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Hello, everybody. This is Michael. And we are continuing our examination of the first initiation references. There's some extra references here, and a few of them perhaps are repeats, but it doesn't hurt, really. I've seen that they're quite extraordinary. And even if they are occasionally repeated, I come at them maybe in a different way. So this is about treading the path after the first initiation, that rather long period when, from one perspective, D.K. says there are many lives involved. And yet another reference in *Initiation, Human and Solar* tells us there may be one life or several. So there seem to be some difference of opinion. But in general, I would say that the many lives idea holds because it's archetypal in the life of the initiate, Jesus. The stimulation, for instance, that is the result of the monadic ray upon the mental unit is only felt when the aspirant treads the path or after he has taken the first initiation. (*TCF, p.71*) So basically, treading the path is equivalent to... Let's see, what have we got here? Okay, let's see. Yeah, okay. Equivalent to taking the first initiation. The action of the egoic ray upon the astral permanent atom (*TCF, p.71*) is felt as soon as the ego can make a good connection with the physical brain. And this is before the first initiation, when this is so. The egoic ray is beginning to affect the atom powerfully and continuously. (*TCF, p.71*) And this occurs when a man is highly evolved and is nearing the path. (*TCF, p.71*) You know, we cannot be entirely specific here because different people have different rates of speed with which they approach. And we cannot say it will take X number of lives for someone to do this. So let's see, *TCF 71*. Maybe we can go there just for fun. Okay, and the personality ray, right, has direct action upon the physical permanent atom. (*TCF, p.71*) The egoic ray has a similar action upon the astral permanent atom. (*TCF, p.71*) And we're talking here about the monadic ray in relation to the mental unit. And, you know, these are some technicalities and I don't think we need to get into them because I've commented on this before. Okay, so in the *Treatise on Cosmic Fire* commentaries which are written out and are found on Makara at this time, although I do hope to bring together some kind of complete collection of the things I've done. So they're as handy for people as possible. That is my objective. But anyway, the monadic ray does have an effect upon the mental unit. It does have an effect upon the mental body. And its ray, I think, mixes somewhat with the ray of the mind, so that the thinking process is in part determined by the monadic ray. And notice, then, basically that this is not a kind of a reversal or a superimposition is what it is. So let's see. Here is the monadic ray, let's call it this. It's affecting the atomic permanent atom. And it affects the mental unit and the buddhic permanent atom, the astral unit and the monadic permanent atom, in a way, the physical unit. There are reflections and there are superimpositions. A reflection will turn the higher triangle upside down and a superimposition will keep their same relative places. But anyway, do we feel this? Is it felt? "Felt" is the word we're using here when the aspirant treads the path. So the thing to gather out of this is the treading of the path really begins with the entering of the Hall of Wisdom at the first initiation, the complete unfoldment of the fifth petal, and also the stirring into activity of some of the factors—I don't know what to call them—within the seventh petal, because, you know, that is the tier or the circle of initiation. The seventh petal related to the first initiation, the eighth petal to the second, and the ninth petal—and really the whole circle of sacrifice—to the third initiation. Okay, so, you know, in a sense we have what is called a monadic ray, which is occultly non-effective. Before that time, of course, it will have its influence, but it will not be felt or really be detected. And when it is detected by the aspirant, I don't think he can identify what it really is until later, when he knows more about occultism. All right, now this next one is interesting because this is the actual contradiction that I pointed out before. We talk about the first three initiations being taken on the ray of the ego. (*IHS, p.181*) Okay, so secondly, the first three initiations are taken. And this is D.K.'s writing here, not my reading. Okay, I'll just make it that way. "It is taken upon the ray of the ego and links a man up with the Great White Lodge so that he becomes truly a member of the hierarchy at the third degree. Although in a larger and less specific sense, he's within the hierarchical circle even at the first degree and even before that when he is on the probationary path." Thus the diagram seems to show us over here. Yes, so, you know. Yeah, right here, as you've seen before, I'm sure. But here we have various grades of disciples and even people on the probationary path, probably those before the first initiation. So we have within the circle of hierarchy quite a few people, but not average humanity of all degrees. Okay, so anyway, these first three link a man up with the Great White Lodge (*IHS, p.181*) progressively. Now, it says here that the last two initiations are taken on the ray of the monad and have a definite effect upon the path of service that will be chosen later by the adept (*IHS, p.181*) and presumably on the way of higher evolution. Okay, but I think I'd better erase that because it's... Yeah, "This statement must be linked with the earlier made." Okay, so we'll say here a way of higher evolution. "This statement must be linked up with that earlier made, which stated that the fifth initiation made a man (*IHS, p.181*) a member of the Great White Lodge or brotherhood on Sirius, being literally the first of the Sirian initiations." (*IHS, p.182*) We call this the E.A. degree in masonry. D.K. talks about it, so I can talk about it here. The Entered Apprentice degree, you know, followed by the Fellow Craft, more the discovery of brotherhood, and then by the third degree, which is a very important degree which leads to a kind of resurrection. "The fourth initiation is the synthesis of the

initiations of the threshold in the Sirian Lodge." (*IHS, p.182*) And finally, (*IHS, p.182*) so in other words, through that sacrifice, through that... Sorry, that sacrifice at the fourth degree, we prepare ourselves to become true first degree initiates within the Sirian Lodge. So there's no way really to tread the Sirian system of initiations without a profound sacrifice, which in a way is a retraction of the monad from its previous material involvements and a reabsorption or re-ascent increasingly into its source. Finally, "According to the ray on (*IHS, p.182*) which the initiation is taken, so very largely depends the path of service." Now, sometimes he says this, sometimes he says so. and sometimes that the way of higher evolution and its paths are independent of the Ray, in this case, I suppose, the monadic monadic ray. So that's interesting. Excuse me. He says they are not basically Ray paths, but here he seems to say something different. Finally, according to the ray on which initiation is taken, (*IHS, p.182*) and assume, presumably the monadic Ray, the later initiations 4 and 5. So very largely, but not entirely, apparently depends the subsequent path of service. And, you know, if you really look at it, the subsequent path of service has to be. Sorry, subsequent path of service has to be on the way of higher evolution. Because after all, what follows the fifth initiation but the sixth, and at the present time, not before, but at the present time, the sixth initiation is the one at which decision is made determining a future path of service. At one point he says that, you know, well, many of those on the fifth ray monad take this path. Second path, he talks about the ray path as if masters on the first and second degree of the first and second ray will take that path, although they'd have to diversify out and somehow express all the rays if they're going to become a ray, as it were. The path of the Planetary Logoi is trodden by those in whom the third ray, I think, is very strong. And I would suspect that the path of the Solar Logoi, given what they are as great radiant stellar centers, would require something of the second ray. I guess the path of absolute sonship, with all of its tremendous mathematics worked out in relation to the karma of various individuals, would have to have a lot of third ray and maybe first ray, because the word "absolute" is there. There's still two paths which are not discussed. They're offered now, but they're not really named. As I've said before, I think they have something to do with the two parents of the Pleiades, Atlas and Pleione. As far as the path to Sirius goes, well, humanity is a fourth ray kingdom, and the bulk of humanity treads that particular way. Doesn't mean that all human beings have the fourth ray monad, but the number four is something they're really, really identified with. So anyway, we have to take this under consideration. How much does the ray of the monad affect the path of higher evolution? Which one will travel? That's the question. So I'm going to put that down. How much does the ray of the monad... Sorry? Oh, goodness, the monad affect the path traveled on the way of higher evolution? How much? And you know, we're not in a position to answer that, particularly because he does seem to say elsewhere, you know, that these paths are not actually ray paths. But then he does mention some tendencies, some proclivities, and, well, I think we'll have to get closer to the paths before we really know. But now here is the apparent contradiction, the seeming contradiction. Those who are preparing for the first and second (*LOM, p.267*) initiation taken upon the Ray of the Ego, okay, in this case we're talking about the Ray of the Soul, or even the... What's called the secondary ray of the Spiritual Triad, you know, go to page 177 of *A Treatise on Cosmic Fire*, and you'll see those secondary rays lined up on the right hand side. And those who are preparing for the next two initiations, that would be three and four, right, which are taken on the ray of the Monad. (*LOM, p.267*) And this, of course, is very interesting. You have here a cause of the transference of people from one ray to another. (*LOM, p.267*) I guess what we say from the, from the egoic ray to the monadic ray, I suppose it is only an apparent transference, even though it entails passing into the group of a different master. (*LOM, p.267*) And let's say, should we say a master more attuned to the monadic ray of the initiate. And this takes place after the second initiation. (*LOM, p.267*) So I guess, you know, if we think we have passed through the second initiation or whether we have done so in that particular life and are somehow aware of it, we might look for a change in the kind of ray influence which begins to predominate. You know, let's just say it's individual. In many cases, in many cases there are a number of first ray souls in the Djwhal Khul group. But (*LOM, p.267*) by and large, if they stay with him and really study with him and work with him, they have second ray monads. Well, now I always felt that this was true of Alice Bailey, you know, presumably. I really think so. She had taken the second initiation. It's not my business, but this is just as an observer. And the love energy really started to flow in, I thought, as very powerful, maybe even more powerful in some cases than the first ray. She said she always had the same rays as Foster Bailey. She says, "We, Foster and I, we have the same rays." So that would have meant a second ray monad, a first ray soul, a second ray personality, a fourth ray mind, second ray astral body, and a seventh ray physical. So, you know, I thought I saw that in action when I worked there at Lucis Trust, that the love energy, not just a personal energy, something more I thought was coming in and blending with that very powerful first ray soul which she certainly had. Okay, so now you see a seeming contradiction. Now what are we going to do with this? And maybe I don't think we can resolve it, but I think what we can say is that maybe at the third degree, a blending of the soul ray and the monadic ray is in process and some kind of combination of the two may be the ray or rays upon which this

initiation is taken, that is the third initiation. If the soul ray and the monadic ray are the same, then there's probably not a problem. Were they the same in the case of the psychologist Roberto Assagioli, who was such a very deep second ray type? Well, you know, no one, we cannot say with certainty, but it's certainly possible. In the case of Alice Bailey, again, I feel that she would not have a third ray monad. I feel that she would have a second ray monad and a second ray soul. And then there would not be the difficulty of transference, nor the need to transfer into the group of a different master, because she holds now a pretty high place in Master K.H.'s ashram as a kind of secretary in his ashram, and maybe determining, you know, who can pass through the ashram and when and be interviewed by the Master when the time is right and so forth. So much will depend on the soul ray and its relationship to the monadic ray. But if someone passing through the second degree, having passed through the second degree, or somehow aware of it, finds oneself on a very high expression of another ray, it's likely to be the monadic ray. And it's said, I think on page 168 or 169, one of those two pages in *Esoteric Psychology One* that very often the individual ray, which according to Annie Besant is the soul ray, is not the same as the ray of the Divine center, which is the monadic ray. Maybe more often than not, it's not the same. So let's be on the lookout and not confuse, of course, the astrology with it. You know, sometimes the sign opposite the sun sign can tell about monadic influence when a person is ready in a particular life. And that secondary astrological (*IHS, p.10*) influence has to be discriminated from the transference onto the ray of the Monad per se. The ray of the Monad may actually have nothing to do with that astrological sign opposite the sun sign. The ray of the Monad may be quite different than that particular astrological sign, but still, that astrological sign helps one approach and express the Monad in that particular life, if the individual is ready to do that. And what's it all about to express the Monad? You know, I've been thinking about this for a long time and, you know, making expression of the Monad—it's something that is discussed in *The Rays and Initiations*. And later, at the third degree, making revelation of the Monad. And it has a lot to do with just the apprehension of the reality of the Presence, the reality of Being, the eradication of the illusion of separation. And there are different ways to approach this. And in my e-book on the Monad, I talk about the different ways of approaching the eradication of the illusion of difference, of distinction. Within Mahamaya, there are differences and distinctions; and within reality, there are not. All right, so, you know, keep that in mind—those two references: one from *Initiation, Human and Solar*; the other, *Letters on Occult Meditation*, which, basically, you know, seem to be contradictory. But just observe yourself as you move along the path of initiation—whether probationary initiations of the threshold or farther—and just note the changes of energy. I think in my own case, I have been noting some changes of energy. In my own case, just trying to use it as an example, there's always been—I won't call it a battle, but I'll call it two different ways of proceeding: sometimes along the second ray line, and sometimes along the third ray line. And I've always felt that I had at least one of my monadic rays—the one that pertains to the monadic plane—was the third ray. And I think that I've done certain writings that have used a lot of the third ray. So it's a question of... I remember once, you know, I was so much into the third ray that I got a definite injunction: "Get back to the second ray!" Which I did for years, because the sharing and the education was necessary, and people needed it. And I could do it a little bit. And, you know, so I worked with the second ray. But it's always been a back and forth for me between the second ray and the third ray. Now, you know, think about that for a moment, because the Buddha is... or was... I don't know if we can call Buddha "is." He left His vestures for the Christ. Let's just say was a second ray soul and a third ray Monad. I have the same impression about Master D.K., but I remain alert to be proven incorrect, if I am incorrect. And, you know, be happy to be proven incorrect or correct, whichever is the truth. All right, going on now. "First Initiation and First Steps into the Spiritual Kingdom." Really, the, you know, the book that tells us so much about initiation is *Initiation, Human and Solar*. So don't fail to read it repeatedly and at intervals, because it may well answer questions you've had as you've been reading the later books. The word "initiation" comes from two words: "in" (int (*IHS, p.10*)o) and "ir" (*IHS, p.10*e) (to go) (*IHS, p.10*)—to go into. Therefore, the making of a beginning, or the entrance into something. (*IHS, p.10*) It posits. (*IHS, p.10*) Excuse me, it posits in the widest sense, in the case we are studying, (*IHS, p.10*) an entrance into the spiritual life (*IHS, p.10*) or into a fresh stage of that life. (*IHS, p.10*) Notice the idea of the fresh and the new. And it's a very Aries thing, in a way, to go into something anew, to go beyond the present boundaries and enter a new field of energy and experience. So that is a sign of initiation. As a matter of fact, when you look at the will qualities associated with the different rays for Aries, or let's say for the first ray, it's the will to initiate. And Aries is the major first ray sign at this time. From another perspective, we have the will to create in Aries and the will to fulfillment in Leo and the will which conquers death in Capricorn. You have to compare all these things because there are different aspects being emphasized in different contexts. So just reserve judgment. And then when the experience is wider, we bring it all together. It is the first step and the succeeding steps upon the path of holiness, (*IHS, p.10*) which we might call, in a way, the path of wholeness. The whole has to be seen as one. And it's possible, you know, in your consciousness to summon, as it were, the

presence of oneness. If we summon the presence, it is oneness. And I don't know, I work with this all the time. And I try to help people realize that it's possible to summon the presence of oneness, of substantiality, of sameness, you know, that which eradicates the major cause of illusion, which is to perceive in a fragmentary manner, literally. Therefore, a man who has taken the first initiation is one who has taken the first step into the spiritual kingdom, kingdom of God, fifth kingdom, right? Having passed out of the definitely human kingdom, the fourth kingdom, right into the superhuman. (*IHS, p.10*) So so many of us, you know, are making the transition into the Hall of Wisdom, into the superhuman kingdom, into the fifth kingdom, into that which transcends the strictly human state. Although from another perspective, it's not until you're a master that you have fulfilled all it means to be a human being. And as it says in one of the rules of the sixth degree initiate, they are no longer men, as are the masters, because they passed, you know, into the idea of the planetary. Planetary lives, right? Okay. So entering into something new. We all want to do it, but we have to deal with our karma, which has to be fulfilled before we are free, through balancing and harmony to move on. Now, here's something else about the fifth petal. We've been talking about the idea that the fifth petal in the egoic lotus, when fully unfolded, signifies the completion of the first initiation. At first, there's maybe a lot of egotism in that fifth petal. Early unfoldments and then later loss of personality and the crashing. What can we call it? The blasted tower of the Tarot. That's not a Leo card, but it gives the idea, then the path of aspiration. You become a true aspirant as that fifth petal is opening more and more. And finally when it's completely open, a first degree initiate. So we're talking about the period here between egoic cycles and the mystery. Herein is hid the mystery of the 777 incarnations and (*TCF, p.123*) concern the relation of the unit to his group on the egoic plane. (*TCF, p.738*) And the egoic plane is the higher mental plane. A lot of transference occurred after this book was written. Maybe he had a deadline to finish it. But by 1925 there was the elevation of many ashrams onto the Buddhist plane. Prior... All of this is prior to the unfoldment of the fifth petal. (*TCF, p.738*) Now, the fifth petal, you see, D.K. talks about the 700 incarnations, quite primitive in a way. The 70 incarnations and the 7. And all of that takes place before the unfoldment of the fifth petal. So when you look at that 777, it doesn't really take us even to that first step. So it concerns the man in the period between the savage state and that of the disciple, when he is an average man, but still in the two halls. (*TCF, p.738*) So he hasn't really entered the seventh petal and he has not unfolded the fifth petal. After 777, the fifth petal unfolds. And 777 is prior to the unfoldment of the fifth. I wrote that down. Seven is the path of probation which precedes the first initiation. Now, these numbers are not to be taken literally, but maybe they can give some idea of proportion, of the kind of timing that's been involved in this kind of development. For sure, the first two petals are the ones that are going to take the longest time. And those are really from the savage state to the rudiments of civilization, and then gradually into the unfoldment of mentality and so forth. And then in the second tier, we begin to become aware, however slowly, of the higher, of the pairs of opposites. Pairs of opposites — soul and personality. They are horizontal pairs. And even when you talk about Libra, about the light that moves to rest, it's moving in a — did I say vertical? Vertical is what I meant. They are vertical opposites, not horizontal. Sorry. And Libra is also vertical in that the light that moves to rest. When I make mistakes like that, you know, I hope people keep going for a few minutes to discover that I too have realized the mistake and try to correct it. It's very interesting that — and maybe having something to do with durations of phases of the path on the different planets — that the number associated with the Earth scheme is 777. And now we look at the 777 incarnations. And 666 of such ill repute is Martian. And 888 is Mercurian. And 555 is probably Venusian. And 222 Jupiterian, I suspect, and 333 Saturn. I don't know. You know, I'm just on a roll here. Is 111 Vulcan? What is 9? I can't be sure. 888. Is it Uranian? Well, anyway, beyond a certain point, certainty begins to drop. But we do have 777. And we do have 666. And these are pretty — and 555. And I think that is a really important triangle between Venus, the Earth and Mars. Right. And there's one with Mercury too. Well, there's many triangles and we'll learn more and more about them as we enter closer. Now, this one I think we've done before. This is the blending of the energies. And it reaches a point in the lower part of the shoulder blades as part of the pranic triangle. And then at this point, and definitely at the first initiation, it says there is a polarization, probably a monadic polarization in one of the three higher centers. Now, we have to have all those higher centers unfolded. But let's just say you had a third ray monad. Maybe the polarization would be largely in the throat center, second ray monad in the heart, first ray monad in the head. And I don't think I should try to be more specific than that. It's hard to be more specific than that. More knowledge is needed. But anyway, there's a merging of the fires. It produces a quickening. This is pranic fire and kundalinic fire affected at the first initiation. It produces a quickening of the normal vibration of the physical body. So that's latent fire. Right. So that it responds with more readiness to the higher note of the ego. We have to make this physical density, this congestion, as they call it in time-space, more and more sensitive. And it causes a steady rising of the blending fires through the threefold channel of the spinal column. So that's a latent fire, which is more physical and active fire, which is more etheric. In the second stage, the vitalizing

blended fire reaches the center between the lower part of the shoulder blades. Chakra triangle right there. Say there is a chakra, the lower part of the shoulder blades. There's a center in that triangle, a kind of solar plexus center, but not. And it's above the diaphragm, whereas the solar plexus center is below. And then the spleen, I think. Oh, mercy, I hope it's on the right-hand side. Anyway, it's below the diaphragm, which is the point of conjunction and of complete merging of the fire from the base of the spine and the fire circulating along the pranic triangle. So maybe one is kundalini fire and there's a kind of etheric fire circulating in the pranic triangle. And so when this threefold basic fire and the threefold pranic fire meet — latent and active heat, or latent and active fire — then evolution proceeds with greater increased velocity. And so at the time of the first initiation, there's a lot of new rapidity coming into the situation, even though maybe it doesn't compare at all with the kind of real rapidity which occurs at the second initiation when one enters the stream and the energy of the ashram carries one along. So, you know, you might want to ask yourself one of those monadic questions: In what center, particularly of the usually considered major three — head, heart and throat — is my monad polarized? My monad? Well, I am the monad, but... And I'm also something that transcends the monad. See, the monad has a ray, but the very center of the monad is pure being and is beyond any fragmentation into qualitative rays. All right, now moving on. This is from Esoteric Astrology, I guess, and we're talking about the behavior before the first initiation. And okay, so before the first initiation (that's in brackets, so I put it there): The stage of mysticism. Very Neptunian, isn't it? Merging into occultism, the study of that which is hidden. And I might add so often later, the scientific study of that which is hidden. We want to know the science of occultism and we want to concentrate on spiritual occultism, which leads to unification and love and a re-amalgamation of the forces which have been fragmented because of illusory perception. They're not really fragmented; it's just fragmented in our way of perceiving. The great Universa Logos does not perceive fragments. Unified aspects perhaps, but not fragments. Duality is now consciously and uncomfortably recognized. That's a mystical stage, you know, so there's a lot of agony. Let's put it there, if I can. Whoopsie. Context. So let's say lots of agony in the mystical stage. Desire, however, gives way to the vague promptings of what might be called love as the solar plexus energy rises to the heart center — not head center, but heart center. This is the movement and the personality of that divine emerging aspect of the emergence of love. Pretty much at the second degree. It's conditioning the astral body. It is this that he seeks to invoke. When this is adequately strong — adequately strong — then true evocation takes place. And the disciple (for such the man is now) mounts the fixed cross. Well, now we're talking about maybe a Piscean incarnation, which is oftentimes a transferring incarnation. I think it's the last incarnation upon the mutable cross before we really enter upon the fixed cross of discipleship. And from another perspective, much higher perspective, a Piscean incarnation can be the last incarnation before mastership or participate in the kind of mastership that leads to Shamballa, you know, where Pluto is so strong and it is a strong ruler in Pisces. And there's tremendous sacrifice involved in becoming a world saviour under the tutelage of Pisces. So, you know, we have those two. What can I say? Let's see if I can get this correctly. Okay, well, that's good enough. And, you know, going along here, if I can find it. Yeah. I mean, notice how Neptune and Uranus are just sort of all by themselves, right? Well, there we are. Yeah. And so that's the mystic and the occultist away from the activity of Saturn, which seems to include just about everything else. And D.K. even told us that the mystics, such as were powerful a thousand years ago, they really have some kind of monadic or soul, but maybe monadic affiliation with the planet Neptune, which is a very strong sixth ray. And Uranus is much more scientific, we learn, gives the opportunity for occultism. But really we have to put the two together and then blend it with all of the work that's been done in greater elaborative detail here under this larger type of Saturn. We might call it, in a way, the esoteric Saturn. Some people have tried to say that the esoteric Saturn is a planet. And I tend to think of it as... as the collection of all of these subsidiary planetary schemes which express at one point, at least, under Saturn, although Venus is related to Neptune and Mercury to Uranus. Still they are all under Saturn at a certain point in their development, so it seems to me. Anyway, I'm sorry that I have to use a word like "seems," but I don't want to go too far and claim something of which I am not sure. Now, this we already did, so I don't think we need to do it again. Okay. So I'll get rid of it right now. Five initiations, petals fully unfolded. Well, you know, we looked at this and on the Buddhi plane, when flashing forth at initiation, this number, I suppose it's a five, signifies the full development of the fifth principle in equality, the completed cycle of the ego upon the five rays under the Maha Chohan. Remember that the previous solar system had for its number five. Our solar system is regarded as a system whose number is seven. And the next solar system, the Shiva system - this being the Vishnu system - the Shiva system coming up will have the number nine, which will be its number, taking on an average. Seven is the average number. So the assimilation here of all that is to be learned upon these five rays - they're the rays of Brahma, really, in the Maha Chohan. Now the Master R. - He is, that is, expressing principally on those five rays, which doesn't mean that He doesn't have love and will. Of course He does. But His main area of service is in the area of intelligence,

the Brahma realm, and the attainment not only of full self-consciousness, but also the consciousness of the group wherein the man is found. So increasingly we go from individual awareness to ever larger groups in which we may be included until we reach those seven great groups on the monadic plane. Check out page 39 of Letters on Occult Meditation. And then into three great groups found on the Logoic plane where we have the freedom or liberated monad. You know, the volatile essence somehow flies out of confinement. On the monadic plane, the temple of Ezekiel is destroyed. I don't know exactly when, but it's going to be destroyed, just like all temples being confinement; however valuable at a time, will be destroyed. And then into the Father, Son and Holy Ghost, three subsidiary Logoi of the Solar Logos. All right, so it infers the full unfoldment of five of the egoic petals, leaving four to open before the final initiation. But those five, remember, five is a major number of initiation. The fifth ray gives the power to take initiation. At the third initiation, when you meet Sanat Kumara as a five-pointed star, it's the ajna center with its fifth ray which is the prominent center. And Venus is definitely involved with that. And Venus is oftentimes presented as the five-pointed star. All these numbers hang together, and we have to fulfill the base before we can fulfill the peak. And so many people, what do they say? They're building the roof before they build the foundation. So hopefully we will not be among those people who do that. All right, now here's something about Leo. Interestingly, the fifth sign, valuable and useful at the first initiation, but also at the fifth. So what does it say here about Leo? It's a preparation for it over lives, using Leo. It is in Leo that man undergoes the preparatory stages of this first initiation. Well, you know, what are those stages? I think you have to know something about the higher self. And in many respects, Leo is three types of self. It is the lower self. It is the soul self. It is the one, the monadic self. "I am that," and "that am I." You know, "I am." That's the personal self. "I am that," that is the soul self. "I am, that I am," or "I am that, and that I am." That's the monadic self of spirit, the real self. Okay, so man undergoes the preparatory stages, maybe in incarnations before. You know, it's possible to have a rising sign, let's say, for several incarnations, maybe even nine, as we go through certain stages of preparation. So until we can really study people and their incarnations, and with some accuracy, we won't know. But it is hinted that quite a few incarnations can take place with the same rising sign. And whether that means that if you have early degrees rising compared to late degrees rising, you're in an earlier stage of that as opposed to a later stage, I don't know, but it's something to be considered. So he finds himself, okay? He finds himself as a personality. He knows his lines of distinction. He knows who he is as compared with whomever may be other people, apparently other people, and becomes self-conscious, okay? But also he finds his higher self here as well. The Sphinx holds the mystery in a way. He formulates a conscious inner program or purpose under the steady pressure of the life of the indwelling Christ, which is the soul. Okay, let's call the indwelling Christ the soul or solar angel. He begins to exhaust and deny the demands and desires of the lower nature. So as it says in the labors of Hercules, he becomes the lion hunting his prey. He hunts. He hunts himself. He hunts his lower self. His higher self, which he identifies with, hunts his lower self. And he catches himself, you know, and he blocks the exit to the cave, and the little clever lower self can no longer escape. This cycle of experience is followed by a painful life of conscious reorientation. I think a lot of it is taking place in the fifth petal. I mean, you lose a lot. You know, it's not the fourth degree, but you do reorient yourself to the higher power. And you're determined to live according to the higher power. And to repudiate your desire for the lower power, which is the personality. It's a cycle wherein he achieves balance and begins to, however faintly, stand in spiritual being as a result of constant trial and testing. When you look at that fifth petal, it's got a lot of Leo and from another perspective, a lot of Scorpio. See, I always begin the element that rules a particular circle of petals with the cardinal sign, then move to the fixed, then move to the mutable. So in the case of the love petals, in which the fifth petal is included, you begin with Cancer, fourth petal, you go to the fixed sign, Scorpio, and then to the sixth petal, which will be Pisces. But if you begin back at the Aries petal, petal number one, and you count five ahead, you've got the fifth petal. It's Leo. So it's Scorpio and Leo. Not easy. So the lower self is, in a way, put to death and a higher self, initially, at least, and a higher self begins to take over. This is not the fourth degree, okay. But it's... It's kind of a prognostication of what will be far more intense at the fourth degree. Finally, finally, he stands ready for the ordeal and the accolade of fire preceding the first initiation. Preceding. What is this all about? I suspect it's about the burning ground, okay? And, you know, one has to burn away the dross. And, you know, it's very interesting that in (*TCF, p.123*) terms of the fixed signs, Leo is called Fiery Pain. Okay? So Taurus, Blinding Light, Leo, Fiery Pain, Scorpio, Bitter Woe. So imagine fiery pain and bitter woe focused in the same petal, which eventually yields the fifth, the first initiation and then liberation in Aquarius. So a lot of people are getting ready to do this. There's much... We're told that in (*TCF, p.123*) a way, Leo is the most human of all the signs. And there's going to be many integrated personalities. And they will suffer if they carry that on too long without a higher influence of the higher, of the pairs of opposites. And they'll crash and burn, you know, and recover and step onto the path where they're reoriented towards the higher self. And eventually they will fulfill the requirements, burning out the necessary

dress to take the first initiation. So just because you see Leo there doesn't mean that initiation is being taken. But assess where the person stands. And maybe they are on the preparatory phases there of taking that initiation. Or maybe they stand the possibility of taking it in that life. So, you know, as an esoteric psychologist or someone who simply wants to help people, you know, just keep your eyes open, just really, without rejection, without over-acceptance. Just look at what people are doing, how they react, how they respond, what are their desires. According to the desire nature of people, you can tell a lot. I mean, you know, of course, desires are split and diversified and there are higher and lower desires. I'm sure we all have a range of desires, good days and bad days. But according to the general tenor... We call it in music, the tessitura, you know, the level of desire, you will understand that towards which someone is striving and maybe where they stand upon the path and what kind of relinquishments may lie ahead of them if they're going to really achieve. Okay, accepted disciples are in the hierarchy and have taken the first initiation. I think I did this one. Okay, it's not only the higher initiates, right? Every accepted disciple somewhere with the second initiation in sight perhaps is within the periphery, within. Not just, you know, as we saw the blue circle there, not just on the... hanging on the outside of the circle, but within it. And in some past life, maybe even in this one, who knows, has taken the first initiation. So this business of seeing the star and the intensity of the star, the brighter and brighter star, that brightness increases as the initiations progress. So we talked about this. I just, you know, in rounding up these extra references, I sometimes made a mistake and included what was already there. And this is the one we began with. The monadic ray is influencing the causal body, the egoic lotus, at the first initiation. But the man doesn't know it in his physical brain. Okay, but after that, the monadic ray is influencing the mental unit, and the monadic destiny is on its way, even though it is a long way from being fulfilled. So people of our... of our nature, you know, not exaggerating anything here, but we're on our way to understand what planetary purpose is. What is the purpose of our monad, of the hierarchy of Shambhala? What is the purpose? We don't know yet. We know something. And we know that on our particular planet, it has a lot to do with a demonstration of the light. Okay, all right, so we did this. Let me at least mark it. We did this. All right. And maybe we did the next one. Yeah, Arjuna. Yeah, we did this too. And it's a wonderful paragraph. Basically how he knows that when he can take the first initiation and when he can take the third and become the transfigured initiate, is the ray of our personality occultly extinguished or absorbed into the Ray of the Soul. That's very important because it's no longer battling the Ray of the Soul. And for so long the Personality Ray battles the Soul Ray, but then eventually becomes a sub-ray and becomes absorbed and a very important instrument in the expression of the true initiate, no longer opposing. So what about you? What about me? Are we fighting our Personality Ray still? Whatever that Ray may be, do its tendencies lead us away from what the soul would accomplish? Or is it really a way we have of reaching others and perceiving spirituality from a soul perspective? Well, just, you know, just think: my Soul Ray is..., my Personality Ray is..., and is there a battle? Or is my Personality Ray really being absorbed? They talk about the higher aspects of the Personality Ray, you know, because every ray has its higher and lower aspects. Are the higher aspects manifesting, and are they absorbed into the Soul Ray? And is my expression and service characterized not only by my Soul Ray, but by its instrument, the Personality Ray? So again, we did this. The measure of the Soul Ray, which in its turn is being reoriented to and controlled by the Monadic Ray. We might say, just as the hierarchy is being reoriented to Shambhala at this time. And we've seen that, you know, when looking at the arrows and the triple triangles, how it was in the past, the relationship between Shambhala, hierarchy, and humanity. And eventually it's a two-way street all the way around, and there's a beautiful interchange, but we're not quite there yet. Even hierarchy has not made its approach— a full approach to Shambhala. It's doing that now while it's externalizing and helping at great sacrifice out here on the physical plane. Very soon the masters walk among us. Then at the same time, it's approaching Shambhala. And Shambhala, the will of God, the purpose, is becoming manifest on the earth through the sacrificing hierarchy. Now we're doing the same in a lesser way. We're moving towards hierarchy. We have a little bit of the movement via the Antahkarana towards Shambhala. But you know, realistically, we have to become full members of hierarchy and are attempting to express on the outer plane what we become when we become infused by the soul, infused by hierarchy, as it were, under the direction of our ashram and under the direction of the Christ. And basically it's love, wisdom, whatever our ray is that has to be expressed. Okay, so what have we got here? So this is the end of extra references. First initiation commentary video. Is that good enough? No, it's not good enough. Oh, I always miss this. That's not good enough. Okay, but here it is. Yes. Let's just put it this way. And it's going to be the end of number 12, right? All right. If only I could remember that sequence of letters, then I'd be in much better, much better shape. Okay, so here's Leo, here's Accepted Disciple, Monadic Ray. Etc., etc. All right, here's Arjuna. And we're all that. So let's call this the end of... And this is the end beginning. Oh, it's... No, I call it the end. All right. End of extra references for the first initiation video commentary. All right. And today is 4th of July. Even though I'm celebrating it here in Finland, I hope there's

something to celebrate. And this is the beginning of extra references for the first initiation video commentary. And I don't know what day it's going to take place. And this is number 12. And this is first initiation video commentary number 11. All right, well, I hope you have plenty to study. If nothing else, Master D.K.'s words are being spoken. And because of that there will be value in it no matter what I say. So if you disagree with me, form your own opinion and according to the words of the Master. Okay, and then we'll go on. And we have a few more programs here to do on the first initiation. But some of them will no doubt be eliminated because I've duplicated and I hope I remember what I have duplicated. So thank you very much. Many blessings, lots of love. Study hard. Study hard in this last seven years of possible assimilation which can affect what Master D.K. decides he can safely and profitably give us. Because we're ready for it. Let's be ready. See you then. Bye bye.