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Okay. Hi, everybody. I'm going on today with First Initiation compilation video commentary number four. And (*IHS, p.169*) we're roughly halfway through this particular compilation. And as I've said, just because it's the first initiation that is being discussed, don't think for a minute that the information does not relate to many other things. So we continue, and we talk about the test of holding a heightened vibration. This is (*IHS, p.169*) from Letters on Occult Meditation. This looks like the work of the master in relation to a pupil. His immediate goal in working with the pupil is to prepare him for the first initiation. (*LOM, p.275*) This takes place when the capacity of the pupil to hold a certain rate of vibration for a specific length of time is developed. The length of time being that wherein he must stand before the Lord of the first two initiations, (*LOM, p.275*) the Christ. Now, I've been in different kinds of external initiation ceremonies, you know, and they are much reduced in their intensity. Though for the candidate they are still intense. And I've seen people give up, go away, faint, even faint at the altar. So. And I used to direct these Solar Fire rituals. And, well, you know, now I apologise, but people were standing for two and a half, even three hours, and once for three and a half hours. Ah, okay. Anyway, it was called the Festival of the Will. You can imagine. Anyway, faintings took place. And of course, that's a very exaggerated situation. But at least the candidate must be able to hold a certain vibration for the length of time that he stands before the initiator of these probationary threshold initiations. So holding a particular point of tension is a foundational requirement. Let's call it here, holding a particular point of tension. Now, excuse me. This is accomplished, D.K. says, by a gradual raising of the vibration at few and stated intervals. (*LOM, p.275*) They know the intervals, and later, more frequently, (*LOM, p.275*) until this pupil can vibrate with greater ease and comfort to the vibration of the master. Remember this. It applies here that the initiate is initiated before he is initiated. So we have to have brought ourselves to the point in a number of particulars where that which is to be conferred upon us is already achieved. That conferral is a stabilisation. And some additional things are added, of course, as we learn in Letters on Occult Meditation. But that we must be equal to the type of vibration which appears on the other side of the door is a foundational requirement. So we're being keyed up all the time, you know, let's just say the master keys us up with the correct process and at intervals which he knows and we maybe do not. Although I would suspect that when someone is being prepared for initiation, the full moon opportunities are exactly those moments at which one might be keyed up to a higher point of tension. When he can hold it for this period, the length of which is of course one of the secrets of the first initiation, and maybe holding a vibration for a longer period of time is required for succeeding initiations. Just maybe. He is subjected to the application of a still higher vibration, which when held, will enable him to stand before the Great Lord for the length of time sufficient to permit of the initiation ceremony. Now, this is the first initiation. I wonder here if he's talking. Is he here talking? Is he here talking of later initiations? And is the Great Lord, Sanat Kumara? Sometimes the Christ is called justifiably the Great Lord, and sometimes Sanat Kumara is called that. It all depends on the context. So there's a gradual raising of the vibration by his master, and he can hold what is given to him for ever increasing lengths of time. And when he can hold it for this period, the length of which is one of the secrets of first initiation, he is subjected to the application of still higher vibration which, when held, will enable him to stand before the Great Lord for a sufficient length of time to permit the initiation ceremony. So, all right, well, it's one or the other. And obviously more and more is required of us so that we can, and the word is withstand, keep standing, withstand the heightened vibration. In other words, we're not allowed into the chamber of initiation until this keying up process has started. So all those who are thinking they are in process of being prepared for an initiation, maybe they will notice this keying up process and a heightened vibration and the abilities to sustain a heightened point of tension. The application then of the rod of initiation affects something that... Aha. Yes. So, all right. Oh, excuse me. Partially enlarged version for video discussion. Something. Let's call this number two. Hopefully we can manage this. Every once in a while the computer acts up on me and right in the middle of things. All right, so the application of the rod affects a stabilization of the vibration. That's what I've been saying. D.K. has been telling us about that. But the requirement is that we have at least sustainable for a certain amount of time, that level of vibration. And that's why I feel that there must be an interim between initiations so that a new level of vibration can be achieved. When you think of the process of conferring multiple initiations simultaneously, you just don't have the opportunity to work up that point of tension. Let's say, from the first initiation to the point of tension required at the fifth. And it's a huge difference. So, you know, that doesn't make sense to me. The more linear process makes sense to me. And, you know, I'll stand to be corrected if it can be shown to me that I am incorrect. And if I recognize it, of course, the application then of the rod of initiation affects something that stabilizes the vibration and makes it easier to progress in the task of vibrating to the higher measure of the subtler plane. So each conferral of the rod, or what can we say? Each application of the... of the rod makes achieving a succeeding... successively higher point of tension easier. So we're always successively... Okay, well, there is no such word maybe, but let's pretend there is. Each application of the rod makes the next higher points of tension easier. Now we just have to get used to carrying

the tension just the way the server is used to carrying the water pot on his shoulder. And just the way in the law of service, that symbol that shows the poised server with a water pot on his head, there's a certain posture and way of carrying yourself, conducting yourself that makes it possible not to spill the waters of life or somehow dump them inappropriately. You know, so we... This is just the burden of initiation. It's the burden of progress to, you know, more weight, more weight to withstand that somehow. But, you know, you don't. When you're weightlifting, suppose you can lift 50 pounds. You don't go to 250 overnight, do you? I mean, it doesn't make sense. So you have to work your way up to the strengthening that will allow the more arduous lift. It seems to make sense in practical outer things. And I think it makes sense in terms of the initiatory process. Okay, well, that was from Letters on Occult Meditation 2. 75. And let's all get used to the gradual increasing of the point of tension and of not lapsing, not falling down, not succumbing to the impulse of lower vibration. Pure focused, immovable will is what a point of tension is. And with focused immovable will, we hold a certain level of vibratory access. And maybe, you know, you've practiced that in your life, and I know I have, successfully and unsuccessfully. And I just have to see what it is that pulls me off, you know, and makes me deviate from the point of tension I'm trying to hold. Maybe there are certain signs of the zodiac that really help us hold a point of tension. Maybe Capricorn does, even Sagittarius, let us say. Well, maybe we can find that with each one of the signs. We can certainly find it with the first Ray, which is the Ray of Will. And a point of tension is, by definition, according to D.K., focused immovable will. Now here is another discussion. It's— Gosh, is that the only reference to the first initiation in all of Letters on Occult Meditation? I'd be surprised. But you know, why not? Why not? So, first initiation, huh? Well, there are six. See, that's what I mean. It's a little bit hard to— Okay, what do we have here? So I'm simply going to read them, you know. Later—this is from page 69— “Later, when the great Lord the Christ comes with his masters, there will be very few esoteric groups gathered out of all the others where the members, through graduation and karmic right will be trained for discipleship and for the first initiation.” (*LOM, p.69*) I think that's telling us something about the inadequate mode of training that is being experienced within most groups at this time. There's just not the kind of hierarchical supervision which would allow for the real training that allows the first initiation to be taken. “There will be seven such groups or centers formed for definite occult training. And only those whose vibratory capacity is adequate will find their way there.” (*LOM, p.69*) I think, you know, the Christ as the initiator of the first two initiations, can initiate those on any particular soul ray. So he says, “I've given you enough to consider for today, and we will leave the consideration at the fourth point, et cetera, till tomorrow.” (*LOM, p.69*) Well, there is D.K. wisely informing us that we can only absorb so much. But let's be wise ourselves about our assimilation process, because the assimilation process is extremely needed at this time. It's been a point I'm really pushing. Maybe it's my own sense of my own inadequacy in terms of assimilation, but I just have this sense of what D.K. has given and how much we have really made our own and how much we have really practiced what he has given. Gosh, seeing all of these references here, I'm a little bit concerned that this first initiation compilation is missing a lot of references. Well, you know, it's 20 some pages here and even so, enough will be gathered to give the idea. Now here we are on page 262. “A master of the wisdom is he who has taken the first initiation that links him up with the greater brotherhood on Sirius.” (*LOM, p.262*) Well, as we have been told, a master is a fifth degree initiate. And the entered apprentice initiation is that which is mastership, at least with respect to Sirius. As I've told you before, he is an initiate of the first degree in the Greater Lodge. (*LOM, p.262*) Well, doesn't this show the possibility of onward progress to an extent which to us is unimaginable? He has attained an expansion of consciousness that has admitted him into touch with the solar system in many of its departments. (*LOM, p.262*) Now he has ahead of him a vast reach of expansions which will eventually take him beyond systemic consciousness into something far greater and wider. (*LOM, p.262*) And you know, Sirius, however great it may be compared to our system—it being that Logos, being a great initiator of our own planetary Logos— it's just, it's relatively a dwarf star. What do we do about these super giant stars and constellations and all the aggregates of constellations? Or what do we do about the galactic Logoi who are just tiny when compared with still greater Logoi until we finally reach the universal Logos? Well, we have plenty to do in this solar system, yes, and plenty to do in the universe. And what we have to do is maybe a lot more interesting than spending eternity in the kind of heaven which many people imagine for themselves as the final stop. He has to learn the rudiments of that cosmic meditation that will admit him into a consciousness past our conceivable surmise. (*LOM, p.262*) And I'm sure Master D.K. is including himself in that. You know, he is modest, he is accurate, he measures correctly. And he's not going to be one who exaggerates his own importance, nor will he minimize it, but he will give a just assessment of where he stands. And when he thinks about the vast, vast consciousnesses which lie ahead, those expansions, he knows what is possible to him. Okay, what else? Yeah, well, this is the one that we've actually looked at and discussed, but I just had that horrible little feeling that, my goodness, there's more to this. And I suppose the wisest thing to do would be to, after finishing a compilation, just to look up additional references. Well, I've done

that to a degree. Now let's see, let's see for the next one. Okay, the aim. Right, right, right. Here we're talking about the advanced schools or... Well, what is, what is the condition? I think, you know, to get into an advanced school, it seems to me that one must be an initiate of the... Well, of the second degree, at least it seems that way to me. But what is he saying here on page 317 and 318? "The point I seek to make here is that these advanced schools will be numerically small." Not only that there's not many of them—and the countries are given, maybe not all countries, but you know, countries are given for their presence—but that those attending them will not be found in great numbers. And this for a very long time to come. "And the personnel," okay, here it is, "and the personnel will be correspondingly small." So it's few schools and few attendees. "In these schools, at the head of the school will always be found an initiate of the first or second degree." Again, you would think for an advanced school, since there are three apparently initiate heads supervising a group of 24, let us say, you'd think that one would have to be certainly initiated to the third degree. But you know, let's just take this at face value. "At the head of the school will always be found an initiate of the first or second degree. The aim of the school being to prepare students, pupils for the first initiation." (*LOM, p.318*) Now what initiation is that? Is that the third? It's the first real initiation. Others are initiations of the threshold, probationary initiations. So this necessarily requires an initiate head. (*LOM, p.318*) Well, you could see that. I can't see how a first degree initiate could do this. Maybe a second degree initiate could help those who are planning to take the first initiation. As it is told of the members of the New Group of World Servers who are assumed to be mostly second degree initiates, they should keep their eyes open for those who are ready to take the first or have taken it. Those who are ready to take the second or who have recently taken it. That I can see. Anyway, I put it up to Master D.K. my own ignorance here of the facts. And hopefully these things will be answered, you know, so that a more and more complete picture can settle into the consciousness. Okay, the initiate head will be definitely appointed by the master (*LOM, p.318*) who has the school in charge. (*LOM, p.318*) And he will be within the confines of the school. And here comes something that democratically inclined people won't like: sole judge and autocrat. And here's the reason for it: because the risks of occult training are too great to permit of trifling. (*LOM, p.318*) And what the head demands must be obeyed, because the head knows and has been through it. And other people may just be guessing, and the dangers involved may be destructive to the energy system of the candidate and or student and his future incarnations. But this obedience will not be compulsory, but voluntary. For each pupil will realise the necessity and will render obedience from spiritual recognition. (*LOM, p.318*) So even though we're dealing with, you know, great masters and so forth, they never force, if they're in the White Lodge. They never force the will on others. You can't hit the centre of will. I seem to remember reading that from Master Morya. You're not allowed to hit the centre of the will, which is precisely what those sort of plutonic enforcers in the Black Lodge try to do: make a slave of you, you know, capture your will. All right, as aforesaid, (*LOM, p.318*) these different occult schools will be practically – practically, now that's either from a practical point of view or it means the word almost – they will be practically ray schools and will have for their personnel teachers on some one ray – or it's right, well, half of their personnel, sorry – teachers on some one ray or its complementary ray, with pupils on the same ray or complementary ray. (*LOM, p.318*) And this is pretty much, I think, given the level at which the teaching is occurring, going to be related to the soul ray. For instance, if the school is a second ray school – such as the one in Ireland is proposed to be, and that's going to be an advanced secondary school – teachers and pupils on the second, fourth and sixth ray will be found in it. (*LOM, p.318*) At least one fifth ray teacher will be found in every school of occultism. (*LOM, p.318*) And it's a good thing too. If a first ray school, then the personnel and pupils will be on the first, third and seventh ray, which again, a fifth ray teacher among the (*LOM, p.318*)m. Well, look, I have a commentary on this section of Letters on Occult Meditation, and it's written. And maybe, I don't know, maybe it's about 100 pages long, you know, interleaved with the text. But I do feel the strong temptation of being able to discuss it with you, maybe in a little more casual manner. So anyway, my look at the advanced schools – their product would be beyond the normal planetary first initiation. When I read that first initiation, I continually think of the third initiation. When I read that first initiation, I continually think of the third. Okay, so, you know, I'm looking at first initiation here, because I just feel that it was present or felt that it was present then. Indeed, it was more references than we had. So we talk about inner plane work here. And I suppose it's the three who are supervising. There's a wonderful picture somewhere of those who are in the school. And I wonder, do I find it, you know, as I kind of... There. Well, there. There it was, kind of. Well, there they are. There's the three heads. And here are the part of some greater tetraktys or greater triangular arrangement. The 24 students. So the three. And it makes 27 altogether, which is an important number, you know, in the tenth seed group, the tenth. They're going to be 27 members, three from each of the nine, you know. All right, so where are we here? So I guess we're talking about the three. Much of these three's work will be done on the inner planes. And they will work more in the seclusion of their own rooms than in the classroom. With the students (*LOM, p.318*) themselves, (*LOM, p.319*) so

advanced they are, you know, and you would think, well, being advanced as they are, they must be maybe initiates in the true sense of the word. Unless second degree initiates can do this in a responsible and adequate manner, the pupils are, it will be presumed, ready to work for themselves. That sense of self-reliance from the Buddha, that sense of independence. And to find the way to the portal of initiation alone. There's a big... you know, so many will initiate you for a fee. Just go to Mount Shasta and, well, it's a wonderful mountain. A lot of glamour there though, you know. And you can acquire these initiations monetarily, which immediately invalidates them. Correct. Okay, so we have to find our own way via the antahkarana to the portal of initiation alone. The work of the teachers, (*LOM, p.319*) maybe different than that, will be advisory. And they will be available to answer questions and to superintend work initiated by the pupil himself and not compelled by the teacher. (*LOM, p.319*) So the truly advanced student initiates his own work, his own inquiry, stimulating vibration, (*LOM, p.319*) aligning the body, superintending the work on inner planes, (*LOM, p.319*) and the pouring in of force with the shielding from danger by occult methods. (*LOM, p.319*) As you know, these schools will be producing those individuals who will be under attack. This will be the work in part (*LOM, p.319*) of the teachers, added to the supervision of definite and strenuous meditation. (*LOM, p.319*) Definite and strenuous... Goodness. If we think that we have fulfilled any of this, it's just nonsense, you know, we haven't. At intervals they will conduct the pupils to the master, (*LOM, p.319*) advise (*LOM, p.319*) as to their passing into the different grades of discipleship, report at intervals on the quality of their life service. They must have inner knowledge of this and assist them in building their Buddhic vehicle. (*LOM, p.319*) And there's a hint, because the Buddhic vehicle is really built no sooner than after the second initiation. And there are references that said it's really coordinated after the third initiation. And maybe that means built, too. So this... the Buddhic vehicle has to be in an embryonic condition (*LOM, p.319*) when the first initiation is taken. (*LOM, p.319*) Again, like which initiation is that? The teachers likewise superintend the working out in practice of the theories anent the other evolution, the deva evolution, laid down in the preparatory schools. (*LOM, p.319*) You know, more like a university in the preparatory schools, where you learn a lot of knowledge that later has to be made real. They watch over the manipulation of matter by the pupil and his demonstration of the laws of construction. (*LOM, p.319*) Because we all have to learn to be builders. The hierarchy is filled with second ray builders, generally under that ray, the building ray. Regardless of what the other rays may be, they safeguard him as far as may be in his contact with subhuman and (*LOM, p.339*) superhuman evolutions. and teach him to wield the law and to transcend karma. (*LOM, p.319*) Goodness. You can really understand why these schools. I mean, we're just in the early preparatory stages here, where the kinds of things that are going to be done in these advanced schools, and maybe even in the probationary schools, they enable him, through their instructions, to recover the knowledge of past lives and to read the akashic record. But as you will see, the pupil is the one in this school who initiates and does the work superintended and guarded by the teachers. And his progress and the length of his residence within the school depend upon his own efforts and initiatory powers. (*LOM, p.319*) I guess we're talking about the advanced school, but there's still that question of what initiation we really mean when we say "first initiation." It's a wonderful book, you know, and I want to make commentary on that or, you know, at least offer some threads, some ideas that may be useful to those who want to correlate the material in Master D.K.'s book. It's a Mercurian thing. Master D.K. is Mercury in many ways. He's Gemini in many ways. And I kind of love Mercury. And I just try to do something useful along that line at a different level of perception. A lower level. Much lower. Okay, so what else? Here's something that's of interest about the first initiation. But you know, it, and it's been said before, four small initiations. This page 339 find their culmination in the initiation proper. (*LOM, p.339*) I guess that's moving towards the second degree. These are the initiations on the emotional plane called respectively, the initiations of earth, fire, water, air, culminating in the initiation. The second. (*LOM, p.339*) That's kind of how Master D.K. used to write, you know, in a more archaic manner. The first initiation marks the same point of attainment on the physical plane. (*LOM, p.339*) Each initiation marks the attainment of a certain proportion of atomic matter in the bodies. (*LOM, p.339*) This we have discussed. The four initiations prior to (*LOM, p.339*) the adept mark, respectively the attainment of a proportionate amount, (*LOM, p.339*) as for instance, and we discussed this, at the first initiation, 1/4 atomic matter. At the second, 1/2 atomic matter and so on to consummation, the intuition or buddhi being the unifying principle and thus welding all (*LOM, p.339*) in the fourth initiation. At the fourth initiation, the vehicles go, (*LOM, p.339*) unless, you know, retained for some specific purpose. And (*TEV, p.161*) the adept, and here he is called an adept, interestingly enough, even though he's still initiated the fourth degree, usually adept is a term reserved for the fifth degree. And the adept stands in his intuitional body, (*LOM, p.339*) which by this time has been coordinated, and it's not really coordinated until after the third degree and that starting of the coordination after the second, and creates from thence his body of manifestation, (*LOM, p.339*) which is the mayavirupa. And now, well, it seems that even after the fourth degree, you can begin to build your mayavirupa and perhaps don't have to wait till you become a

true and complete adept at the fifth. Okay, that's it. Well, you know, looking at a few of the additional, hopefully I have the memory. I have many first initiation, what can I call it? Many first initiation kinds of references. And I just have to remember whether I've covered them with you. Of course, I'll never say the same thing twice, right? Well, of course I would, but just for the sake of progress, you know, I'll try not to repeat myself too much. Although obviously I'm repeating myself a whole lot more than Master D.K. would repeat himself. And sometimes to drive the point home, he does repeat himself. It's, you know, part of a teaching method. You know, the old saying is you'd say what you're going to say, then you say it, then you say what you just said, and then maybe people will get it. What do they say? If you teach something, you've got maybe 95% retention. And if you just listen to lectures, maybe you got 5% retention. So become a teacher and learn. Right. Okay, now, what's going on here? Telepathy and the etheric vehicle. Not much, but, you know, I'm going to try again and we'll take a look and see how much there is. The first initiation is purely the concern of the man's own soul. (*TEV, p.161*) What can we say? The solar angel, the extension of the solar angel, which I call the angel of the presence. You know, there's a debate. What is the angel of the presence? Well, I don't think the entirety of the solar angel can invest itself into the causal sheath made on the higher mental plane. I just think it would just be too much for that body to maintain its integrity. So I call the angel of the presence, which eventually introduces the man to his higher aspects, a projection of the solar angel and enough of it to cooperate with the consciousness of the man, which is a projection of his own monad. And those two types of consciousnesses blend together. At least that's my theory at the moment, and we'll see how accurate it is as we go along. The first initiation is purely the concern of the man's own soul. And the moment that initiation has been taken, a measure of Buddhic energy can enter. See, the filling of the causal body with Buddhic energy is an ongoing process. As I said, the synthesis petals are very much... Synthesis petals are very much the product of a Buddhic downflow. The opening of the first synthesis petal partially is occurring at the first initiation and so forth. But it doesn't burst open, we realize, until the fourth. All three petals burst open, revealing the jewel, we're told. So a measure of Buddhic energy... Actually, the monad is sometimes called atma buddhi. And the monad is in the causal body as a presence and an influential presence at the first degree. But the man just doesn't know it in his personality mind. A measure of Buddhic consciousness can enter and the process of transference of the higher ethers and their substitution for the lower can go forward. (*TEV, p.161*) Well, that's interesting because it's almost like we have to have those qualities from the higher ethers invested in our systemic etheric body, the lower etheric body. And a way has to be cleared for the descent of those ethers so the Our systemic etheric body, our normal etheric body, can carry those energies and they can work out into the physical vehicle and be apprehended by the brain consciousness. So there's some kind of exchange going on. And Mercury is always involved in exchanges. Mercury has a great deal to do with ruling the normal etheric body, the lower one, and a lot to do with ruling the higher cosmic ethers. Mercury, the number four. Four cosmic ethers there, and Mercury having to do with the exchange of substances, you know, all of them at different rates of vibration. So anyway, the substitution for the lower can go forward, and our normal etheric setup is being... What can I call it... supplanted by higher etheric possibilities. What the technicalities are of that, one day we'll learn. This, as you can well imagine, produces conflict. (*TEV, p.161*) The personality etheric body reacts to the incoming higher ether. And thus crises are produced in the initiate's life (*TEV, p.161*) through a conflict of etheric energy of different levels of vibration. Now, let's look at telepathy and the etheric vehicle just for fun. And you just don't know, you know, whether there's going to be more on first initiation or not. First initiation. Well, there's only one. In this case it was correct and that was the one we did read. So at least it's always reassuring to find that the number of references listed, let's say, for the first initiation, is accurate with respect to the book from which they come. But it certainly wasn't when we dealt with Letters on Occult Meditation, I think. Okay, now there's something here on the seventh ray, you know, which is so important for the first initiation. Sacral center is involved and the use of the seventh ray in the throat center. Uranus at the ruler of the sacral center is a seventh ray planet in its soul aspect. And there is no given non-sacred seventh ray planet, just as there is no given non-sacred fifth ray planet. So we have to deal with the sacred planets. But when we're dealing with the fifth and seventh ray and why they should be, I don't know. But there are probably hidden planets and neighboring planets and so forth that have or principally ruled by the fifth and seventh ray. But maybe they're not important enough to be discussed. And in any case, Master D.K. did not give them. All right, so yes, the magical force of the seventh Logos is felt at the first initiation. (*TCF, p.433*) And this is probably from a... Yeah, Treatise on Cosmic Fire. Well, that's a wonderful page. Page 4 34. Is that it? Because he talks about just going there for a second, as I may have done in the past, and he talks about all these different ray energies and he assigns to them. Ah, it's an incorrect reference. Magical force. Okay, magical force. It's incorrect. So it's not 434. It's 433. All right, so let's fix that. Otherwise, for want of an accurate page number, you may go searching a long time. Anyway, we see it here. And the magical force of the seventh Logos is felt at

the first initiation. Notice that these are listed in initiatory order and not ray order. The aggressive fire... These are such useful terms. Of the sixth Logos is felt at the second initiation. (*TCF, p.433*) When we say aggressive fire, we got to think of Mars, don't we? Neptune hardly fits, although it is involved with the solar flames. Venus has sixth ray, but it's hardly aggressive fire. The illuminating light of the fifth Logos is felt at the third initiation. (*TCF, p.433*) And there we think of Venus, definitely, I think, and also of Mercury, which monadically has a very strong fifth ray. The harmonizing life of the fourth Logos is felt at the fourth initiation. Well, that's got to be Mercury. And we do know, if we turn to page 70-71 or so of Esoteric Astrology, that Saturn and Mercury are not only showing up in preparing the man to tread the path of discipleship, but they're showing up at the fourth initiation. It's, you know, we're introducing man to the cosmic ethers and having him leave, in a way, the dense physical body of the planetary and solar Logos behind. The blending power of the third Logos is felt at the fifth initiation. (*TCF, p.433*) Well, blending power, you know, is the third Logos. Saturn... Well, in a way it is. Again, however, every planet, I suspect, just as every human being has two monadic rays... For a human being, one that applies on the monadic plane and another one that applies on the Logoic plane and has to be one of the three. On the monadic plane, it can be any of the seven, rather. And on the Logoic plane, finally, when the monad is a volatile essence makes its escape from the matter of the sixth plane, the monadic plane, then it's got to be one of the three on the highest level, and that's Mercury. You know, Mercury is not only a fifth ray monad; Mercury is a third ray monad. Now, there are other planets that can be involved in that fifth initiation. Vulcan can be with its probable fourth ray monad. Uranus can be with its first ray monad, considering, of course, that the fifth initiation is ruled by the first ray, interestingly enough. But here it talks about the third ray. The unifying heat of the second Logos is felt at the sixth initiation. (*TCF, p.433*) That sounds a lot like Jupiter with its second ray soul. But Neptune with its second ray monad may be involved. And the dynamic electricity of the first Logos is felt at the seventh initiation. (*TCF, p.433*) And you just have to think that Uranus is involved there. Uranus with its first ray monad. If we really pause to think, right, of what Master D.K. has given to us, it's just astonishing. The breadth of it, the depth of it, the requirements that it all be correlated. You know, sometimes he says, "Well, I've given you enough for one generation." What kind of generation is that? Is it just a normal 25-year generation, or is it a generation of inquirers that are going to be found in the Aquarian Age? So he says, you know, understatement: "I've given you more than you can ever assimilate." And that is astonishingly true. And, you know, we don't want to wait for the river to run by before we cross it. We just want to wade in and cross it. That means we want to get in there and assimilate what is given and, of course, apply it in service. Otherwise we just... You know, even the old saying: "Even a donkey can carry a library on his back" doesn't do much good unless it goes into the head, right? Okay. So anyway, the magical force of the seventh ray is felt at the first initiation. And what does he say here? "The incoming of a ray always produces an intensified period of initiatory activity." And this is the case today, and I imagine, you know, pretty much with Master R. as Francis Bacon, we have the incoming of the seventh ray, that being his soul ray and that having been his ashram before he assumed the Maha Chohanship. "The major effect as far as humanity is concerned is to make possible the presentation of thousands of aspirants and applicants for the first initiation," which the seventh ray rules both in the sacral center and in a special adaptation of throat center energy, which sees the throat expressing seventh ray energy instead of just third ray energy. Very interesting. What did he say about that first initiation? You know, frequently you might have a... You might have a third ray personality, a seventh ray mind, a seventh ray physical body, whatever your soul ray may be. That'd be most interesting why that should occur. But the seventh ray, of course, is very important at that time. And some variations in ray charts can occur. Remember, you can have any kind of ray chart, you know, but there's an old saying: "If you hear hoofbeats, maybe think of horses first and wildebeests only second." Okay? "Men on a large scale and in mass formation"— so there's Cancer with its seventh ray— "can today pass through the experience of the first of the birth initiation." Can and hopefully will. Can and will. And there's so much of what's going on today that shows what evil is and what selfishness is. We've got to see that in order to consciously make our choice that this is not the way for us. Because the consequences of selfishness are just too terrible to contemplate for the progress of humanity. "Thousands of human beings can experience the birth of the Christ within themselves." And, you know, sometimes that's like the conversion experience in the churches, you know, but maybe a little beyond that, I would say thousands of human beings can experience the birth of the Christ within themselves and can realize that the Christ life, the Christ nature and the Christ consciousness are theirs. The Christ life, the Christ nature and the Christ consciousness. Well, that's a tall order, you know. I mean, to really, with any kind of consistency, develop the mind as it is in Christ. That's a very tall type of requirement — high, you know — but anyway, we can't do it forever and be entirely consistent about it. But you can have those flashes of realization, and the consistency will come as you, as you go on and you develop. This new birth initiation, new birth of the human family, will take place in Bethlehem, symbolically understood. For Bethlehem is the house of bread and occult

term signifying physical plane experience and the sharing of physical plane requirements. Remember that D.K. said before the Christ can come, a measure of sharing, a measure of peace, a measure of cleanliness, you know, house cleaning for the political and church groups and elsewhere will be required. These great initiations, they're called the monadic initiations. And even the first is part of it really, because there are lesser initiations which precede these great monadic initiations taken, I suppose, in the causal body and thus called monadic initiations. These great initiations, implemented by the Ray energies, must be registered in the physical brain and recorded by the waking consciousness of the initiate. And this must be the case in this amazing period wherein for the first time since humanity appeared on earth, there can take place a mass initiation. Well, to be registered in the physical brain, you know, does that happen during the initiation ceremony? I mean, because of course, causal body, mental, astral, etheric brain — they're all connected. The real chamber of initiation is the causal body is the egoic lotus. And so many people just don't remember the first initiation. They don't even remember the second. And there was a third, third degree initiate who didn't, you know — although very wise and very expansive and deep in consciousness — didn't remember really an interview in the master's ashram. Well, okay, so there is the ideal and then there's also the actuality that occurs. But a mass initiation is possible. Group initiation can be achieved under Capricorn and Cancer. You know, both of them carry the seventh ray. Capricorn is useful for five initiations at least. And Cancer carries the possibility of mass consciousness. And upgraded and you have mass initiation. The experience need not be expressed in occult terms and in the majority of cases will not be. So, you know, you can have all kinds of people that are really fulfilling the requirements which we were, you know, going over just a little while ago. There were six of them, I recall, or do I recall them now? But you know, it had a lot to do with your striving and your learning and your love of humanity and your disciplining of yourself and so forth. The individual initiate who takes this initiation is aware of great changes in his attitude to himself, to his fellow men, to circumstances and to his interpretation of life events. Even the first initiation, it's high. It's high, you know. 99% of your lives are gone, maybe more, by the time it's possible to take the first initiation — maybe 99.9%. You know, it's between the first initiation and the fifth, or the fourth, where incarnations in physical form can cease. It could be not many lives. It depends on how we read it and our mastery. of the time equation. In one place, initiation, human and soldiery says: "Okay, could be one life or several." Another place, she says, "Many." But that's up to the second initiation. And we know that 2, 3, 4 can be taken in the same life. 3, 4 in the same life. 4, 5, in the same life. So really, by the time you reach the period of initiatory possibility, the great majority of lives is passed. And a great opportunity lies immediately ahead for those who recognize it and are willing, you know, to apply themselves. So everything changes. You know, you begin to realize. You begin to know something. You are the soul. You are the observer. You are not the instrument. Well, you are and you are not. You know, we are everything. Easily said, but what does that really mean? We're everything, and yet in time and space, we are not. Certain forms or the higher part of ourselves operates independently from what we have considered ourselves to be. So these are peculiarly, the reactions which attend the first initiation. A new orientation to life and a new world of thought are registered by the initiate. And, you know, we might say, "Well, born again." This is the new life. Now, is the religious experience of being born again the same as the first initiation? And I would say it's such a downflow of stimulation and aspiration that stepping towards the full requirements of the first initiation receives a great impulse. I don't look at the born- again Christian experience as the full first initiation, but I do see that it can propel a number of people on their way and, you know, give them the steam to fulfill the demands which are maybe not easy, you know. All right, so that's from—is that from Rays and Initiations? Yes, it could be, because it's got so many pages in it, more pages than Esoteric Psychology, Volume One. So I don't know, there's some, you know, splitting up here of references. What about this fifth spirillae, you know, because the number five is a number definitely connected with the fifth ray. And the fifth ray with the power to initiate and to receive initiation. And at the... At the initiation at which the Lord of the World appears for the first time, being more Uranian than Saturnian, the fifth ray and the adjacent center ruled by the fifth ray, are the focus. So it, the fifth ray, D.K. says, does give one the power to take initiation, you know, but of course, everything else has to be tending in that direction as well. Okay. Therefore, he says, the mental unit of men in this fifth sub-race, and maybe, you know, probably wasn't so to the same extent in the fourth. And the third will receive increased stimulation. And we're going to see this in the Age of Aquarius with its powerful fifth ray coming through that constellation, enabling man to vibrate on the fifth subplane, which is literally the third subplane on the abstract level of the mental plane on which the causal body is found for the most part. And for most men—it's going to be human beings—it's going to be increasingly a mental age. But love and mind under Venus, which is fifth ray, can and will unite. And you know, Venus is so interesting because it has this very, very mental fifth ray in its soul nature. But monadically, it's very probably the combination of the sixth and the second, the soft-line rays. So the fifth spirilla will consequently become active and the electrical force or the fohadic current will pour

through it and enable those men who are at the right stage. Okay, that's really important. It's not a horoscope that tells you that or even a ray chart—who are at the right stage to utilize this force in order to take the first initiation. So the soul, well, the solar angel is a combination, let's say generically, of the fifth and second ray. And so when you look at the idea that the causal body is moving up onto the second sub-plane and that the egoic lotus causal body, soul are primarily generically a second ray demonstration that we're on the mental plane, which is the number five. We can see how the five and the two combine to make initiation possible. Well, you know, lots of theory here, and it's interesting and all hangs together reasonably. But of course, what will it mean for us actually to experience these things directly? So anyway, there's going to be usually seven spirillae in the permanent atoms that we normally deal with, not the three spirillae of the spiritual triad. And when we reach number five, the possibility of initiation is presented to us. Well, I think. Okay, that's got to be enough for the moment. I'm trying to, you know, come in here at an hour, roughly, so as not to distress the transcribers. So this is the end. This is the end, huh? This is the end of... What did I call it? First initiation. First initiation. Commentary. Video. Yeah, compilation video commentary. And this is number four. And the day is... I don't know why that's important, but here it is, the 29th of June in the year of our Lord 2018. And here is the beginning of the first initiation compilation video commentary number five. And we'll see when we can carry this on. I... As I say, I'd like to be able to carry it on onward and onward, you know, and even do five hours in a row, as I used to do. But it was maybe not as manageable for those who were listening and for those who were transcribing. So I'm taking the slower road at the moment. Okay. All right, friends, so we'll go on here. There's so much here. Maybe we've only done two pages on that one, but maybe nine or 10 or 11 more pages on this particular commentary. And I also will check in on other references that may not have been included here because they're all important. When you see those words, first initiation, something of importance is going to be said. Even if it's the first initiation regarding systemic (*TCF, p.433*) progress, planetary progress, or it's the first initiation in relation to Sirius or the first initiation in relation to the sun, which would be the transfiguration. So we're trying to get these terms correlated and understand, you know, their proper relationships. Okay, so that's that. And we'll go on to number five as soon as time and energy permit. I'll see you soon, Matzah. Love and study hard. Study hard. Assimilate and apply. And in speaking to you, I speak to myself. Okay, bye.