-pouring of the Christ-power through the Host and chalice at the moment of Consecration, ray out through the 7 altar jewels, as a beam of sunlight through a glass prism, each ray flashing first to its corresponding jewel in the ray crosses, then to the altar cross and the 6 candles, weaving a network of forces which fill the temple with their sevenfold power. The following outline is for the student rather than for the casual reader; and is intended to stimulate a better comprehension of the modus operandi of these cosmic forces and the mechanism through which they work.

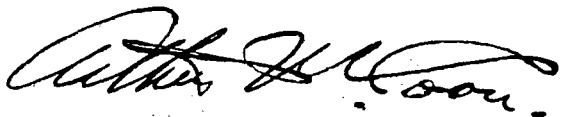
THE author makes no claim of originality for the material herein presented; his work consisting merely in the compilation of that material from other and recognized sources, and in presenting it, with the aid of charts and diagrams, for the ready reference of the student. It will be obvious that in a work which endeavors to compress so vast a subject into so small a space, its various phases can be touched upon only briefly and in some cases only suggested. It is necessary also to limit the material to that which appertains to the ceremonial of the Holy Eucharist. It is recommended that students and classes fill in details from works referred to in the context. Finally, the aim is not so much the giving of knowledge and the tabulating of facts, which things, however interesting, have in themselves absolutely no value for us, but rather is it the aim to awaken the intuition to a comprehension of the orderly arrangement and the inter-relationship of all parts of God's universe.

## PREFACE TO THIRD EDITION

THE first writing of "The Seven Rays and the Holy Eucharist" was a response to questions on the subject of the Rays and their place and function in the Mass. This "edition" consisted of a number of sheets with some half dozen charts done by the "ditto" method as a handy reference for those interested in the subject. The request for copies became so numerous that a second and enlarged "edition" became necessary. This was also done on the author's own hectograph machine. The total issue of sixty copies was so soon exhausted that it was felt that a better method than the slow and tedious hand method was needed. The present "edition" is an effort to supply that demand.

WHILE it is true that in all nature there are certain correspondences existing between the "rays" and the many phases of manifestation, an inter-relationship or linking together of the streams of divine life with sound, color, planes of nature, planets, geological ages, races of humanity and even with man's inner nature and his subtle bodies, no attempt is here made to establish such relationships as fixed or final. In this brief treatise these correspondences may only be suggested. That there must be an inter-relationship of parts in a universe whose laws are as exact as the laws of mathematics, the serious student must admit.

THE author feels a deep sense of gratitude that this outline has helped many to a better understanding of the forces operative in the ceremony of the Holy Eucharist, thus enabling them to cooperate more intelligently therein.



MOREOVER, we are taught by the same ancient wisdom that man himself is a sevenfold being, having 7 bodies or vehicles of expression and 7 principles or modes of consciousness. We shall refer to this again under the caption, "The relation of the rays to man's sevenfold nature."

THE number 7 has captured man's imagination in his classification in all realms of thought. There were the 7 wonders of the world, - the original list, made before the Christian Era, was as follows: The pyramids of Egypt; the Gardens of Semiramis at Babylon; The statue of Zeus at Olympia; the temple of Artemis at Ephesus; The mausoleum of Halicarnassus; the Colossus at Rhodes; the Pharos (lighthouse) of Alexandria.

THEOLOGY has its seven cardinal virtues: - faith, hope, charity, prudence, temperance, chastity and fortitude. And against these are listed seven chastely sins: - pride, covetousness, lust, anger, gluttony, envy and sloth. The ancients listed 7 liberal sciences: - grammar, logic, rhetoric, mathematics, music, geometry, and astronomy. Today, we enumerate 7 great fields of art: - painting, sculpture, music, poetry, drama, literature, and architecture.

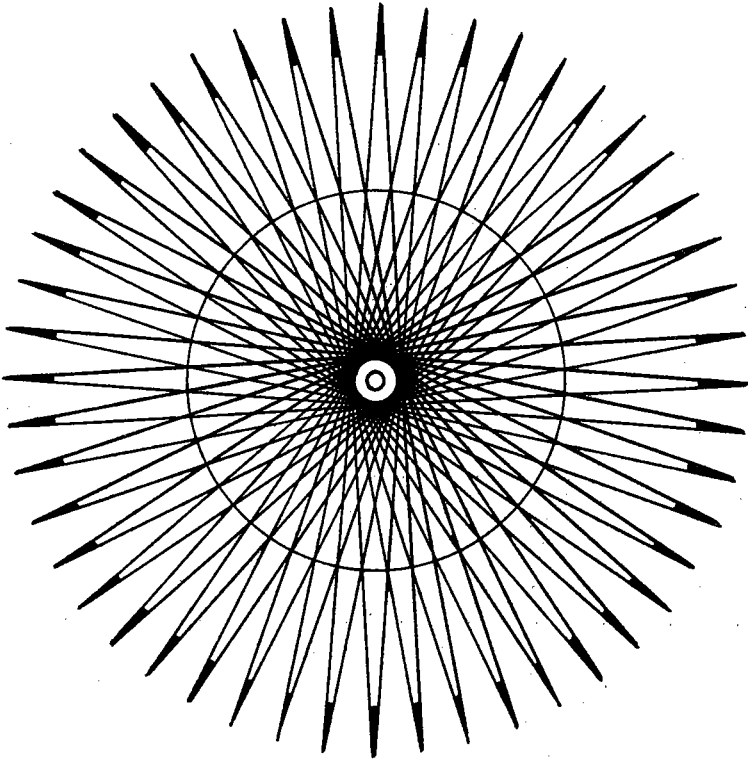
THE ancients have named 7 sacred planets after which are named the 7 days of the week, and with which are associated the 7 metals. We list them as follows:

Planet	Day of Week	Name of Deity	Metal
Sun	Sunday		Gold
Moon	Monday		Silver
Mars	Tuesday	Tyr	Iron
Mercury	Wednesday	Wotan	Mercury
Jupiter	Thursday	Thor	Tin
Venus	Friday	Freia	Copper
Saturn	Saturday		Lead

#### Seven in Symbol

NO other number holds place in the realm of symbols as does the number 7. A volume could be written upon references to the number 7 which appear in the Bible. The following are a few instances chosen with a view to

THE ONE BECOMING  
MANY



UNITY BECOMING DIVERSITY

DIAGRAM No. 1



their relation to our text. "The 7 churches which are in Asia ---", and "The 7 spirits which are before the throne" (Rev. 1:4); "The 7 spirits of God and the 7 stars" (Rev. 3:1); "In His right hand 7 stars" (Rev. 1:16, 2:2); "The 7 stars are the 7 angels of the 7 churches" (Rev. 1:20); see also: Rev. 4:5, 5:6, Amos 5:8; "Lamb, having 7 horns, 7 eyes which are the 7 spirits" (Rev. 5:16). The Book of Revelations abounds in references to the number 7: - 7 angels, 7 vials, 7 crowns, 7 candlesticks. There were the 7 fat and 7 lean kine. (Gen. 41) "7 priests blowing 7 trumpets marched around walls of Jerico 7 days and on the 7th day 7 times" (Josh. 6:4). Then there was the miracle of the 7 loaves and the few fishes, and the 7 baskets of fragments that remained. (Mark 8:6-8) The priests sprinkled the houses with blood 7 times. (Lev. 4:8, 14) "Naaman washed in River Jordan 7 times." (II Kings 5:14) Jesus advised his disciples to "forgive one another 70 times 7" (Matt. 18:21-22). King Solomon's temple was 7 years in building. (I Kings 6:38) There are references to 7 years, 7 days, 7 bullocks, 7 streams, 7 cubits, 7 devils, 7 sons, etc.

NOT only in the Bible, but also in other Scriptures, does the number 7 appear so frequently. There was the 7 stringed lyre of Orpheus, Apollo's Heptachord. In the Greek legend, 7 youths and 7 maidens were sacrificed to the Minotaur. Apollo (the Sun-God) was drawn across the sky in a chariot drawn by 7 horses. Many beasts and serpents are represented as 7 headed. In Egyptian mythology the body of Osiris was cut up into 14 (2 x 7) pieces. Niobe had 7 sons and 7 daughters, all of whom met with sudden death. Niobe was the daughter of one of the 7 Pleiades.

WHAT mystery lies hidden in the number 7? What truth, so sacred and yet so secret, was it that these ancient formulators were endeavoring to preserve, concealed so zealously from the unwise, yet revealed to those who possessed the key?

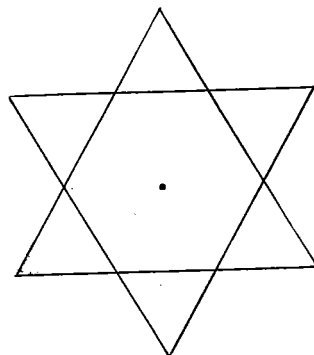
### The Number Seven

AMONGST all races and in all ages the number 7 has been held sacred. Three primary causes lie behind this reverence: 1st - the number 7 is linked up with the mani-

festation of God in His universe. It contains the mystery of creation. 2nd - in ways as yet beyond human understanding it governs the laws of gestation. 3rd - it is the number of perfection.

ALL life comes into manifestation in 7 streams or waves; it comes to maturity and fruition through 7 periods or phases; it reaches perfection and completes its cycle in 7 stages. The number 7 is mysteriously bound up with the manifestation, growth and perfection of life in form, whether that form be the highest archangel or the tiniest atom. 7 is the number of the divine incarnation.

THE symbol of the number 7 is not, as might be supposed, the seven pointed star, but two interlaced triangles with the point in the center. The union of these two triangles symbolizes the perfect union of man's triple spirit, with its threefold lower counterpart, or personality - the point within representing the indwelling self or monad. 7 is the sum of 3 and 4. 3 is ever the number which is the symbol of spirit. In deity, it is the Trinity; in man it is the higher triad, called the ego or soul. 4 is ever the numerical value of nature, of the personality, of the physical body, the lower triad. Hence their union or perfection is found in the number 7.



The Figure 7

BEFORE leaving the number 7, let us pause to consider the figure which represents this number. There is a very ancient axiom which holds that an eternal law operates upon every plane of nature and that nothing merely happens by chance. Granting this to be true, we must believe that not only the spelling of the name but the formation of the symbol of the number 7 was not without an underlying cause.

IN ancient Egypt, the number 7 was the symbol for "Everlasting life." The 7th letter of the Egyptian alphabet was "Zenta," the interpretation of which was "life." Coincidentally, (if we may use that word) the 7th letter of the Hebrew alphabet is "Zain" which means a "sword or scepter" and implies rulership, or one who has conquered or overcome. The Greek word for the letter "Z" is "Zeta" and the verb "Zao" means "I live." From this same root came the word which signified the father of the gods and of all living things, "Zeus." It is significant also that the form of our own letter "Z" is a double "7."

### The Word Seven

The Hebrew word for 7 is "sbo" or "sebo," which implies the completion of a cycle or age. The corresponding Greek term is "septos" which comes from the verb "sebo" meaning "to venerate." The Hebrew and Greek words have a common root. This verb "sebo" is related to age or Father Time. Since to the Greeks an idea became personified in a deity, "Father Time," the venerable, was called "Chronos" (chronology) or "Saturn" (Saturday). Is it not therefore significant to the student that the 7th day of the week was named "Saturn's day" after Father Time; also that the Hebrew word for that day is "sabbath" (sbo), signifying the completion of the cycle, or the day upon which God rested.

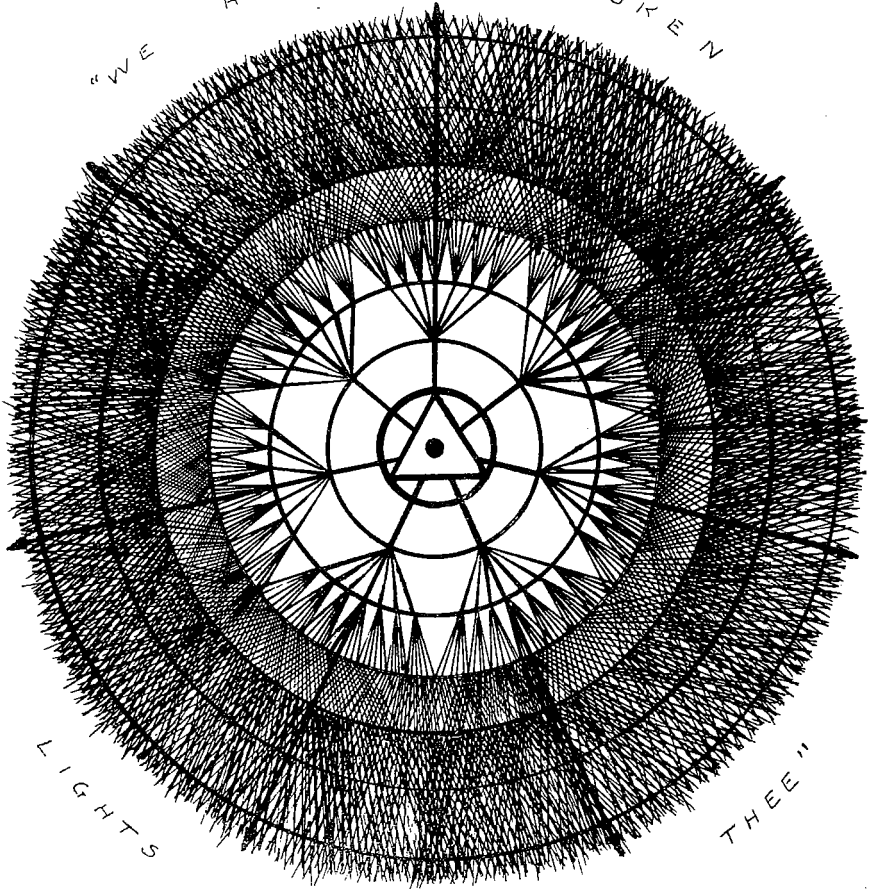
THE most remarkable piece of evidence comes from Egypt. The word here for seven is "hetep," and means "peace." The names of Egyptian deities were given to designate their character or qualities. The name of the god of peace was "Iuemhetep." "IU" is the sacred word for deity (Iu becoming Io, Jo, or Je, as in Jo-seph or Je-sus), "Em," meaning "who comes with," and "hetep" (peace). The name "Iu-em-hetep" means, therefore, the god who comes with (or brings) peace, or, He who comes as number 7 at the consummation of the cycle or age.

WE can begin to realize something of the mysterious and sacred character of the number 7, and its association symbolically with life and the perfection of its manifestation.

FRAGMENTS OF DEITY

THE ONE, MANIFESTING THROUGH THE TRINITY,  
BECOMES SEVEN, THE SEVEN BECOMES  
THE MANY

"WE ARE BUT BROKEN



LIGHTS

THEE"

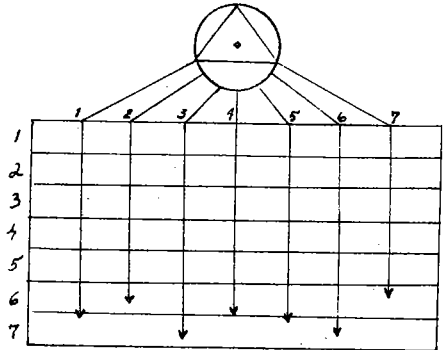
DIAGRAM No 2

## The Term "Ray"

BEFORE proceeding with our subject, it is necessary that we define the term "ray" as used in this treatise. What do we mean by the expression "Seven Rays?" As light and sound, and indeed all nature, manifests in seven streams or modes, similarly does the ONE LIFE in manifestation become 7 differentiated streams; the ONE POWER becomes 7 radiating influences or energies; the ONE INTELLIGENCE becomes 7 expressions or modes of consciousness.

LET us imagine a universe in the process of formation. In its course of condensation, the matter of that universe arranges itself in 7 grades of 7 degrees of density which we call "planes." Into this 7-fold universe the divine life descends plane by plane, in 7 streams, vivifying the matter of each plane in its descent, becoming 7 distinct types of individualities. These 7 streams of life, power and consciousness, rivers of vivification, flow through 7 types or planes of matter, and bring into manifestation every species of life and form known to man.

THE accompanying diagram will help make this idea clear. By the term "rays" as used in the following pages, will be meant those descending (and later ascending) streams of life consciousness and power which ray or flow out from the One Source, which we call God.



### "THE WORD WAS MADE FLESH"

IN this process of spirit becoming immersed in matter, of the One Life becoming manifested in form, the ONE INDIVISIBLE becomes split up into countless parts or fragments, each of these fragments containing potentially the essence and power of the One. Literally, as well as figuratively, is it true that the body of God is broken up into innumerable fragments. These are the "Hosts" of which He is Lord. Behind the symbolism of

the sacrament of the Mass there ever remains the cosmic reality of the eternal sacrifice of God. "Mass" means literally, birth. Most appropriate the term given to the fragment of bread upon the altar at the moment of Consecration as the "Host"; most appropriate also the expression, "Lord, God of Hosts." These Hosts then are the broken "Fragments" of Deity, Rays of the One Light.

IN the Egyptian mysteries, the body of Osiris, that aspect of Deity corresponding to God the Father, was said to be cut up into pieces, dismembered, and scattered over the earth. It became the mission of Horus, his son, the prototype of Jesus, to gather together the fragments of his father's dismembered body, and to reunite, that is to "re-member" them again into one body. Jesus, upon the occasion of instituting the sacrament of the Eucharist, after the "breaking of bread," said, "As oft as ye do these things, ye shall do them in RE-MEMBRANCE of me."

THE gospel of St. John opens with this tremendous statement, "In the beginning was the WORD, and the Word was with God, and the Word was God. - - - All things were made by Him - - - in Him was Life, and the Life was the Light of men. - - - And the Word was made flesh." In this statement is contained the whole mystery of the incarnation. Divinity, descending into forms, is said to die and to be buried. His body is dismembered and broken into fragments (hosts). His resurrection is the gathering together again of these fragments - His "Re-membrance."

FOR this great cosmic process is dual. First, there is the descent, the One becoming the many, the one body broken into fragments. This part of the process is called "involution" or the involvement of life in matter and form. Then there is the ascent, the many again becoming the One, the re-membrance of the fragments. The prodigal Son said, "I will ARISE and go to my Father." This part of the process is called "e-volution," or the unfolding of life and its final resurrection and ascent out of matter (the tomb). In the beginning (that is, of a cycle of manifestation) the divine WORD "Logos" sounded forth out of the silence of eternity. The simple statement, "And God said" conceals the entire process of creation. The "breath of God" moved upon the face of the waters of space, and a universe came into

being. "And the Word became flesh and dwelt amongst us." Alfred Lord Tennyson in his "In Memoriam" glimpsed something of this mystery:

"We are but broken lights of Thee,  
And Thou, O Lord, art all in all."



## THE CELESTIAL HIERARCHY

### I - The Holy Trinity

OF God, the Absolute, the Infinite, the One, the Causeless Cause, we can neither know nor describe. He is the Unknowable, the Indivisible, the Unmanifest, Whom the Ancients called "THAT". Deity may be known to the human intellect only as a Trinity. We may not know God in Himself; but we may know Him in His aspects. Religion speaks of "God in Three Persons." These "Persons" are 3 phases (faces) or modes of His being. Indeed, the Hindu Trinity is expressed as one being having three heads or faces. Trimurti symbolically represents the three phases of the one God: Brahma, the Creator, Vishnu, the Preserver, Shiva, the Destroyer. These "Persons" or aspects are known to many religions under many names. Since man is the image and likeness of God, he too is a 3-fold being in his spiritual nature. The ancient wisdom tells us that a very real and mysterious correspondence or relationship exists between the "Persons" or aspects of God and the "persons" of man's spiritual triad. For the help of the student, we tabulate a few of the names given to the Trinity with some of their correspondences. References will be made again to these correspondences in considering the relationships of man to the 7 rays.

CHART SHOWING THE UNIVERSALITY OF THE  
T R I N I T Y

	<u>1st Person</u>	<u>2nd Person</u>	<u>3rd Person</u>
Christian	The Father	The Son (Christ)	The Holy Ghost
Ancient Egyptian	Osiris	Horus	Isis
Hindu	* Shiva	Vishnu	Brahma
Sometimes Called	* Destroyer	Preserver	Creator
Theosophical	1st Logos	2nd Logos	3rd Logos
In order of	3rd	2nd	1st
Manifestation	* Outpouring	Outpouring	Outpouring
Masonry	* The True	The Good	The Beautiful
Attributes	Strength	Wisdom	Beauty
Characteristics	Omnipotence	Omniscience	Omnipresence

\*(Usually listed in the reverse order)

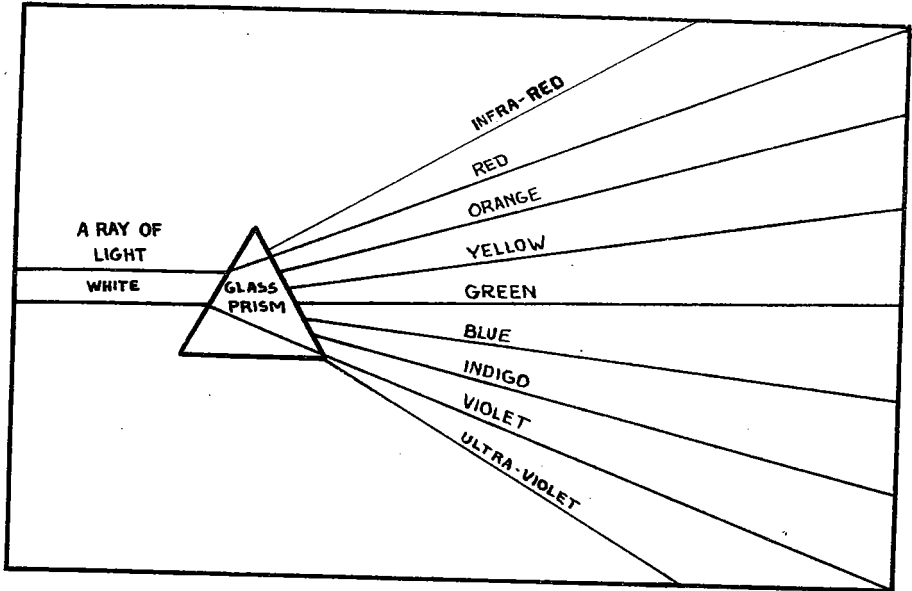


CHART SHOWING  
CORRELATIONS OF THE TRINITY

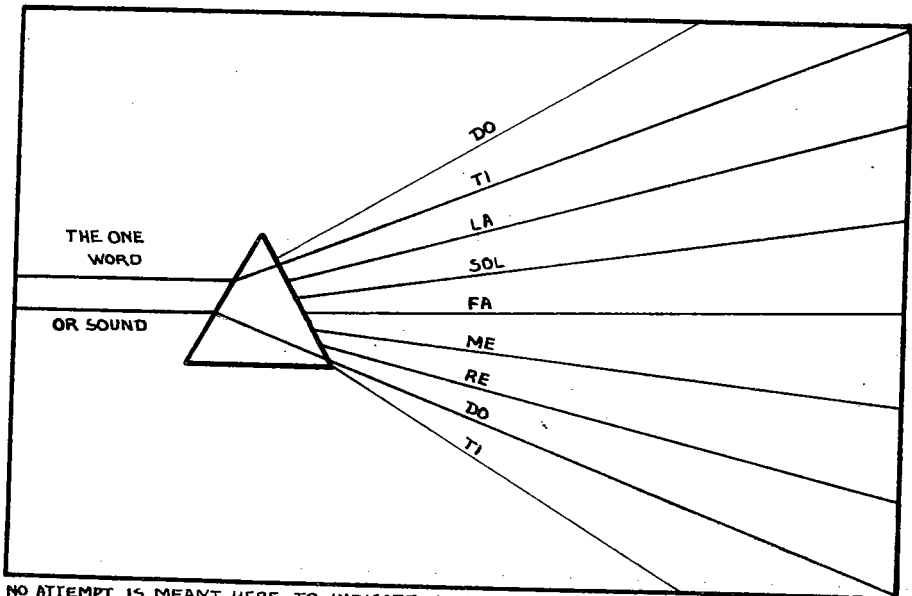
St. Paul's Classification	1st Person	2nd Person	3rd Person
	Spirit	Soul	Body
Man's Triple Spirit	Spirit (Will)	Intuition	Mind
Sanskrit	Atma	Buddhi	Manas
Man's Personality	Vitality	Emotions	Intellect
Manifesting in Nature as:-	Life	Form	Matter
Plato's Trilogy	Causal Universe	Intermediate Universe	Inferior Universe
The Orphic Mysteries	Supreme World	Superior World	Inferior World
Psychology or	Self Life	Consciousness Consciousness	Not - Self Things
Slogan or	I will I live	I love I know	I act I understand
Method of Realization or	Concentration I	Meditation I and Thou	Contemplation Others
Human Family	Father	Son	Mother
In Terms of Fire	Electric	Solar	Artificial
Man's Relationship with Deity	God	Mediator	Humanity

(The value of the above tabulation may be found only through meditation and study.)

THE SEPTENARY DIVISION OF LIGHT AND SOUND  
THE SEVEN PRISMATIC COLORS



THE MUSICAL OCTAVE



NO ATTEMPT IS MEANT HERE TO INDICATE A CORRESPONDENCE BETWEEN LIGHT RAYS AND NOTES OF THE MUSICAL SCALE

DIAGRAM No 3

## II - The Elohim

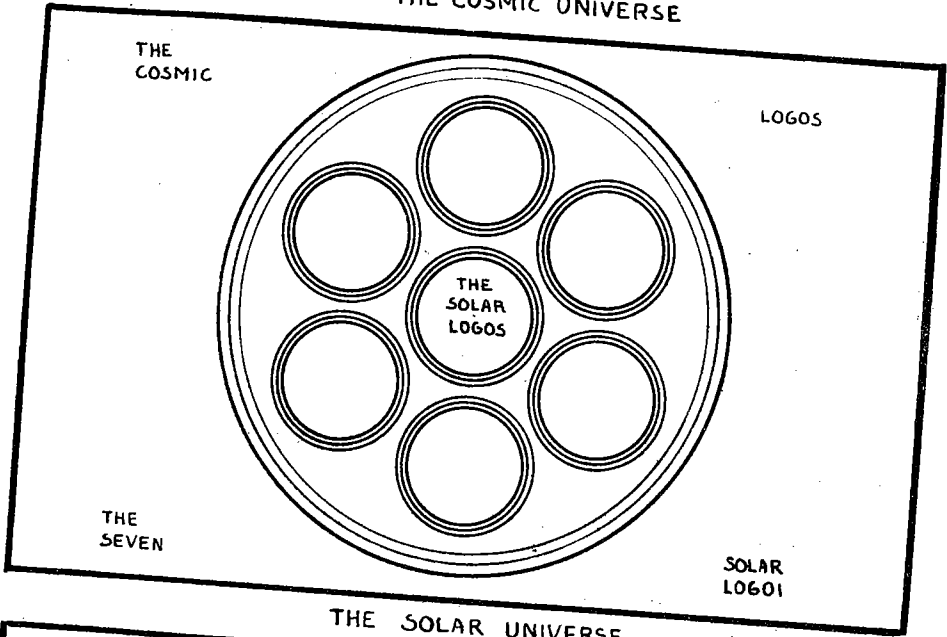
IS it against reason therefore to think, since light, sound and every other expression of force or life, passing through the prism of manifestation becomes 7, that divinity itself, passing through this spiritual prism of the Trinity, should show itself in 7 streams or modes of creative activities; that from God, the Absolute, manifesting as the Divine Trinity, there come 7 creative hierarchies, 7 great Beings who are the embodiments of His sevenfold power.

THE very first verse in the Bible reads, "In the beginning God created the heaven and the earth." The Hebrew word here translated God is "Elohim." "El" is a Hebrew word signifying Deity. "Oh" is a syllable which signifies the feminine gender. "Im" is the suffix which in Hebrew signifies a masculine plurality (more than 2). Hence, the word in the Bible translated "God," signifying that Being who created the universe and man, is a plural word, being both masculine and feminine. "And God (Elohim) said, 'Let US make man in OUR image - - - In the image of God created He him, male and female created He THEM.'"

## III - The Seven Creative Hierarchies

LET us examine this 7-fold nature of God in the light of the Bible and other ancient records. We are told that this inner government of our universe is hierarchical in its organization and function; that is, God carries out the affairs of His universe, from the forming of new universes through nebular action down to the birthing of a soul or the shaping of the petals of a flower, through and by means of graded orders of Beings of infinite variety of powers and consciousness. These beings are variously called angels, devas, or elementals, and range from the lowliest earth elementals or builders up to the highest cosmic angels. At the head of each of the 7 great divisions of these builders stand those great Beings who have been termed the "Seven Spirits before the Throne." The statement in the Book of Revelations that each of these spirits or angels had seven trumpets alludes to the 7 powers or Rays wielded by each. The Bible, as we have said, is interwoven with symbolism relating to these Seven Creative Hierarchies.

THE COSMIC UNIVERSE



THE SOLAR UNIVERSE

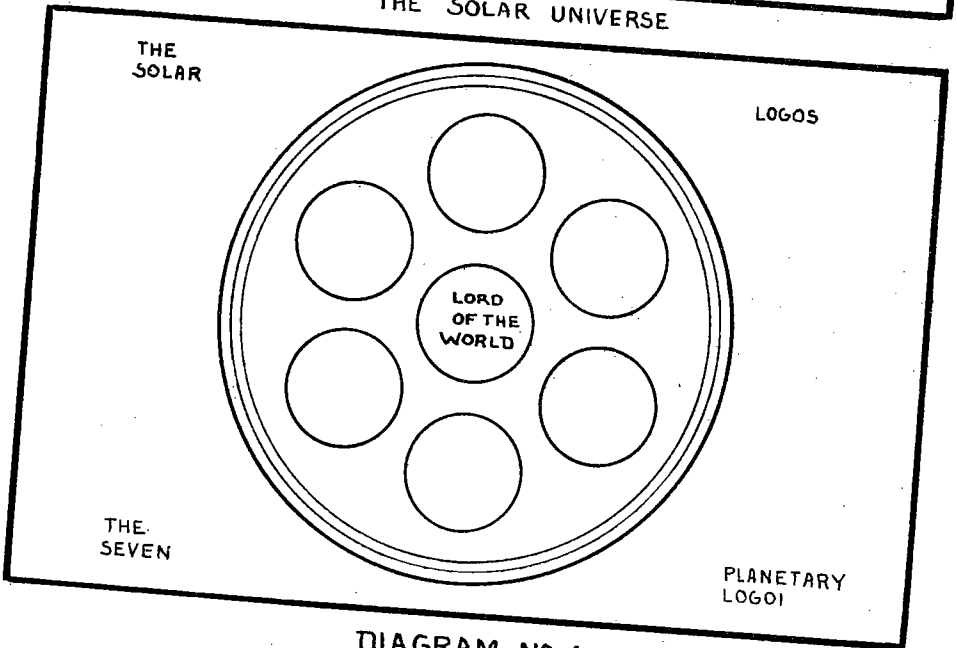


DIAGRAM N° 4

WE can only hint at the tremendous reality behind these symbols. These seven "angels before the throne" are known under many names by the world's mystery schools. "The Seven Planetary Logoi (7 words)" come forth from the one Logos (word). If we can conceive of a Supreme (Cosmic) Logos, from whom come 7 Solar Logoi; and from each of these again coming 7 planetary Logoi, we can have some conception of the vast hierarchy of the inner or spiritual government of our universe. Something also of the tremendous reality behind the strangely beautiful and fascinating symbolism in the Book of Revelations, of Ezekial, and Daniel.

THE Seven Elohim are the Seven Sons of God, spoken of in the first chapter of John. In Job 38:7 we find this astounding expression, "- - - the morning stars sang together and all the SONS OF GOD shouted for joy." Poetic fancy, but behind it the suggestion of a mighty reality, the sounding out of the 7-fold creative "Word." H. P. Blavatsky, in the Secret Doctrine, says, "The Elohim are seven in number, whether as nature powers, gods of constellations or planetary gods."

THESE Seven Primordial Powers as given in the Jewish Kabbalah are: 1. Ildabaoth; 2. Jehovah; 3. Sabaoth, 4. Adonai; 5. Elceus; 6. Oreus; 7. Astanphaios.

AMONGST all nations, these Seven Creative Powers were identified with the 7 sacred planets, Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. The Kabbalah classifies them as follows:

Michael	(The Sun)	Angel of Light
Gabriel	(The Moon)	Angel of Dreams & Aspirations
Raphael	(Mars)	Angel of Destruction
Ariel	(Mercury)	Angel of Progress
Jackriël	(Jupiter)	Angel of Power
Samuel	(Venus)	Angel of Love
Orifiël	(Saturn)	Angel of the Wilderness

THE ancient Goths also recognized a relationship between their gods and the sacred planets, whom they associated with the days of the week, the names of the days of the week coming down to our own time:

Sunday	(Sun's Day)	The Sun
Monday	(Moon's Day)	The Moon
Tuesday	(Tuisco's Day)	Mars
Wednesday	(Wotan's Day)	Mercury
Thursday	(Thor's Day)	Jupiter
Friday	(Friga's Day)	Venus
Saturday	(Saetur's Day)	Saturn

THE Secret Doctrine correlates the 7 days, the 7 notes, the 7 vowel sounds with the 7 sacred planets as follows, arranged in the order of the spectrum:

Planet-Mars	Sun	Mercury	Saturn	Jupiter	Venus	Moon	
Vowel -	o	i	e	oo	u	ee	a
Note -	Do	Re	Me	Fa	Sol	La	Ti
Color -	Red	Orange	Yellow	Green	Blue	Indigo	Violet

THESE 7 sacred planets constitute the 7 sacred CENTERS in the body of the Grand or Heavenly Man. They are called the 7 sacred fires, the "Seven stars in the hand of the Ancient of Days," also the "7 candles burning." Revelations refers to the "Seven seals of the Book of Life."

AMONG the many allusions to this mystery, we read of the "7 churches which are in Asia," Rev. 1, 4. These seven churches as listed are, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Let us analyze the term "church." In many Scandinavian and Gothic tongues a "church" was "kirk, kerk or circe." The ancient Druid temple was built in a circle, the name for which was "circe." Much light may be thrown upon the root meaning of a word by following its phonetic lineage. It is not difficult to trace the word "church" backwards. Kirk becomes circ, which becomes a CIRCLE or wheel or ring. Our circus is easily recognized as an offshoot from the same stem. A church becomes a sacred circle whose center is the fire of God. (The word "sa-cred" may be traced backwards to the Sanskrit, "Sac-red" becoming "chak-ra," meaning wheel or circle.)

THE #7 churches which are in Asia" (Asia undoubtedly being a blind to hide the meaning) are then the seven sacred centers (circles) in the body of the Logos, the 7 sacred planets, the 7 archangels or the 7 planetary spirits who are their secret rulers. "As above so be-

low." As the body of the heavenly man finds its faint reflection in the body of the earthly man, the "Seven Churches" become the 7 sacred centers (chakras). The divine currents, passing through these 7 "transformers" in the human body, lift it to the likeness of God (Elohim).

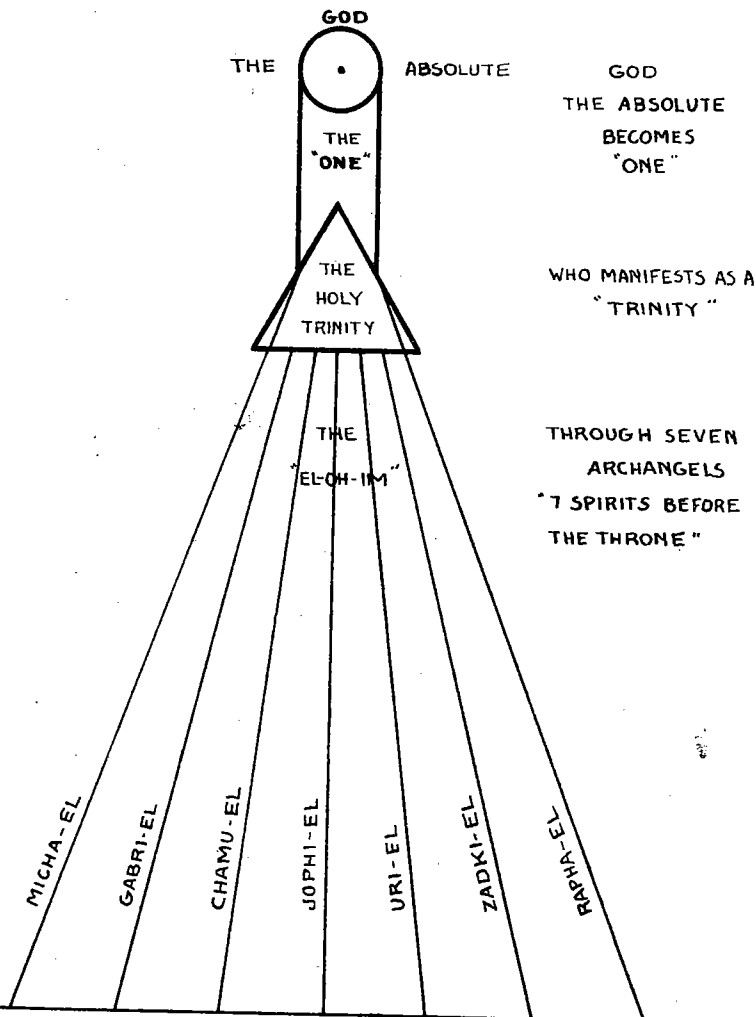
#### IV. Archangels

IN this study, we shall use the term "archangels" to designate this 7-fold creative Hierarchy, great Beings through whom the creative powers of God flow out into His universe, animating all kingdoms of nature. It will be noted that the word "angel" ends with the syllable "el" meaning God. Thus the angel is the messenger or ambassador of God. It must be remembered that in the angel kingdom, as in the human, there are many species and races. The Archangels, whose names appear in the accompanying charts, refer to that exalted grade of beings who stand immediately "before the throne," that is, they are answerable to none other than the Logos (Word) Himself, and stand at the head of their respective Hierarchies.

THE names given them in the following list, are Hebrew names, the meaning of which designates the nature of the angel and the quality of his power. Again it will be noted that each name ends with the suffix "el." These names, moreover, refer to hierarchies rather than to individuals. They are more properly TITLES than names. For example, the Archangel RAPHAEL is the august head of that host of angels who embody the healing power of God. Every individual of this mighty host, from the great Head down to the silent angel watcher beside each bed of pain, answers to the name of "Raphael."

SO little direct information is available, that it is impossible to state with authority to which Ray these great Beings belong. Nevertheless, a study of the function or quality of the angels, as designated by the meanings of their Hebrew names, gives us at least a basis for the following classification. It would be a mistake also to think of one "Ray" as being in a fixed compartment of its own with no relation to the other Rays. In a sense, each Ray embodies the qualities of all of the Rays, its own individual quality predomina-

# THE CELESTIAL HIERARCHY



NO ATTEMPT IS INTENDED HERE TO ASSOCIATE THE ARCHANGELS WITH A PARTICULAR "RAY"

DIAGRAM N°5



ting. Likewise it is true that each Archangel cooperates with God in all departments of His work; at the same time being the head of his own particularized field of activity in the great plan. In this field, his work is naturally colored by his own special quality. We give here the Hebraic meanings of the traditional names, correlating them with each of the 7 Rays:

#### V. The Archangels and the Rays

MICHAEL, sometimes called "The Prince," means the "strength of God." He wields that power of God symbolized by Ray # 1.

GABRIEL is known as the "Omniscience of God," and as this omniscience vibrates throughout the universe, from the atom to man, as wisdom, we place Gabriel as the head of Ray # 2.

CHAMUEL means, "One who sees God." In its higher sense, the work of the 3rd Ray is the creative activity of the Holy Ghost, the Divine Mind; in its lower expression its field is that of the philosopher, He who endeavors to see God (reality) through his own higher or abstract mind.

JOPHIEL means the "Beauty of God." God's beauty becomes expressed outwardly through the 4th Ray, the Ray of harmony and beauty.

URIEL signifies the "Fire or light of God." God's light becomes known to man through the realm of science and understanding. The intellect is universally referred to as light or fire. This particular phase (or face) of God comes to man through the 5th Ray of science and knowledge.

ZADKIEL is called the "Benevolence of God." The 6th is the Ray through which God's love is poured out upon man as benevolence, and man's love is offered up to God as devotion. This great Being stands both as recipient and transmitter of that love.

RAPHAEL, the head of the healing angels who bear his name, embodies the "Healing power of God." While all of the Rays convey to man the healing power of God, it is

the particular quality of the 7th Ray, of ceremonial or ordered service, that that healing power becomes available for man's use through his cooperation with the angel kingdom. The 7th is the Ray through which the Will (1st Ray) of God finds its expression in the world of manifestation.

LET us repeat: This classification must not be taken as final. The student must hold an open mind and be ready to make readjustments as new information becomes available.



## THE TERRESTRIAL HIERARCHY

### 1. The White Brotherhood

WE have said that our solar universe is a replica of the cosmic universe. It is likewise true that the inner government of our world is a replica of the spiritual government of our solar universe; and, as we have shown, that government is sevenfold, so also does the governing body upon our planet follow seven departments. As in heaven, so on earth. The "Great White Throne" has its counterpart, its replica, in what is sometimes called the "Great White Lodge." The spiritual hierarchy of heaven is reflected in, reproduced in miniature in, the spiritual hierarchy of our world.

WE can see the reasonableness of this idea, at least in theory. If progress toward a goal of perfection is the universal law of life and form, it should not seem

strange to think of the ladder of life as extending infinitely beyond man even as it is recognized to extend infinitely below him - that man is but the middle point in a vast scheme of progress. Throughout untold eons of time this process has been going on. Out of the ages, many have passed the point where we now stand. The existence of these great souls has ever been known to the few who have earned the right to that knowledge. They have completed human evolution; and live henceforth to serve Him, Who represents upon our planet, the King, the Lord of our universe. As the mighty Archangels carry out the sevenfold work of the Logos, in the larger scheme, so do these our Elder Brethren, carry out the work upon our earth of One of those mighty Beings, Whom we shall call our Planetary Logos, or Lord of our World. This "Body of just men made perfect" has been known under many names: "The Great White Lodge" or "The Great White Brotherhood." The Bible refers to them as the "Communion of Saints." These adepts or supermen, under the leadership of the One Whom they recognize as the King, carry out His manifold activities upon this planet. They represent and recapitulate upon our earth that sevenfold spiritual hierarchy of heaven. The celestial is mirrored in the terrestrial.

## 2. The Work of the Hierarchy

FOLLOWING the celestial pattern, the organization, if we may use that term, of this Brotherhood follows the divine plan. First there is the King, the One Who is both the representative and embodiment upon our planet of the Solar Logos (Word). Under Him there are the Three, Who in a marvelous way represent the divine Trinity, and through Whom the three aspects of the Trinity become effective upon earth. Let us tabulate for the sake of clarity:

<u>Aspect</u>	<u>Person</u>	<u>Quality</u>	<u>Representative</u>	<u>Nature of Work</u>
1	Father	Will	The Manu	Governments, Nations, Races
2	Son	Love	Lord Maitreya	Religions and Education
3	Holy Ghost	Creative Mind	Maha Chohan	Culture, Phil- osophy, Science

AGAIN following the divine pattern, this threefold classification, as it is carried out in the world, becomes SEVEN great departments of work, each having, as its head, one of the Masters who becomes a channel for the Logioic force symbolized by his particular Ray:

<u>Ray</u>	<u>Quality</u>	<u>Head of Ray</u>	<u>Nature of Work</u>
1	Strength	Master Morya	Physical side of evolution, races and nations
2	Wisdom	Master Koot Humi	Establishing world religions and centers of learning.
3	Activity	Master, the Venetian	Systems of culture and civilizations <sup>Paul</sup>
4	Harmony	Master Serapis	Art and beauty, balancing of spiritual ideals and physical expression <sup>Egyptian</sup>
<i>St. Paul</i> 5	Knowledge	Master Hilarion	Development of the sciences - physical and mental <sup>Christian</sup>
* 6	Devotion	Master Jesus	Religion - particularly Christianity
7	Ceremonial	Master Rakoczy	Ceremonial and ritual, mystic and occult societies



## THE MASTERS.

IT should not seem strange to Christian people to think of the "Saints" as being individualities rather than as traditions of an age that is dead; neither should it seem strange to refer to them as Masters or supermen who, exalted though they are, nevertheless exist as actual persons, definitely and vitally interested in the affairs of our world. The old idea of Saints as mythical figures sitting in some faraway heaven basking in the presence of Deity is a caricature as archaic as the idea of an anthropomorphic God.

WHAT more glorious conception than that the "Saints" or Masters are products of our own evolution, the fruit of our own humanity, Who in the past, by great personal sacrifice and devoted service have attained to that height which is the goal of every human being. For as certainly as the ladder of life stretches downward from man to infinitely lower levels; by the same law does it reach upward to heights beyond our present comprehension -- even to the "Throne of God."

THIS "Assembly of just men made perfect" constitutes what truly may be called the "Inner Government of our World" and, so far as willful and selfish humanity will permit, guides, inspires and directs it to the end that God's plan for man may become a reality -- that His "Will may be done on earth (that is, carried out in the objective world) as it is in heaven (the world of ideation)." They stand as a living bulwark against the forces of evil and destruction; and, being nearer to the Divine Image, are truly mediators between God and man.

THE Christian offers prayers to the Saints believing that his supplications are not only heard but answered. He asks for intercession and guidance in his personal affairs and in matters of national or even world importance, and is assured that he has not asked in vain. Yet it would be a mistake to think of the Masters as being all powerful or dictatorial, either in the answering of our prayers or in the carrying out of God's plan on earth. Free will is man's priceless inheritance, and if he chooses to refuse divine guidance, he must be allowed to find truth and wisdom through his own errors and bitter experiences -- the way we all seem inclined

THE CELESTIAL AND TERRESTRIAL HIERARCHIES SHOWING THE RELATION OF THE "RAYS" TO THE DEPARTMENTS OF LIFE

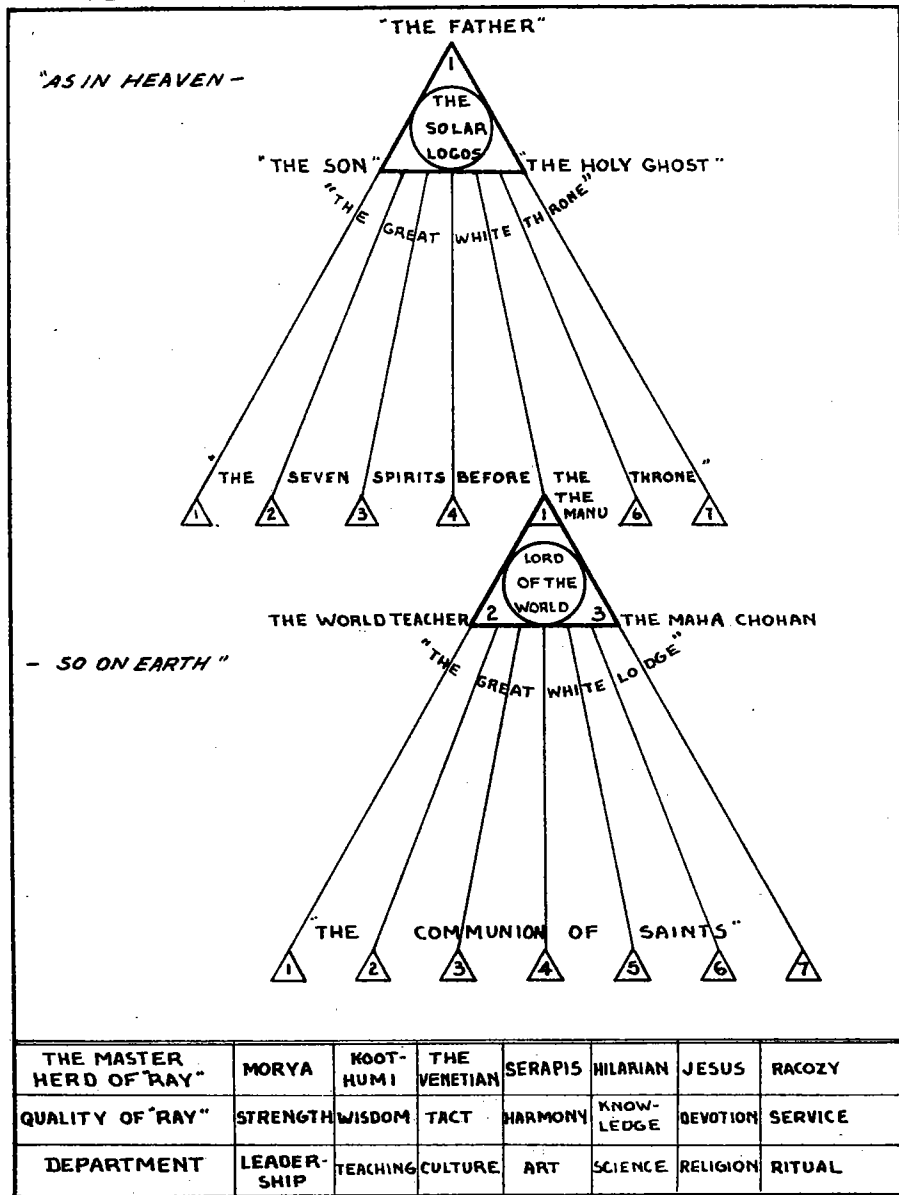


DIAGRAM No 6

to take. Not even the angels in heaven may force man against his will.

THE work of the Masters is, for the most part, with humanity as a whole, rather than with individuals. Theirs is often the motivating influence and inspiration behind world movements, using capable and willing leaders as instruments. Their hand is seldom outwardly seen. Two elements must be taken into consideration. One is the element of cause and effect operating on the mental and spiritual levels as well as the physical. This is called the law of karma or justice and demands the repayment of every debt, whether that debt be personal or national. The other element is the frailty of human agencies to carry through with intelligence and compassion the plan entrusted to them. It will be understood therefore that much of the work of the Masters is done in seclusion from the world and through Their own higher vehicles.

THERE have been occasions, however, when They have come out into public life, though unrecognized by the world as Masters, and have taken active part in world affairs. During medieval and modern history, many took incarnation as statesmen, poets, artists, philosophers, and scientists in order to inaugurate a new system of thought or to launch a new line of social or political life. A few there are who take pupils, and it is often through these that pioneer movements are launched into the world. There is an ancient axiom which says that the teacher does not seek the pupil, but when the pupil is ready, the teacher is found.

(Much light is thrown upon the work of the Hierarchy in "The Masters and the Path" by Bishop C. W. Leadbeater and Dr. Annie Besant.)

### JESUS, THE CHRIST

A word or two of explanation upon this deeply mystical and tremendously important subject. To the average Christian, the terms "Jesus" and "Christ" are synonymous. At least, when he speaks the name "Jesus," he may refer particularly to Jesus the Son of Mary and Joseph, or to the Christos, the Second Person of the Godhead, or he may refer to that inner and mystic Presence which

abides in the heart of every human being. One or all of these conceptions may express themselves in his mind by the words "Jesus Christ." In the Liberal Catholic Church, distinction is made between "Jesus" and the "Christ." Behind the term "Christ" there are three fundamental conceptions, namely:

(1) THE COSMIC CHRIST is the name or title given to the Second Person of the Blessed Trinity, the Second Aspect of the Godhead, to Whom Jesus referred when He said, "Before Abraham was, I AM." It is the Cosmic Christ to Whom the Nicene Creed addresses the phrase familiar to all Christians, "The alone-born Son of God, begotten of His Father before all ages; God of God - - - being of one substance with the Father." To Him also are addressed such beautiful phrases in the Liturgy of the Mass as: "O God the Son, Consubstantial, Co-eternal with the Father, Who, abiding unchangeable within Thyself, didst nevertheless - - - breathe forth Thine Own divine life into Thy universe and didst offer Thyself as the lamb slain from the foundation of the world that we might live." And again: "By Him were all things made - - - with Him as the Indwelling Life do all things exist - - - in Him as the transcendent glory all things live and move and have their being.

(2) THE MYSTIC CHRIST is He Who dwells within the heart of every creature, Who is said to be born within the "cave" of the human heart. It is He Who said, though the words came from the mouth of Jesus, "Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in and sup with him and he with Me." He is the eternal Companion. "Lo, I am with you always." He is the "Light which lighteth every man that cometh into the world." Which is, St. Paul says, "Christ in you, the hope of glory."

(3) THE HISTORIC CHRIST is that great Being, the product of our own humanity, the "first fruits of them that slept" Who attained to the sublime height of human perfection that He became the fitting vessel for the Divine Incarnation. "The word was made flesh and dwelt among us, and we beheld His glory as of the Son begotten only of the Father." He is truly "Son of Man" and "Son of God." Not only once, but many times has he appeared in human form. He comes as the Great World Teacher to give to each great race its religion. Two



thousand years ago He appeared in Palestine. "And His name shall be called Jesus." The term "Christ" (Christos), meaning "The anointed One" was the title of His great office, to Whom the words in the Liturgy refer, "The mystery of His wondrous incarnation, His mighty resurrection, and His triumphant ascension." It must not be inferred from this that there are three Christs, but rather three aspects of one Christ.

JESUS: is the name of that disciple Whose perfection of all human qualities made of His body the fit vehicle for the Christ incarnate. Of the lineage and household of David, He offered His body for the use of the Lord of Love and Compassion. The word "Jesus" is a title, the meaning of which is "The Divine Heir." Little wonder that when the devotee pronounces the name "Jesus," he refers not only to the Son of Mary but equally to the Son of God. The liturgy contains many utterances of tenderest reverence addressed to Him as, "Most dear and Holy Lord." It is said that His great personal sacrifice for thus fitting Himself to play the role of the Christos in this Divine Mystery Drama raised Him to the sublime heights of Masterhood. We are told that His special department of work in the Hierarchy is the Christian religion, and that the Christian Church is today the great channel through which His power flows, and that He therefore stands as the head of the 6th Ray, the Ray of devotion. For the devotee, He stands as the great ideal, the embodiment of all that is both human and divine, the Mediator between man and God.





## INVOLUTION

AS stated a little while ago, the process of divine manifestation, sometimes called "creation" is dual. The stream of divine life, pouring out from the Logos (Word) becomes first THREE and then SEVEN. We see these seven streams of power descending plane by plane, energy solidifying to form the fields of nature (matter) out of which forms may be built, and through which consciousness may evolve. Spirit crystallizes into matter, much as vapor crystallizes into water and ice. Keep in mind that while it is the One Power of God which so descends, that Power comes down in SEVEN types or modifications.

THE entire process is too long and complicated for complete descriptions in so brief a space. We may only hint at the tremendous plan. The student will find detailed information in "A Study in Consciousness" by Dr. Annie Besant, or "The Christian Creed" by Rt. Rev. C. W. Leadbeater. Briefly, the sevenfold outpouring of Logosic life - energy, descends plane by plane, into denser and denser matter, until it finally reaches the densest of all, the mineral; where it becomes fixed, solidified, literally frozen into crystals of rock, seemingly inert, but containing all of the potencies of God locked deep within them, buried, imprisoned, asleep but not dead. The divine life with all its capacities, the divine Will with all its potencies has become completely immersed, wrapped up in matter; consciousness has become unconscious. The nadir, the lowest point of materiality, has been reached. The moment has arrived when the awakening process is to begin, when the divine qualities which have been so enveloped in matter will begin to be unfolded, when the life so deeply buried will be released. Thus the first half of the process, which has been called INVOLUTION, has been completed.

## EVOLUTION

THE second half of the process is what science calls E-volution. The point to remember, and the missing link in the chain of sequences which science has not yet discovered, and which gives rise to the apparent contradiction between it and religion, is the obvious conclusion that there could be no EVOLUTION without there

first having been INVOLUTION. Unless the divine energy and consciousness had first in-volved or enfolded itself into matter, there could be no e-volving or unfolding. Evolution is but the second half of the one process of divine manifestation. The entire Bible is written around this one tremendous theme.

LET us briefly picture the ASCENT. The seven streams of life energy, ascending through the mineral kingdom, reach their highest points of perfection in seven types of crystal rock, seven jewels, each of which contains locked within it in latency the complete potency of its own particular Ray. It is as though the jewel, representing the acme of its Ray at this its nadir or turning point, becomes a burning glass through which the full power of that Ray is focused and released into the higher kingdom of nature. It is important to keep this most significant fact in mind when we come to consider the use of jewels in connection with the ceremony of the Eucharist.

WE shall pass lightly over the following stages of this process, comprising vast eons of time. The life ascends upwards into the vegetable kingdom and newer and higher forms are evolved for the fuller expression of that life. The consciousness which lay in deep sleep now begins to dream vaguely; and faint stirrings within bring forth the first signs of desire. The same seven streams or "Rays" may be seen - not distinct and clear cut in the early stages, but recognizable in the higher vegetable forms.

AGAIN the life pushes upwards, impelled by the resistless urge of its very being, into the animal kingdom, where the consciousness arouses from slumber into faint, though vague, realization of a world external to itself. As in the vegetable kingdom, the earlier forms reveal no trace of the "Ray" to which they belong. In the more evolved forms, and particularly in those species which come into contact with man, marked characteristics can be traced to the inherent color or quality of its individual Ray. It is not the function of these pages however to go into detail on this fascinating subject. The student is referred to Prof. Ernest Wood's book "The Seven Rays" for further study.

## THE INCARNATION

THE evolving life now reaches the human level. At this point a most remarkable thing happens. Up to now, the evolution of life and form has followed a universal law affecting each type or species similarly, as though a common impulse motivated GROUPS rather than individuals. Until now a common life, split up though it may be by the prism of genus into innumerable species or types, has nevertheless produced these individual types as from a common mould. It is the species or type which nature endeavors to perfect, rather than the individual. Each group or type is bound as by a kindred law and obeys a common instinct. Now, the Divine Spirit, the true Son, descends from its own heaven world and takes possession of, or inhabits, the new form now ready for it. From this moment, he progresses as an INDIVIDUAL, rather than a group.

THIS Divine Spirit, which we shall call a spark of God, or Monad, patterned after His Father in heaven, is triple in his nature. Being the image of God (Elohim) he is also sevenfold in his manifestation. Each spark or monad is himself an emanation of God upon one of His seven streams. That is to say, each individual fulfills his destiny along one or other of these seven Rays.

CONSIDERING man as a Divine Spirit functioning in the higher realms as a soul and in the lower realms as a personality we see that an infinite variety of individual characteristics must result. Let us create as an example, Mr. X: - The Divine Spirit or Monad, which is the real Mr. X, emanated from the Father upon, let us say, the first Ray, the Ray of Will, strength and power. The ego or soul is fulfilling its destiny upon the 6th Ray, the Ray of Devotion to an ideal. In his present incarnation the personality follows the urge of the 5th Ray, the Ray of Science and knowledge. We should characterize our Mr. X then as a man filled with an intense devotion (6) to some branch of science (5), dedicating his work to the service of humanity with all of the strength and courage of an unconquerable will (1), to the point perhaps of becoming a martyr or hero.

AGAIN, considering man as a seven-fold being, each individual, while following the urge of his own particular Ray (or combination of Rays, as we have shown) con-

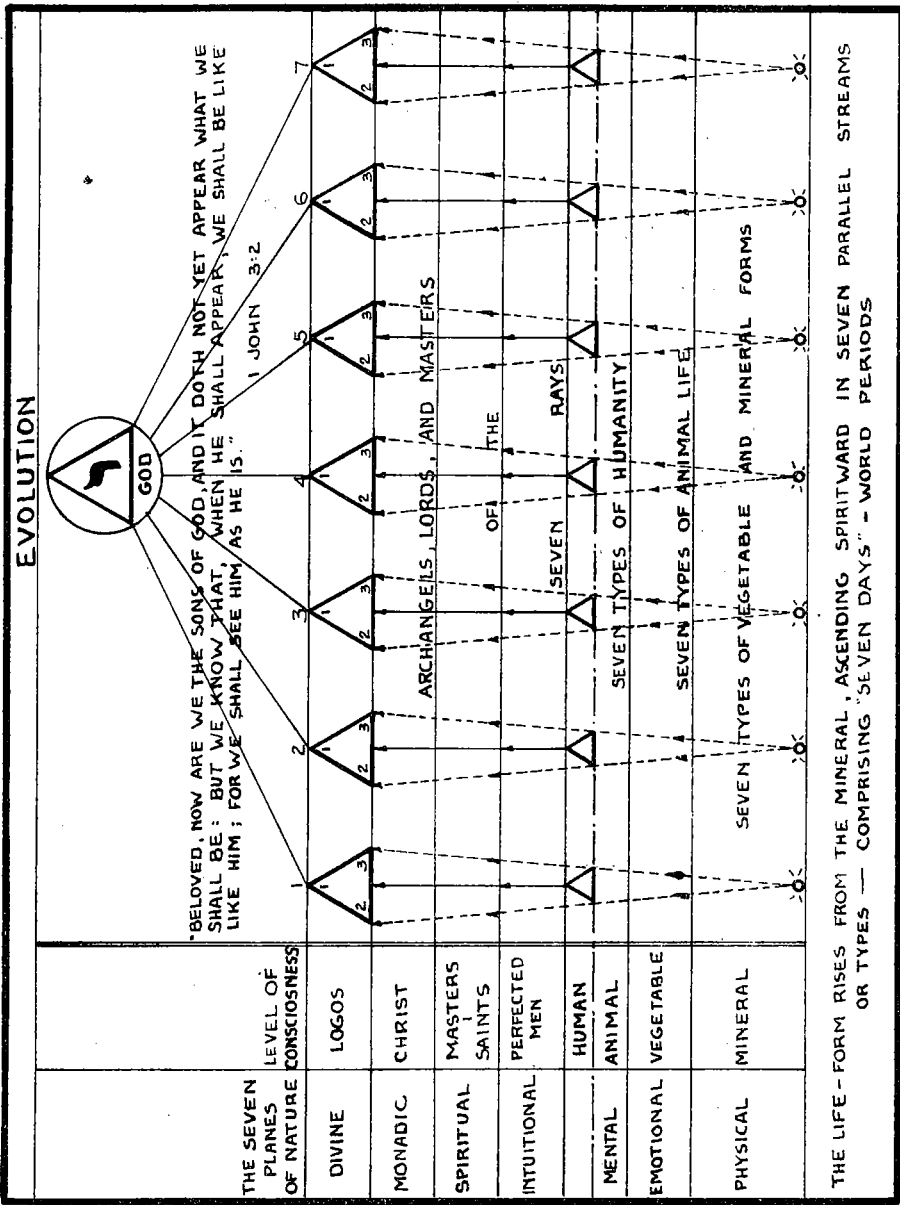


DIAGRAM No 8

tains within his nature qualities and characteristics of all the Rays. However, the Ray of the Spirit or Monad will remain the predominating influence or color throughout the entire arc of his many incarnations.

AND again, as in the lower kingdoms, in the early stages of his growth it is quite impossible to distinguish the Ray upon which the ego or individual is evolving. It is only as he approaches the top of his climb, as he nears the apex of sainthood, or adeptship as it is called in the East, that the characteristics of his own Ray stand out clear cut and definite. This is indeed a paradox, that in his approach toward perfection, when all of the qualities of divinity are more perfectly expressed in him, when the seven creative powers are released through him, and when he combines within himself the synthesis of all of the Rays, his own characteristic Ray shines out through him with increasing lustre and brilliance.

MAN rises at last to become a Master upon that Ray upon which ages ago he began his pilgrimage. The spark off the one light has become a flaming sun. The Ray, which in eons past became separated from the one Indivisible Light, has at last returned to its source; but now fully conscious of its own inherent powers, and alive to its own tremendous capacities for further attainment.



#### THE SELF AND THE RAYS

OVER the portal of an ancient academy of learning was posted these words, "Know thyself." Within these two words is concealed the essence of all knowledge and the heart of all wisdom. Man has been called the microcosm (little cosmos) and the universe around him the macrocosm (great cosmos), the inference being that the one is a miniature of the other and to know the former is to know the latter. How important then to have a true knowledge of the self which is called "man"; for in

that knowledge we shall gain some comprehension of the universe as a whole and of that SELF which is its center and source of being. Out of this study comes the tremendous revelation that the parts of the One are mysteriously related to the parts of the other, that the microcosmos is truly a macrocosmos in miniature - that the self which is man is a fragment, a microscopic facsimile, of that SELF which is God. With this knowledge comes some hint as to the relationship of the Seven Rays to man's nature and being. The final acquisition of a knowledge of a plan so vast is the work of eternity. The following is merely a hint or symbol to stimulate the intuition to some comprehension of this tremendous mystery.

GOD is One. Behind all manifestation, behind all multiplicity of forms and interrelationships of parts there remains ever the One Indivisible Being Whom we call God. Similarly man, patterned in His likeness, is One. Behind all bodies and principles, behind all incarnations throughout all ages there remains the One Indivisible Self, the Divine Spark or fragment, whom we call the Monad. As God is known to man only through His three Aspects (persons) so we may come to know the real self, which is I, through a knowledge of His threefold spiritual nature which corresponds to the threefold nature of God. This spiritual triad of man, called spirit - intuition - intelligence (Atma-Buddhi-Manas of ancient Sanskrit) co-relates with the Trinity as follows:

Spirit or Will (Atma) bears a direct relation to God the Father.

Intuition or Love (Buddhi) bears a direct relation to God the Son.

Mind or Intelligence (Manas) bears a direct relation to God the Holy Ghost.

Checking back on our chart we found that -

Ray #1 (Strength) emanates from God the Father.

Ray #2 (Love-Wisdom) emanates from God the Son.

Ray #3 (Creative Mind) emanates from God the Holy Ghost.



Making the substitution, we find that -

The 1st Ray (Strength) flows through man's Spirit (Atma).

The 2nd Ray (Love) flows through man's intuition (Buddhi).

The 3rd Ray (Creative Intelligence) flows through man's higher mind (Manas).

This higher triad is called the soul or ego, and is reflected in the personality in three phases. These phases of the personality bear an inverted relationship to the principles of the ego.

The Egoic Principles become Principles in Personality

Spirit - - - -	} ←	- - Physical energies or vitality
Intuition - - -		- - - The Emotions
Higher Mind - -		- - - The concrete Mind

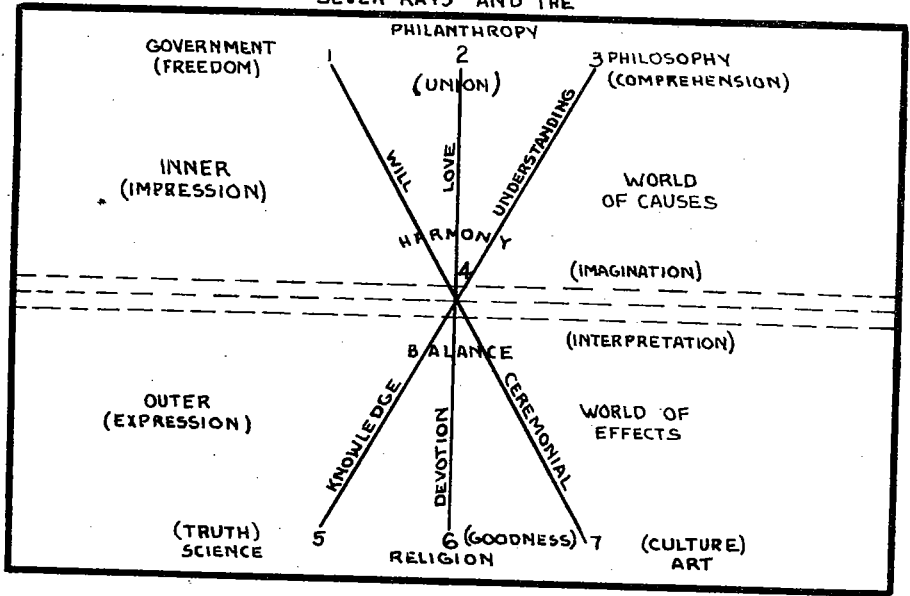
To recapitulate our correspondences:

<u>Ray</u>	<u>God the</u>	<u>Soul or Ego</u>	<u>Personality</u>	<u>Expressed Thru</u>
1	Father	Spirit	Vitality	Physical Body
2	Son	Intuition	Emotions	Emotional Body
3	Holy Ghost	Intelligence	Mind	Mental Body

It will be noted that the order of the principles is inverted, that is the highest principle of the soul which is "will" is manifested as "vitality," which is the lowest principle in the personality. The student is referred to charts Nos. 8 and 9.

WE have stated that man is a sevenfold being - that as God manifests Himself in His universe in 7 modifications, so likewise does man, the Monad, manifest in his world in 7 modifications or principles. We have listed six of these principles, three belonging to the ego and three to the personality. The missing principle is not a principle at all in the strict sense, but rather a connecting link between the ego and the personality, poetically called the "silver cord." The Sanskrit term is "antaskarana," and corresponds with the 4th Ray, Harmony.

CHART SHOWING THE RELATIONSHIP BETWEEN THE SEVEN RAYS AND THE



SEVEN PRINCIPLES OF MAN

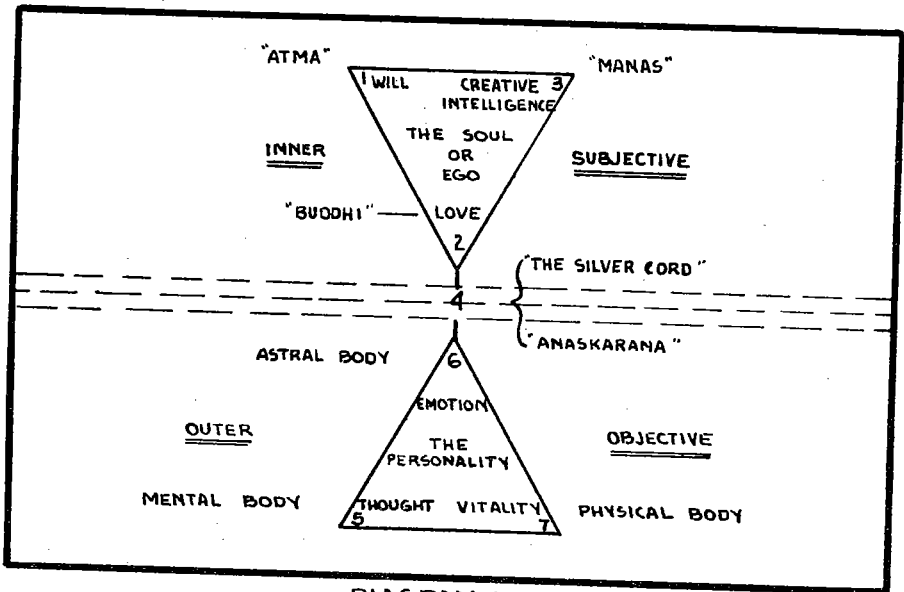
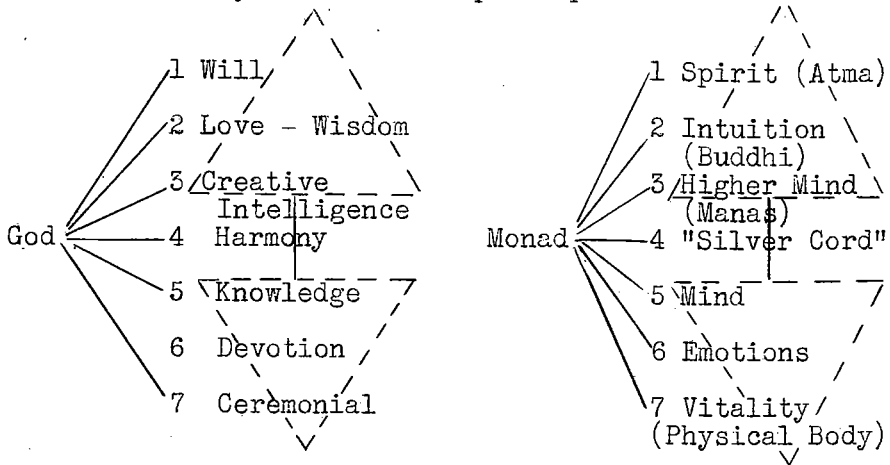


DIAGRAM NO. 9

THE following tabulation will show the relationship between the 7 Rays and man's 7 principles:-



JUST a word regarding the 4th Ray of Harmony and the 4th principle of man. At first this relationship may not be apparent. The "silver cord" or "antaskarana" is more than a connecting link. It serves a double function. It is first the channel through which flow the life forces from man's higher part to his lower. The threefold stream of strength-wisdom-creative intelligence descends for man's use through this channel. Little does man realize that his strength, his true wisdom and his creative powers come from within himself. The second function is that it serves as a bridge across which the essence of his experiences in the personality travels upward to the soul for digestion and assimilation into his character. It is the channel, in other words, whereby his inner nature expresses itself in the outer, and whereby the outer in turn communes with the inner.

IN a cosmic sense the 4th Ray serves a similar function. It is the Ray or channel through which God as Spirit contacts the world as matter. It is the Ray of balance and harmony - that point at which, or through which, the inner becomes the outer and the outer expresses or reflects the inner. It is the avenue across which come inspirations from the divine world to seek expression in a world of manifestation. It is the bridge between the noumena and phenomena. Hence it has been called the Ray of the artist, because it is the

artist whose inner eye sees the beauty of the world of the ideal and attempts to express that vision in the world of objectivity. It is indeed the "silver cord" over which divine harmonies flow into the world of manifestation.

(A similar analysis might be made of each of the Rays and its corresponding human principle. A study of the diagrams will make the relationship clear.)



### THE SEVEN RAYS AND THE HOLY EUCHARIST

We shall now deal with these 7 creative powers (Rays) as they function in and through the Holy Eucharist. In treating this subject, we must avoid the almost irresistible temptation to be lead into the many fascinating fields of research into the dynamic ritual. We may list 7 major types of spiritual power released through this tremendous ceremonial.

1. There is the power of the CHRIST. This is the power of the 2nd Person of the Trinity and flows through His Representative upon this planet, the World Teacher. From Him this power flows through the ceremonial in three streams: (a) the Host, (b) the Angel of the Presence, (c) the Priest.

2. The power of each of the THREE ASPECTS OF THE TRINITY. This power is invoked by the saying of the words of power "In the Name of the Father, and of the Son, and of the Holy Ghost." Also by making the Sign of Power and by the many acts and references to the triple aspect of God.

3. The power flowing through the SUN. For this reason the Eucharist should always be celebrated after midnight and before noon, when this power is pouring OUT upon the earth.

4. The power of the EARTH. Certain magnetic currents from within the earth are utilized in creating the magnetic center or temple.

5. The TRADITIONAL power which has come down through the ages. This force is linked with that reservoir of

spiritual power which is behind all religions upon our planet, and is added to by the tremendous power of devotion and thought of the people.

6. The power and influence of the MASTER JESUS, Whose particular work is the Christian Church.

7. The power of the SEVEN RAYS. The sources of this force are two: (a) That power emanating from the Logos (Word) through His seven great archangels. (b) The power of the Great White Brotherhood of Masters or Saints.

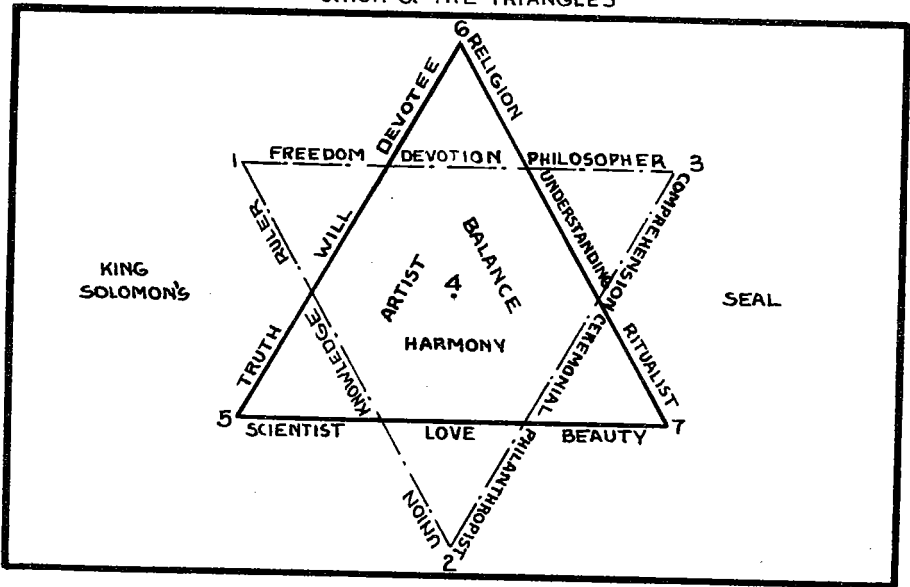
THE student is referred to a valuable little book, "The Inner Side of Church Worship" by Geoffrey Hodson. Our discussion in the following pages must be confined to the last of these types of force, the "Power of the Rays."

#### THE MECHANISM

Let us consider first the mechanism for the transmission of this force, the arrangement of the necessary physical equipment and the ordered plan of those engaged in carrying out the ceremonial; for it must be kept in mind that the forces operative in the Holy Eucharist, though spiritual in character, are just as real as the force of electricity, though infinitely more powerful, and require an apparatus or mechanism for their transformation and distribution just as electric force requires such a mechanism. A properly constructed ceremonial is a mechanism for the accumulation, transformation and distribution of these higher forces, even as the dynamo is a physical mechanism for the accumulation and distribution of electric force, the parts and orderly arrangement of one mechanism having as definite a position and relationship as the other.

THOSE who are acquainted with the Catholic or sacramental form of worship know that there are certain features which are standard and have an essential place in the ceremonial. These are: the altar and sanctuary; the tabernacle and cross (or crucifix) and candles; the altar stone, chalice and paten; the bread and wine; vestments, colors, incense, holy water, etc. Each of these has its appropriate place and function in the mechanism. We are concerned here with THREE parts of

UNION OF THE TRIANGLES



SYMBOL OF HUMAN PERFECTION

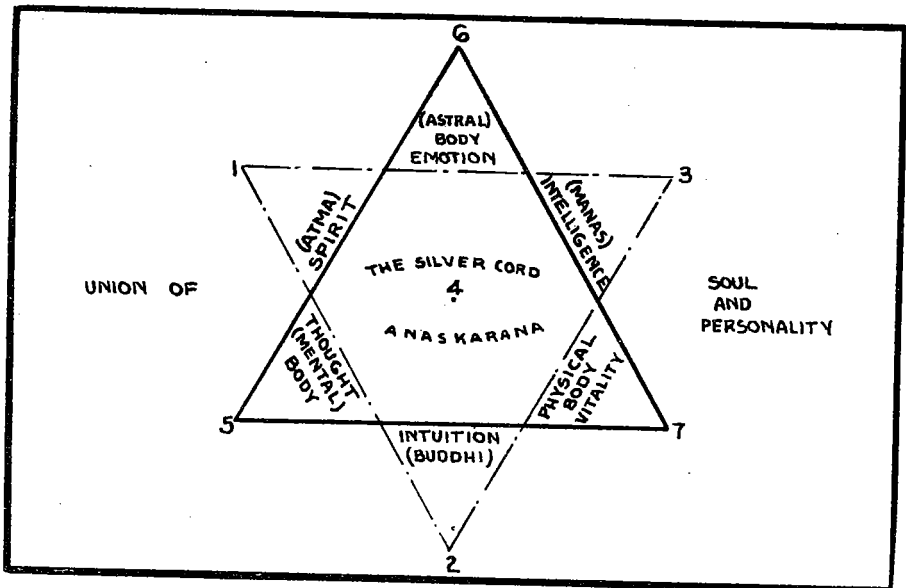


DIAGRAM No 10

the mechanism which have to do with the Rays. These are: (a) the altar stone; (b) the altar cross and candles; and (c) the Ray crosses.

(a) THE ALTAR STONE: Strictly speaking, the altar stone IS the altar. Wherever there may be a duly consecrated altar stone, there, technically, is the altar. This stone is usually a block of marble about 14 inches square by one inch thick. In the Roman and other churches, there is a depression cut into the stone somewhere in its front center, into which are placed and sealed certain "relics," objects worn or used by some saint or taken from some holy place. We shall not enter into a discussion of the rationale of this practice except to say that, aside from any magical properties which may inhere in such "relics," the veneration and adoration of the people, over a period of time, does impress them with the very quality of those thoughts and feelings of devotion that they become, as it were, charged much as a storage battery, with a force not formerly inherent within them. This accumulated "charge" is built up over the years, until it is capable of "discharging" that very power; and those worshipers who are sufficiently sensitive to or in a receptive mood may feel its influence upon them.

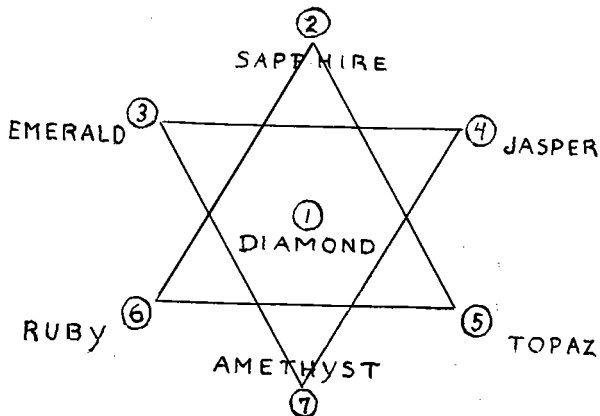
(This whole idea of the psychometry of objects and places has been worked out most completely, with many examples, in "The Hidden Side of Things" by Bishop C. W. Leadbeater.)

IN the Liberal Catholic Church, however, a new idea has been scientifically worked out to bring into play those forces which, though less personal or human, are nevertheless more universal and cosmic in their nature. Instead of "relics" traditionally used, this church uses the seven jewels which, as we have shown, stand in the mineral kingdom as focal points of the seven Ray forces.

MOREOVER, and aside from the fact that these jewels become specialized channels when properly used, for the conducting and distributing of their respective Ray force, each has been specially consecrated for the purpose for which it is to be used. It is known that the blessing or magnetization of an object imposes upon it, through its etheric counterpart, the intent or will of the magnetizer, and exerts a permanent directing in-

fluence upon the force operative through it. When this blessing is done by a priest or a bishop, this effect is multiplied infinitely, because through the link which is made at ordination or consecration between him and the Lord Christ, it is the Latter Whose will is impressed upon the object blessed. Thus we see that through the altar jewels there flows not only the power of the Rays, but the directing influence of the Christ.

THESE 7 consecrated jewels are imbedded in the altar stone in a definite order, as follows:



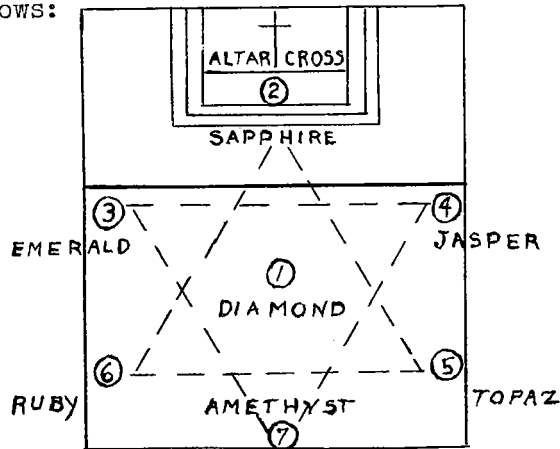
THE FORCES, for which these jewels have become foci, remain in a semi-static condition until the moment when the "switch" is turned- as will be described presently.

(b) THE RAY CROSSES: Similarly the 7 "stations," which have become a traditional feature of the Roman Church, have been replaced by 7 Ray Crosses. Here again the 7 "stages," inestimable though their value may be to those whose devotion lifts them to levels of spiritual ecstasy as they follow symbolically the "way of the cross," are substituted by 7 "Ray Crosses," whose arrangement and order are designed rather to bring into play certain universal or cosmic forces. While the worshiper of the traditional method may sense a certain loss of warmth and feeling in the new idea, it has nevertheless the advantage (we use that word in all charity) of being more universal in its appeal, avoiding as it does the personal and historical aspects, and substituting therefor an idea which is unlimited as to



time and place, existing in the eternal rather than the temporal. One method has its strongest appeal through the emotions, the other through the positive or creative side of man's nature, his higher intelligence and intuition.

Let us describe their arrangement. Seven crosses, of wood or brass, are suspended in a definite order throughout the church, six being outside the sanctuary. Within each cross is imbedded a jewel corresponding to the jewels in the altar stone and blessed, as are the former, by a bishop. Their arrangement about the church is as follows:



THE sapphire, the jewel of the 2nd Ray, is usually imbedded in a cross upon the door of the tabernacle and is the only one within the confines of the sanctuary, the reason being that through this jewel flow the rays of the Christ force, or Divine Love, which radiates from the "Great White Throne" symbolized by the altar and tabernacle. The streams of force raying through the jewels of the Ray crosses are angelic in their origin. That is, they have their source in the Hierarchy of Angels spoken of as the Seven Spirits before the Throne, Whose Heads are the Seven Archangels. The entire congregation is thus within the "field" of these cosmic forces, which play upon and through their psychic natures, stimulating to activity the 7 spiritual centers (lamps) within the body, quickening them by their tremendous influence to spiritual unfoldment. Each worshiper therefore receives what he most needs; for, as we shall show presently, each person contains within

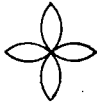

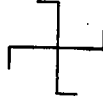

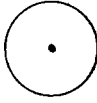


ALTAIR CANDLES AND CROSS	GOSPEL SIDE			THE CHRIST	EPISTLE SIDE		
	6	3	7		1	4	5
*RAY N°.	6	3	7	2	1	4	5
MASTER OF THE RAY.	JESUS	THE VENETIAN	RACOZY	KOOT HUMI	MORYA	SERAPIS	HILARION
DEPARTMENT	RELIGION	PHILOSOPHY	CULTURE	PHILANTHROPY	GOVERNMENT	ART	SCIENCE
*RAY QUALITY	DEVOTION	ADAPTABILITY	RITUAL ORDERED SERVICE	LOVE-WISDOM	WILL STRENGTH	HARMONY BEAUTY	KNOWLEDGE
HUMAN PRINCIPLE	EMOTION	INTELLIGENCE	PHYSICAL VITALITY	INTUITION	SPIRIT	THE SILVER CORD	MIND
THE JEWEL	RUBY	EMERALD	AMETHYST	SAPPHIRE	DIAMOND	JASPER	TOPRAZ
ARCHANGEL OF THE RAY.	ZADKIEL	CHAMUEL	RAFAEL	GABRIEL	MICHAEL	JOPHIEL	URIEL
MEANING OF NAME	BENEVOLENCE OF GOD	ONE WHO SEES GOD	HEALING POWER OF GOD	OMNISCIENCE OF GOD	STRENGTH OF GOD	BEAUTY OF GOD	FIRE OR LIGHT OF GOD
COLOR	ROSETTE FIRE	GREEN	PURPLE SAPHIRE BLUE	GOLD OR AZURE BLUE	WHITE FIRE	ORANGE ROSE	YELLOW
SYMBOL							

CHART SHOWING CORRESPONDENCES OF THE SEVEN RAYS, WITH ALTAIR CROSS, CANDLES, JEWELS, ARCHANGELS, AND MASTERS.

DIAGRAM N° 11

his own nature centers which bear definite correspondences to each of the 7 Rays. As with the forces around the altar jewels, these angelic (deva) Ray forces remain in a static condition until the "switch" is thrown and the machinery of the ceremonial starts to move. We might call this the magnetic field of our spiritual dynamo.

At the formal dedication of a church, each Ray Cross is especially consecrated, with the aid of prayers and invocation, to its own particular function and to the Angelic Hierarchy which it represents.

(c) ALTAR CROSS AND CANDLES: Everyone is familiar with the arrangement of the altar and sanctuary in those Christian churches which emphasize the traditional or sacramental type of worship. We are not considering here that branch of the Christian Church in which the pulpit, rather than the altar, is the center of importance. The altar is elevated upon a platform approached by three steps. These three elevations symbolize the Three Persons of the Trinity. Upon the altar, directly back of the altar stone, rests the tabernacle, the "Holy of Holies," containing the Reserved Sacrament. Upon the tabernacle, or suspended above it, is the altar cross.

THE ALTAR CROSS: The Latin form of the cross is the one most universally used. From most ancient times, it was the symbol of the Second Person of the Trinity, the Christos or Divine Son. In the two lines joined together, the lower segment of the vertical line being twice the length of the upper segment, symbolizes the descent of the life of God, His crucifixion and burial in matter. It is therefore the symbol of the Eternal Sacrifice. It is likewise the symbol of power, for it not only represents the crucifixion and burial, but also the resurrection and ascension of spirit out of matter, or the soul out of the body.

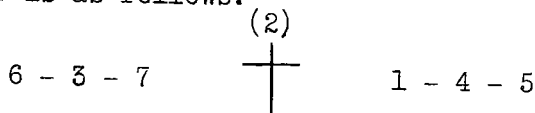
THERE are many forms of the cross, each having its own appropriate symbolism. The Latin cross is not exclusively a Christian symbol, since traces of it have been found in many of the civilizations long antedating the Christian Era. Tradition has it that it became the official symbol of the Church in the 5th century after the Emperor Constantine, observing the flaming outline

of the cross in the heavens upon the day before his victory, exclaimed, "In Hoc Signo Vinces." It was not until three hundred years later that the "corpus" or figure appeared upon the cross in the form of the crucifix now used in Roman and Anglican churches. The Liberal Catholic Church prefers the plain Latin cross; although this choice is optional.

THE Christian religion is essentially a religion of love which is the power of the 2nd Ray, the cross being its appropriate symbol. The cross therefore in the center of the altar represents this 2nd Ray as the predominating influence or power, the power of the Second Person of the Trinity, the Christ the Lord of Love. This power flows through this great Being Who is the direct Representative of the Christ upon our planet, and Who is by virtue of that office, the spiritual Head of that Body of Saints called the "White Brotherhood." It is He Who bears the title of the "World Teacher" and every sign of respect paid to His symbol is but a recognition and affirmation of this fact.

THE very potent phrase, "Through Christ our Lord," which terminates every Christian prayer, preceding the "Amen," reaffirms in the mind of the worshiper this mystic truth that all grace and power emanating from God come to man only "through" this channel of Love. An understanding of this profound though simple truth would eliminate much that is mysterious and incomprehensible from Christian theology.

THE SIX ALTAR CANDLES: Upon each side of the altar cross there are three candles, six in all. Although there are occasions when there are more candles upon the altar, the position and order of these six never vary. These six candles together with the altar cross, represent again the 7 Ray forces. Their influence, however, is that of the terrestrial hierarchy rather than the celestial, of the Great White Brotherhood of Masters, each candle, and the cross itself, having been especially dedicated to the particular Master who stands at the head of that Ray, and Whose power flows through it. Their order is as follows:

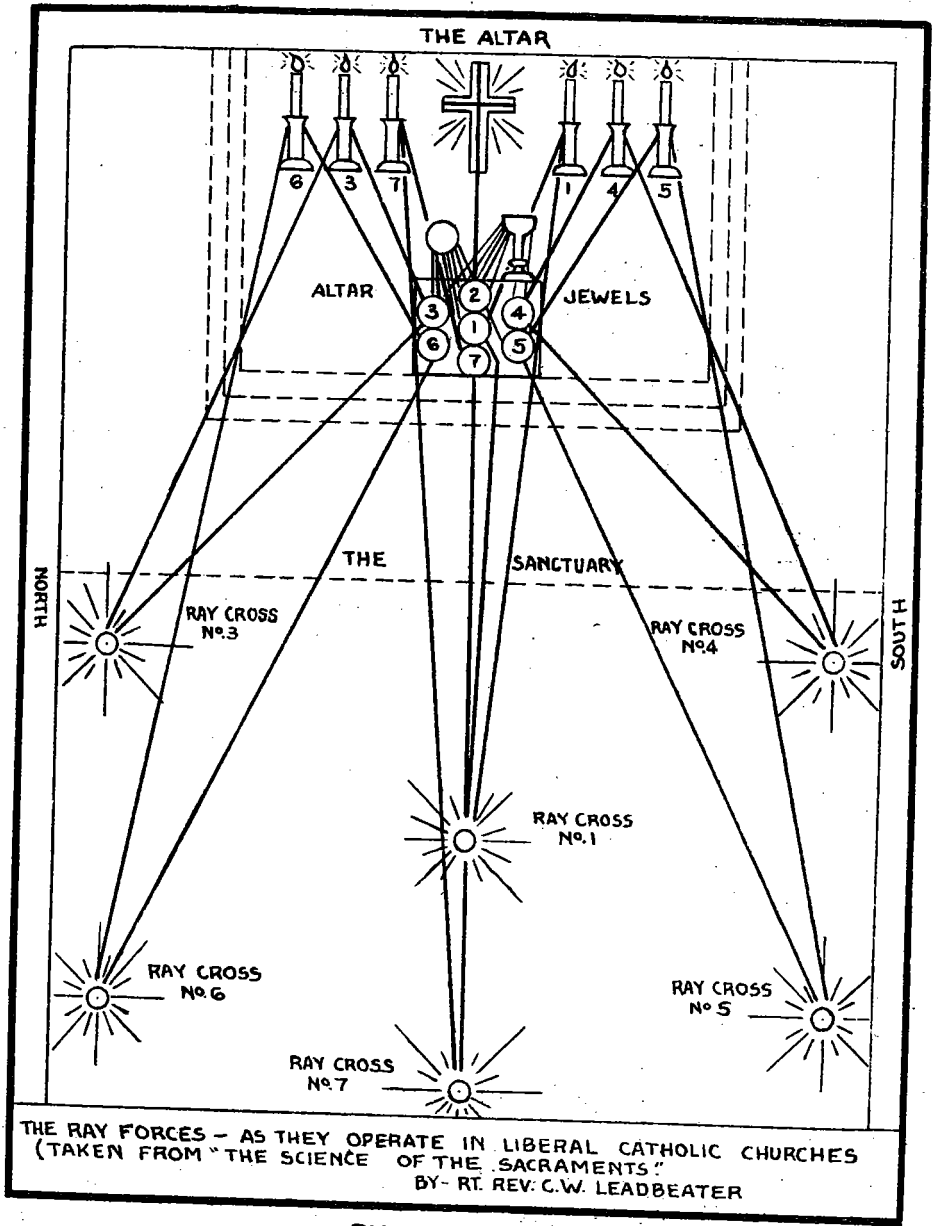


A study of the diagram will make this clear. This order is never varied, and in time the candles become highly concentrated channels for the forces which they represent. The effect is as though each of the Masters were pouring out His personal blessing and benediction upon the congregation, the value of which may only be measured by the sense of peace and spiritual exaltation which lifts the worshiper, if only for a moment, into a closer union with Them.

**THE RELEASING OF THE CURRENTS:** We have described briefly the mechanical arrangements of our spiritual dynamo, the Holy Eucharist, which we might liken to the wires, coils, fields, magnets, etc., of an electric dynamo. As in the latter, the power is present in potentiality; but it is inert and static until the switch is closed allowing its currents to flow. The reader must keep in mind that while we are talking about the mechanical side of the ceremonial, this is merely the means towards the end that Life in the form of spiritual energies may be released and that the worshiper may be lifted into a finer realization of his own divine nature.

To continue our simile, the switch is not thrown suddenly, but gradually at first, as the ceremony proceeds, until the many currents of force come into play, much as flood lights controlled by a rheostat increase almost imperceptibly until the full power of their brilliance is reached.

**LIGHTING THE CANDLES:** The first act in the closing of the switch is the lighting of the candles. This is done in a very definite way. The candles on the right side are lighted first, beginning with the one nearest the altar cross. Then the candles on the left side are lighted in the same manner, going from the center outward. This method of lighting is symbolic, physically, of the light of the sun raying out upon the universe, of which it is the center and life-giver; spiritually, of the light of the Christos, or Logos, raying outwards upon His universe, of which He is the Center and Lifegiver, for it reaffirms in ceremony the very truth that all power, as stated above, comes THROUGH the Christ.



**DIAGRAM No. 12**

**CENSING THE ALTAR CROSS AND CANDLES:** The next act which definitely increases the flow or voltage of the current is the censuring of the cross and the candles. This is done in the same order as the lighting, except that the cross is censured first with three triple swings of the censer; the "intent" of the celebrant and of the people have a great deal to do in this process. As he makes the first set of swings to the cross, the priest affirms:-

"To God the Father, I dedicate my spirit, soul and body"; with the second set of three swings, he affirms, "To God the Son, I dedicate my spirit, soul and body"; with the third set of three swings, he affirms: "To God the Holy Ghost I dedicate my spirit, soul and body."

With this dedication of his threefold nature to God, there returns to the priest and to the people the threefold blessing of the Trinity. (The student will refer to the chart showing the correspondences of the Three Aspects of the Trinity.)

THEN as he censes in turn the three candles on the right side and then on the left, he reverently repeats the name of the Master or Saint Who stands at the head of that Ray, silently invoking the power of that Ray and aspiring to enkindle within himself its quality and power. Let us tabulate the order of censuring:

No. of Ray	Name of Master	"I will invoke the power of - - "	"And enkindle within myself the quality of - - "
1	Morya	Will	Strength & fortitude
4	Serapis	Harmony	Beauty and harmony
5	Hilarion	Intelligence	Knowledge and understanding
7	Rakoczy	Ceremonial	Orderly Activities
3	The Venetian	Creative Mind	Tact and Tolerance
6	Jesus	Devotion to God	Service to man

It will be seen that an intelligent cooperation of the congregation and celebrant will call forth a downpouring of power such as is impossible to single human effort. (A study of the diagrams will illustrate the arrangement and interplay of these lines of force.)

AS the ceremony proceeds, the flow of these streams of power between altar jewels, altar cross and candles, and Ray crosses becomes increasingly greater. At the second censuring, which repeats the procedure of the first, the altar, the sanctuary, and the entire temple become charged with the interplay of these spiritual currents.

(It should be noted in passing, that incense used in the ceremonial has another value and symbolism of which space does not permit mention here.)

JUST before the Consecration of the elements, the celebrant chants the ancient traditional invocation to the nine great Orders of Angels. While there is no information available upon this matter, it is certain that seven of these angels are representatives of the seven angelic hierarchies, while two are said to be cosmic, that is, belonging to the universe beyond our own solar system. This part of the ceremony, known as the "Canon" is, next to the prayer of Consecration, the most ancient and sacred part of the Mass. The names given in this invocation refer rather to the genera or order of angels than to their names or titles as shown in the chart. The names of the nine Orders are: Angels, Archangels, Thrones, Dominations, Princedoms, Virtues, Powers, Cherubim and Seraphim.

IT is said that as these names are intoned in the traditional chant, a Representative of each of these Orders flashes down and takes His place to the East of the altar, reverently waiting the coming of the Angel of the Presence, the special Representative of the Second Person of the Trinity, - He Who, as the Ambassador of the Christ, actually performs the act of Consecration.

#### THE CONSECRATION OF THE ELEMENTS

THE supreme climax comes at this very moment of the consecration of the elements of bread and wine. This



takes place precisely at the saying of the words of institution, "This is my Body" and "This is my Blood." Instantly the full force of all of the Rays is released bringing a tremendous flood of spiritual power, not unlike the opening up of a number of high powered flood lamps whose colored beams concentrate their rays upon this given area - with the difference, that the light appears as a living fire rather than as reflected light.

AGAIN it must be borne in mind that these forces about which we are talking are independent from and must not be confused with that downpouring of Divine Power which flows from the Host and Wine. This latter is distinctly the power of the Logos (Christ), the flaming, consuming and regenerating power of Love.

BISHOP C. W. Leadbeater has described in his book, "The Science of the Sacraments," what takes place. The following is quoted from that book:

"As soon as the host and chalice are consecrated, and so long as they are upon the altar, a vivid interplay of forces takes place between them and the minute consecrated jewels embedded in the altar stone, the tabernacle (or altar) cross, the six candles and the six ray crosses placed in the body of the church. The altar jewels act somewhat as a prism might, separating the force radiating from the sacred elements into its component parts, one shaft of force darting towards each ray cross and towards each candlestick from the corresponding jewel in the altar stone. The ray crosses and candlesticks are likewise joined by similar though feebler lines of radiation. Each consecrated object in turn radiates force generally over the people, so that the whole interior of the church seems filled with an interweaving maze of lines of many-colored fire."

He describes the descent of force at the moment of consecration of the elements as "a flash of lightning standing still. This line of fire not only flows down to the Host, but also into the consecrated altar stone and the seven jewels. When this takes place the jewels glow like seven points of fire. - - - Thus there is an interchange of force between the Host, the jewels set in the altar stone, the candlesticks, the Ray centers

on the walls of the church, the priest who stands in front of the altar, and the Angel of the Presence."

"When a bishop celebrates, this network of forces is further complicated and intensified by the interplay of lines of force between the seven consecrated jewels (corresponding to the altar jewels) mounted in his crozier. When the altar jewels flash out in response to the down-pouring of force, the jewels in his cross are also affected, and the whole of the cross glows like the sun in a most extraordinary and beautiful way. The ring worn by the bishop also comes into play. This ring has been consecrated and put specially en rapport with the Christ Himself, so that His individual force flows through the ring jewel. This interweaving intensifies the force, and as a result there is an out-pouring on the congregation and upon the world. -- In the crozier the seven jewels flame out like stars, and between them and all the other jewels strands of living flame are ceaselessly darting."

REMEMBERING that each worshiper is a sevenfold spiritual being (the image of the Elohim) containing within himself seven spiritual centers, corresponding in a very mysterious way with the seven spiritual centers in the "Body of God," which is the universe, the effect upon these centers by the interplay of these sevenfold streams of force is beyond human comprehension. For a brief moment he is drawn into the very presence of Christ, into an At-one-ment with God, and his whole being is literally bathed in the effulgence of the One Light. His spiritual evolution is thus quickened beyond possible human effort.

AT the final benediction, which is the blessing of the Second Person of the Trinity, all streams of force are caught up and welded into one tremendous stream of love, which pours forth from that Being Who is the manifestation of Christ upon our planet, flooding the entire congregation, and indeed the surrounding vicinity, with a peace that passeth understanding, and enkindling within each worshiper the flame of his own divine spirit until it reaches up and becomes one with the Infinite Light.

E N D

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