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Well, hello friends. I'm taking the risk of just going on ahead almost immediately. So this is indeed 29 June 2018, and slows down my conversion of the previous program. But time to really do these programs is at a premium. And so I hope it all works out well enough. Now we go on and we're in the first initiation work. And here's Pluto and Vulcan. We have a lot of that on page 70 of Esoteric Astrology, but it is actually referenced earlier in Esoteric Healing, Esoteric Psychology One, Esoteric Astrology, page 70. And here on 247: "A disciple who is upon the path is strongly influenced by Mercury and by Saturn. That's his discipleship path. But when he begins his training for the first initiation," basically what this tells us is that, you know, basically you can be treading the path well before the first initiation. So some, you know, some people have said, "Well, the path doesn't really begin until the first initiation." So it just depends on how you consider it. Some people say, "Look, there's no real discipleship until it's accepted discipleship. Everything is probationary until accepted discipleship." But Mercury and Saturn giving the discriminative mind and the necessary, increasing emotional control and the kind of discipline that it takes to coordinate the dense physical vehicle, Saturn, and the etheric vehicle, Mercury—these can occur before the first initiation. But nevertheless, when he begins his training for the first initiation, he has to contend with the influences of Pluto and Vulcan. But humanity is really going through this today. You know, Vulcan is all that weaponry and all that war, and Pluto is death and exhuming the dead bodies of our past experiences and having to stare them in the eye and realize what we've been through and what is still unredeemed. And then Pluto also gives the power to redeem. So he has to contend with the influences of Pluto and Vulcan. And the training for the second initiation then brings him under Neptunian influences. We've discussed this before with Venus and Jupiter contending for control. And, you know, I finally figured that out. It's the battle between— battle between Narada, who represents Sanat Kumara, or, you know, whoever is the Lord of the World, and Brihaspati—Brihaspati, or Jupiter—tending the ancestral fires, which is maybe why, you know, the moon is— Jupiter is exalted in the sign of the moon, which is Cancer. So Jupiter has an aspect to its nature which is very much down to earth and deals with the traditional kind of form- related matters. Anyway, Narada is supposed to win. Venus is supposed to win. The solar angels are supposed to win, and not the ancestors. Okay. The link with the vegetable kingdom is then strong. And Venus is particularly the planet associated with the vegetable kingdom. You might kind of wonder when you're going through a jungle whether Jupiter is a bit out of control there and everything is allowed to grow. But anyway, Venus is very much with the vegetable kingdom and hence the frequent recognition of astral perfumes, which the disciple can note. And as I may have said before, when I was talking with Marian Walter, who was the youngest of the DK's disciples and the last living of DK's disciples, she lived to quite a ripe old age. She talked about the freesia as being the flower and maybe the perfume of Master Morya and the white rose, the flower and maybe the perfume of Master KH and the carnation, I think she said, as the flower of Master DK. And its fragrance there— so different of the great ones are identified with certain types of flowers and their fragrance. And I'm sure it's not for no reason, you know. It's just, "Oh, I like that flower. So that's my flower." No, there's got to be something much more, much deeper involved there. So before the first initiation, the static mineral world within him has been broken up. Well, who would do that? You know, and let's think about that for a minute. Broken up so that it can... So that it can respond to the... Eventually to the jewel in the lotus, you know. But anyway, Vulcan is the hammer, and there is (*EPI*, p.247) the hint which can break up the mineral kingdom. And I think in a lot of our work on weaponry, which is under Vulcan, and the power inherent sleeping in the mineral kingdom is very Vulcanian. We're talking now about atomic energy. And Pluto is also involved in that hidden great power. So we're already into that age when the atom is being... Power of the atom is being liberated. And so much of the stasis, the resistance of the mineral kingdom is now being compromised and rendered etheric. And, you know, Master D.K. considers that a huge step forward and the death blow to materialism. Okay, so death blow to materialism. And, you know, his words have shocked many people because he talked about the two droppings of the atomic bomb on Hiroshima and Nagasaki, and he talked about it as a great spiritual event. Well, you know, in terms of liberating man from materialism, and maybe in the long run that is a tremendous necessity. When we look at Japan, at least presently, he's got a Capricorn personality. Did it have that during the war? It certainly had Scorpio. Maybe it did. And there's a lot of crystallization involved in Capricorn. So maybe that shattering was of necessity. Certainly Japan has had tremendous karma with radiation. Oh goodness. And even look at the recent problems caused by the tsunami tidal wave, contaminating much of the ocean, drifting towards the United States and other places, making so many places, or that particular place in Japan, virtually unlivable. There is a strong karma there regarding radioactivity. And one day we can know what it's all about. Edgar Cayce, I think, said, you know, that there would come a time—I don't have my reference exactly— but when Japan would have to sink into the sea. It's not a very pretty picture or anticipated. We don't know exactly what he meant, but there's been a big karma working out there. Now here, you know, is the corresponding reference, and it's from Esoteric Astrology. "At the first initiation, the disciple has to contend with the crystallizing and destroying force

of Vulcan and Pluto." (*EA, p.70*) Well, Vulcan crystallizes and also destroys, and Pluto destroys. So there is a constructive aspect to Vulcan. It's not so much with Pluto; it's more getting rid of that which must be ejected. "So the influence of Vulcan reaches to the very depths of his nature." (*EA, p.70*) You know, it's like drilling, I suppose, and extending that influence of the will down to the very bottom of the aura where maybe we would experience the depths of a man's nature. "Whilst Pluto"—we can see it happening in today's world, and it's appalling, but it has to be lived through—"whilst Pluto drags to the surface and destroys with that arrow of it"—you know, Pluto has that upward pointing arrow, Vulcan has the hammer; they are adequate destroyers—"whilst Pluto drags to the surface and destroys all (*EA, p.70*) that hinders in the lower regions." The lower regions, probably the baser part of our aura, which, if undetected, does prevent the free circulation and will always be lurking as a possible impediment when the disciple thinks he's going on, unencumbered, unimpeded. And he's got a lot of stuff that he hasn't dealt with karmically. So, you know, Plutonic people tend to help you bring that to the surface. Now, whether you appreciate having brought that to the surface is another matter. All right. So we're rolling along here more or less now. We're talking about egoic control. This is from *Esoteric Psychology 2*, page 14. "It should be remembered that very little egoic control need be evidenced when the first initiation is taken. (*EPII, p.14*) And yet it is the introduction into the hall of wisdom. It is entree into the fifth kingdom of nature, which is ruled by the ego and yet relatively very little control." Okay, because I suppose, you know, it's an introduction and we have not yet mastered the full power of Saturn and Vulcan and these sort of first ray planets or planets that have the first ray coming through them. We haven't mastered that yet, not by a long shot. "That initiation indicates simply (*EPII, p.14*) that the germ of the soul life has vitalized and brought into functioning existence the inner spiritual body, (*EPII, p.14*) the sheath of the inner spiritual man, which will eventually enable the man at the third initiation to manifest forth (*EPII, p.14*) as a full grown man in Christ." And you kind of wonder, is he not even more full grown at the fifth initiation where I think, you know, his real maturity? I mean, let's just say if a man is, let's say 35 years old, symbolically at the third initiation, will he be 49 years old — just before 50 — at the fifth initiation? This is all symbolism, of course. So the germ of the soul life has really affected the causal body egoic lotus. And as I say, you know, even though that causal body is underlay by the angel of the presence, it doesn't mean that it has the full blown Buddhic faculty alive and expressive until some later developments occur, probably around the fifth petal, when that petal being fully expanded, fully unfolded indicates the first initiation has been taken and other petals beyond that are also stimulated. Okay, so this, the germ of the soul life has vitalized and brought into functioning activity the inner spiritual body. And I think, you know, at first we have to call this the egoic lotus, the sheath of the inner spiritual man who — you know, we are the monad, we are the jewel in the lotus. We are the consciousness at the center of the egoic lotus. And we're more, even more, which will eventually enable the man at the third initiation to manifest forth as certainly a mature man in Christ and present at (*EPII, p.14*) that time the opportunity to the Monad for (*EPII, p.14*) that full expression of life (*EPII, p.14*) which can take place when the initiate is consciously identified with the one life. (*EPII, p.14*) That's a big hint. That's a big hint, friends. And this means that identification must be cultivated before the third initiation. Because to be identified with — and I even like the phrase — to be identified as the one life is to me the indication of the appreciation of oneness, completeness, the beginning of isolated unity at the third initiation. And it requires following the second initiation, the experience of what is the nature of will? What is Sanat Kumara? What is identification? These are all on the learning slate following the second initiation. "Between the first and second initiations, as has been frequently stated, (*EPII, p.14*) though not always much time can elapse." And what is much? How many centuries, how many thousands of years? "And much change must be wrought during the stages of discipleship." So here we have the idea that discipleship takes place also during the period of the probationary initiations, right? So you sometimes think, "Well, you know, you're on the path of discipleship. At once you reach the first initiation, all that stops." But real discipleship might well be the accepted discipleship. And from another point of view, even our planetary Logos is the disciple. Even our solar Logos is the disciple. I mean, what being in cosmos is not a disciple if there is the possibility of rising to a next level of inclusiveness? Now, some problem is presented by the idea of great beings who are downwardly focused and lesser beings who are upwardly focused. Can a downwardly focused being, however great, be a disciple? Well, at some point, a reor (*EPII, p.387*)ientation towards the source of that downwardly focused being has to be undertaken. And then when there is the path of ascent, we can talk about the discipline that is necessary for discipleship on whatever level. So are we identified consciously with the one life? I've tried to offer that kind of program in the "Identify as Being" series, which has gone through many incarnations. You know, I get inspired, it goes on for a while, then I lose my steam, and then wait for a while and then get inspired again. And there are some webinars that are all about that. And you can find them on Makara. And it will help in the process of identifying as being, not just with being, because that implies "two," and we are being itself. It's oftentimes felt through the heart. It's very other than everything, and

yet it is everything. A lot of paradoxes appear, a lot of apparent contradictions, but there's nothing before you that is not the self- becoming of being. And you are the being that is self-becoming. Now all of that gets into the abstract esoteric philosophy, which just has to be more than words. Words are great. They lead you to a certain point. But you know the old saying: "You can lead the horse to water, but you can't make them drink." And the words lead us to the water. But some different kind of process is required really, to absorb and assimilate the energy itself — and not just the words about the energy. So anyway, we're on our initiatory path and the egoic control grows and grows and grows until the fourth initiation. And then we discover in fact that it's really monadic control. You know, the monad is everywhere. It's just in its various attenuations or reductions of scope. It's narrowing, it's called by other names. But as I've often said, you know, everything is the monad. Everything is the one. Everything is being. The personality is the monad, the soul is the monad. The monad is the monad. And the monad is the one universal monad, the one universal being, the one universal Logos. Now those are just words again. But maybe every once in a while something flashes through which reveals the energy content of those words. Anyway, may we be more and more in egoic control. And you know, at the first initiation we tend to have some degree of spiritual discernment and we have that third ray operating. So we can in a way step into the causal body and be within the treasury of accumulated virtue. And maybe, you know, we can direct our lives from that point of view. D.K. says we don't succeed in meditating well because we just can't focus in our egoic lotus causal body. And that is found in "Letters on Occult Meditation." And it's kind of a surprise because it's calling for a very high focus. It's one thing to bring the soul energy into your normal mind, but it's another thing to raise your consciousness and hold it steady at a steady point of tension within the higher mental plane within the soul body. What about this third ray personality? It's interesting to note the VP2 again that prior to the first initiation, how much prior, immediately prior or a little prior, the personalities of (*EP11, p.387*) all aspirants to this great expansion of consciousness will be found upon (*EP11, p.387*) the third ray, which is like the solar plexus center, a great clearinghouse for energies and a great transmuting station, if I may use the term. So just the way the sub-diaphragmatic energies have to pass through the solar plexus. So all those energies and the chakra energies of the within the torso have to pass through the throat center. And it kind of sets up the foundation for the second ray to appear as the building or the temple on top of it, you know, third ray is the builder of the foundation. The foundation for what? Well, you know, for the holy temple, for King Solomon's temple, for building and learning to live through the causal body Egoic lotus. So, you know, it'd be interesting. We can assess if we discover those people who look like they are near the third initiation. Is it so? Not third, excuse me, first initiation. And in the case of these people who may be in this life, or you can sense it in a life or two to come, we'll take the first degree. Are they equipped with the third ray, and how does that manifest? You know, there is a problem. Can a third ray soul be equipped with a third ray personality until much later in the developmental sequence? Now, you know, there are some ray theorists who just give you a bunch of like 4, 4, 4, 4, 3, 3, 3, 3, you know, okay. D.K. in his assessment of his students never had such continuous repetitious ray charts. They were always filled with variety of some kind or another. And so, you know, since he's the expert on this and introduced the science, and since those people are pretty average spiritual aspirants, just the way we are, I think I tend to go more for the kind of ray chart that D.K. tended to offer and explain, rather than those repetitious ray charts which, let's say, see a fourth ray, so a fourth ray personality, fourth ray mental, oh, that kind of thing. There's just no evidence of it yet. At least that I have seen. So anyway, be on the lookout. If you're a member of the new group of world servers, if you have taken the second initiation, which would make you perhaps a full-fledged member, and you're supposed to be on the lookout for those who are taking or have taken the first initiation, try to take a look and see where that third ray— it will affect the sacral center, it will affect the throat center, the mental elemental as well. So there's a transference from the sacral to the throat. And you can understand that not only is the seventh ray involved in that, but the third ray would be involved. The third ray being the ray of form and the sacral center being that which produces physical form. And then a higher creativity is found in the throat center where the third ray is found as well. Now, what's it called? Creative intelligence. All right, what else? There's just so much that you have to be able to rely upon your intuition to reveal the salient factors of any encounter. You can't, you know, when a person's in need, you can't say, "Wait a second, I got to check this out. In Cosmic Fire," and you kind of leave, "Oh, sorry, I can't find the page. Just hold on." You know, you can't do that. You have to be ready with your well-stocked Mind and your triadic antiquarian contact to be able to pull down or through the kind of energy that is needed by that individual. And that may take, you know, some practice. Right? Practice makes perfect. It's such a great Virgo mantra. And Virgo is all about discipleship and self- improvement. And we need that Virgo at certain stages of discipleship when we're really attending to the cleanliness and thus the godliness of our vehicles. So, you know, there's a lot of training to be done. First initiation on the sign Leo. In Leo, the self-centered man. And you know, heights of the self-centeredness can be reached when the fifth petal is being emphasized. The self-centered man becomes

eventually the soul in life expression and focused on the achievement of the spiritual goal, goal of selflessness. We're told about that, you know, that heights of noted service can be reached in Leo and as well as in Aquarius. (EA, p.143) And everything can turn into its opposite and the sign of centralization and selfishness. And of the one who stands at the center of his own little universe with everything revolving around it can be transformed into decentralization, the vanishing point. And the one who serves others rather than narcissistically serving the only self he sees, which is his little personal self. We've got a lot of that going on in the world stage today. People just think they're the greatest and "only I can do this" and "only I" and all that. And you know, I advise them to try the old trick that: Stick your finger in a glass of water, okay. And then remove it and see what a big hole it makes in the water to show you how much you'll be missed when you're gone. In this sign (EA, p.143) he undergoes preparation for the first initiation and takes it also in the sign or under this sign (EA, p.143) when it becomes the rising sign. So there is a use of words which you should be familiar with: "in" and (EA, p.143) "under." So you're born "in" a sign if it's your sun sign. And you're born "under" a sign if it is your rising sign. So you can practice even saying that "I'm born in X and I'm born under Y." And the Y, of course, eventually becomes the more important of the two factors because it indicates soul direction. So under the sun when it's rising, becoming. And this is so interesting, the lion who seeks his prey, (EA, p.143) that is the personality (EA, p.143) who becomes the captive of the soul. (EA, p.143) So look, you know, we are the lion and we are the prey. The higher self and the lower self are both active. And until (EA, p.388) we can treat our lower nature as if it is prey and hunt it down and keep it from escaping and escaping, because pride and thinking a great deal of ourselves will help that lower self escape. Until we can do that, then we can't really, you know, begin the initiatory process. Or if we do, we'll get into trouble along some point when the big choice between selfishness and selflessness has to be, you know, decided. Excuse me. Okay, what about the first initiation in the sign Gemini? Look, like I said, in this book, you know, Egoic Lotus video book, every sign of the zodiac can be active in every petal and productively, constructively active. Think about the first couple of petals are going to take millions of years to unfold. It's not even feasible that the individual—not an individual at that point. But, you know, the primitive human being wouldn't be born in all the signs. And every sign has to somehow contribute to the development that should be achieved in that petal. So, you know, there may be certain signs which are more conducive to the unfoldment of a particular petal. Like, let's just say Scorpio really could connect with the eighth petal and the second initiation, and sort of Sagittarius, Capricorn with the ninth petal and the third initiation, and maybe Libra with its rulership by Uranus. The sacral center could appear a lot at the first initiation, which it does, and so forth. You know, so. But, you know, at the fifth, at the first initiation, the fifth petal is also a big target of unfoldment. It can be the autocratic, egotistical, narcissistic Sun, or it can be the Sun of the soul, shining in the life of the struggling aspirant. Or it can be the true aspirant and disciple in which the soul is really, as the Sun, really starting to shine. And the Sun rules all of... all of those, you see. Yeah, it's so easy as a Leo to... In the orthodox sense, to be ruled by Jupiter, which D.K. hints at, and kind of get puffed up and, you know, think... think that your own self is large and wonderful. And there you are sitting in the middle of your field of consciousness, obstructing the view of... I don't want to sit in the middle of my field as a personality, of my field of consciousness, and obstruct the reality around me. And that's where Master Morya gets kind of humorous, where he calls the ego "a ball of fat," suggesting we get rid of it. So anyway, here's the sign Gemini, which he does with Virgo and with Capricorn and so forth, connect with the first initiation. The secret of Gemini has to be grasped at the first initiation. (EA, p.388) So you can think about the relationship between the higher and lower self there. Etherically physically, you can think about it as soul and personality. Because in a way, the soul has to begin taking over. The higher brother has to take over the lower six. Why six? Because Capella, what do we have? Pollux, the higher brother. And Capella is really consisting of six stars, three sets of doubles. Interesting, because it is the mystery of the relationship of the father, mother, and child. (EA, p.388) Just like Virgo, but different. The birth of the Christ child upon the physical plane is the consummating glory of the Gemini force. (EA, p.388) Christ is entering in. Gemini is the head of the cosmic Christ. It's a sign that has a lot to do with the Christ force. Though I do think that ultimately Pisces and temporarily Libra are very important for the Christ force because he is the Prince of Peace. But, you know, the relationship between the pairs of opposites has to be somewhat reasonably established constructively at the first initiation. And there may be a lot of back and forth and emphasis, etherically, emphasis physically. But eventually the forces that are conducted through the etheric body as higher forces have to suppress or transform the basically physical, instinctual nature of the lower self. So there, you know, there's a difference here between Virgo and Gemini. Both of them are connected with the first initiation. Virgo has a mother influence, a slow, nurturing influence within the womb of time. And the Christ consciousness comes to birth, maybe in Capricorn. If I saw a combination of Virgo and Capricorn, which, by the way, one of the theorists says, "Hey, that's Master Jesus." Chart the initiated Jesus born in Capricorn and with Virgo rising. But that's on a higher turn of the spiral. But if I

saw that, I'd say, "Well, there's the gestation here possible for the man of the Christ consciousness being prepared and then coming to birth." But now we have this etheric physical alternation which has to be stabilized with the etheric winning basically at the first initiation. And Gemini can manage this. And we have to speak with the voice of the soul and not just with the chatter of our throat center, the third center, Gemini, the third sign, and so forth. We have to speak with the voice of the soul. And we have to conduct energy from Pollux, our higher self, through the aspects of our lower self. But it is a mystery. I find it a mystery anyway. The mystery of the relation of the father, mother and child. Now, in Virgo, we have that "I am the mother and the child." I, God, I matter, am. In Gemini, we have a duality. "I recognize my other self, and in the waning of that self, I grow and glow." It's a duality about, you know, it's not so much the father, it's the... Well, what is it? It's the sun supervising the waning of the material aspect. And so rather than a triplicity, it's a duality, and yet it is the third sign. And you do have to, therefore, (*EA, p.388*) look for a triplicity by numerical resonance. So I think I, you know, in this respect, I think I understand Virgo better than Gemini in relation to the first initiation. But if you're filled with Leo, Capricorn and Gemini energy and Virgo energy in your horoscope and you're at that stage, chances are the first initiation will be indicated. So ponder on this. You know, when (*EA, p.388*) I leave something behind that I don't completely understand, ponder on this. All right, now, interplay between the solar plexus and the heart chakra. You know, normally considered to be a kind of a second initiation phenomenon. You know, being transformed from the preacher to the teacher, as it were, and from the passionate to the dispassionate. You know, there are many transformations from the number 10 to the number 12. Number 10, of course, is the solar plexus. But look what happens when you put them both together. 10 and 12 is the magical number 22. So you get three sevens and then the whole, and you've got 22. So it's very important to put those things together. And as one was reading the Autobiography of Alice Bailey, one was getting the sense that there was a recapitulation, or at a certain point in her life as an ardent Chris (*EA, p.388*)tian preacher, she came into a transformation onto the second ray from the solar plexus to the heart center, and I think easily became a third-degree initiate with an illumined mind and a great appreciation of the (*EA, p.388*) relationship between hierarchy and humanity in which she was a major mediator. So, but, you know, the initiatory status of other people... it's not really our business. On the other hand, you can learn a lot by seeing how they operated and what kind of initiation it indicated. But (*EH, p.594*) obviously, if we get fixated on initiation as a way of self-aggrandizement, no, you know, it's not going to lead anywhere because then we're too anxious for the occult accolade. And if we're careless, we don't experience it either. So there's always that (*EH, p.594*) (*EH, p.594*) (*EH, p.594*) nice Libra, noble middle path which will lead to real progress. (*EA, p.388*) So what's this interplay about? Eventually, the... metaphysically speaking, beyond the physical, the solar plexus center begins to have a radiatory effect in response to the magnetic call of the heart (*EH, p.594*) center. So what are we really saying here? The heart center... And by the way, I want to spell center in such a way that it'll show up correctly. The heart center invokes... Center invokes the solar plexus. No, SPX. Come on. The solar plexus... and invokes it. And solar plexus responds. And this is an evocation. So, you know, always the higher is going to call to the lower, and... and that causes the lower to reach towards the higher. The lower may not have had any idea whatsoever that the higher exists. But when that call comes, "What is this? You know, what is this? Something that has entered my field of consciousness." You begin to reach out for it and, you know, maybe you don't have any idea that there's a higher power, but the higher power does something. I remember a moment in my life. I think it was a kind of a recapitulation. I suddenly felt this stimulation at the top of my head. I was a young man, and what is this? You know, am I dying? What is it? Anyway, I realized before long what it was, and it started me on the path of reaching out towards the source of that particular head center stimulation. When the (*EH, p.594*) first initiation is taken, the first great interplay is set up between the two, and the first coordinating activity is established. (*EH, p.594*) I would say, though it is— Oh, no, no. Okay. You know, I get too eager to plow ahead here. Let's just say, though it is more consummated at the second degree, that which is above (*EH, p.594*) is now related to (*EH, p.594*) that which is below. (*EH, p.594*) Sounds very Hermetic, doesn't it? But that which is below loses its identity, you know, "Waning of the self. And in that waning I grow and glow, recognize my other self, and in the waning of that self, I grow and glow." But that which is below loses its identity in (*EH, p.594*) that which is above; it is absorbed. So this interplay—every time you see the word "interplay," watch out for Mercury in Gemini. Interplay as a word and concept signals the work of Mercury—Mercury and Gemini. Okay, well, you know, a lot of us have been through this kind of thing, but we can always set up a better and better dialogue with the Solar Angel. And maybe that dialogue doesn't really become intensely complete until around the period of the fourth initiation. And maybe, you know, that's what would cause an initiate such as Jesus to cry out, "My God, my God, why hast thou forsaken me?" Meaning the Solar Angel is returning to the heart of the sun, or the central spiritual sun. And you're left on your own, having earned your wings, as it were. You're on your first step to becoming not only a man, but a deva at the same time— just the way the heavenly men are: man and deva

simultaneously. Okay, so, you know, we're looking at these different kinds of things which indicate that Gemini is important at the first initiation. I mean, really, you can just about— When I went through it, you can just about find relevance of any sign at any initiation. I mean, Aries: you take the plunge into the fifth kingdom. Taurus: the light increases, the sacral center and throat are involved. Gemini: the interplay between soul and personality. Cancer: the personality is receiving the light, and there's a particular Christ force that's entering the causal body. And the monad is showing up in the temple. And Leo: you begin to know yourself as the soul. It is active at the first initiation. The heart is stimulated, and Virgo is that long period of slow gestation as we are coming to the birth. And of course the implantation has to occur well before the birth, and Libra: we are balancing the etheric and the physical, and we are learning how to regulate the sacral center ruled esoterically by Uranus and eventually by Saturn. And we're learning what right sexual relations may be and how to combine the sexual urge with the golden rule. And that, of course, is a big issue today because it looks like it's out of balance. You know, it's always been out of balance for a long time, but it hasn't been detected or made public. As my daughter, who's a very good esoteric astrologer, pointed out to me, "Dad, this whole thing really came up when Jupiter went into Scorpio." It fits perfectly. And then, when it comes to be Scorpio, you're fighting the hydra heads, especially sex, money and comfort, the lower physical heads. And when it comes to Sagittarius, you aspire and you're becoming the one-pointed, increasingly one-pointed disciple. Capricorn is the sign of the first initiation and all five that follow it. Well, when it comes to Aquarius, you know, the riches of the higher worlds are beginning to enter your etheric body. And etherically, you have to make room for them so they can really enter. And Pisces, you're giving up a lot. You know, you're giving up the attraction to the personality, and you're surrendering to a higher force that we call the soul. And you're sacrificing and relinquishing many of the previous orientations and pleasures. Well, in the book, you know, I go into it in more intelligent and excruciating details, but basically the thing to learn from this is that take any sign, see what the petal is supposed to produce. What kind of living does the unfoldment of the petal produce? And then realize that any sign in any petal can lead you toward the objective of the unfoldment of that petal. Certain, you know, certain signs fit better with certain petals. Like both Leo and Scorpio are really in there with the fifth petal, you know, and in zodiacal order you can do this, and you can do it in elemental order with the earth signs ruling the knowledge petals, and water, the love petals, and either air or fire, fire or air ruling the petals of sacrifice. I tend to think of fire. And when it comes to synthesis and the Buddhist nature, I think a lot of the air signs in those petals which shield the jewel in the lotus. Anyway, it's all a magnificent, intricate system. And you've got to think what was our planetary Logos doing as he was contemplating the planet that he was going to make and had to think it all through before releasing the energies that would make of it an actuality. And what a profound meditation he had to be entering. We're so far from it, you know, to carry out the absolutely super-logical relationships that we begin to discover when pure reason is part of our process and we can access it and use it. So, you know, you just have to realize there's more and more, appreciate more and more what is possible in our amazingly intricate system. You have to appreciate it. And the more we appreciate it, the more we're going to respect what the planetary Logos does, the more we're going to respect his purpose and the divine plan emanating from it. And those who carry out the divine plan. And we're going to want to be those who, respecting the beauty of the divine plan, want to really help carry it out. What's that idea that your first obligation is to the plan, and then to those whom the plan serves, then to those who serve the plan. I hope I didn't get the last two mixed up, but those are the three factors. Now what's this battle between energy and force? Okay. Also from *Esoteric Healing*. At the first initiation, and increasingly at all initiations, energy is brought into major conflict with the forces. (*EH, p.595*) And you know, one of the laws talks about that and the friction. Well, you know, soul forces are so wide and personality forces so narrow that their directions in space are different. And they're naturally going to be at first in conflict until an adjustment occurs. Soul energy sweeps into the etheric body and all the centers become fighting areas, with one center being emphasized more than the others (*EH, p.595*) in any one incarnation. So let's just put it like this. When this happens, sweep, sorry. There is conflict within each center and conflict between the centers. I mean, you can well imagine how throat and sacral can fight and how solar plexus and heart can fight and how heart and throat can fight. And you know, the different representatives of the rays have at first not looked too kindly upon each other. You know, let's just say when the sixth ray was in control, they wanted to kill out all the magicians. Seventh Ray, they wanted to kill out all the scientists. You know, they could go along with philosophers on the third ray for a while. They certainly didn't approve of the great breadth and inclusiveness of the second ray. And you even see this in the way the Baha'is have been persecuted by the more fundamental within their religion. Some rays naturally got along with each other and others were set together in conflict. And if you even think about it, even on the same ray line, 2 and 6 are fighting, see, and that's the same ray line. And maybe three and five are fighting. You know, the Scholastics ruled the day until Master R came along and said, "Well, why don't you try a few experiments and see what really works?" So right

there, you know, thinking about what is truth and just deriving it from your mind compared with the fifth ray approach of experimentation, well, that produced two different worldviews and consequent battles, as naturally. Eventually the fifth ray took over. So the nature of the battle is no longer that betwixt the forces and each other, which does occur in one of these rules here, but is now between the energies and the forces, the higher energies and the lower. And it is this which creates the acuteness of the tests for initiation. (*EH, p.595*) A man is a battling kingdom and eventually tending towards harmony. But at first the fight must go on and the greater of the energies must attain ascendancy. Okay, and that's going to take a while. And it's very painful. And to be a human being is a painful thing. And for anybody who's located in the middle, pain is at first the result of the life process. Then later something higher and more beautiful is attained. It is this which produces so many physical ills among those who have taken or preparing to take the first and second initiations. (*EH, p.595*) Maybe things are a bit relieved by the time you're a true initiate at the third degree. So many... In other words, it's just a lot of friction. And friction is so often, you know, the cause of disease because you know, there's a wearing thin and a chafing and an exposure and there's an interference. You know, all those things you can imagine, you know, you start by rubbing your hands together, but if you keep doing that for an hour, you're going to feel it, you know, the friction will really take over. So we have to achieve harmony in the right way. Not just harmony for its own sake. And many people run towards that and they make a deal with the devil, you know, thinking they're going to choose harmony, but you can't really make a deal with the devil and you know, your lower aspects then maintain their control instead of the higher possibilities. So... And it accounts for the diseases of the saints. (*EH, p.595*) And what he's kind of saying is that saints may not be... Not all saints. Not all saints are initiates of the third degree. No. So, you know, many may be initiates of the second degree, although there are certain high saints. And just because the church decides to saint you... What's it called? I don't know, canonized, something like that, doesn't mean that you're necessarily in the eyes of hierarchy, a saint. It could be a political move, you know, let's just say that the Great religions are not beyond political manipulation. The Catholic Church has a Third Ray personality, we are told, hence constant devious financial manipulations. And when you really look at Islam, it's got a lot of... The Third Ray too is coming, you know, in a way from an Eastern influence, and the rays of the East, of the Orient— Fourth Ray soul and Third Ray personality. And some of the doctrines where, you know, you're allowed to lie in order to promote the welfare of the religion. That's all Third Ray as well, you know, as you attempt to achieve advantage for your particular perspective. Well, we have to learn how to deal with each other according to the Golden Rule. It's very hard really, you know, especially when we're challenged and when the personality is threatened. Maybe I'll end with this thing, you know, you've read it before. It's from "The Rays and the Initiations." I think it's about vegetarianism. The true disciple—true disciple, true aspirant who has taken the first degree, who is the true disciple—does not need vegetarianism or any of the physical disciplines, except for the fact that you can't become a good psychic without it, you know, and that for ten years, he tells us. So there's... What is the need? Maybe there's specialized training where it may be necessary, but some people revert, you know, to eating meat when they reach a certain point. So they think. And I don't think it does them necessarily any good because they have a hard time holding that particular vibration. But anyway, D.K. puts us in order here: "We don't need it for the reason that none of the fleshly appetites have any control over him." So let's just say... Let's just say meat eating promotes fleshly appetites. And if you want to... appetites, okay? And if you want to disabuse yourself of those particular appetites, you may find that not eating meat will be helpful for a while. But the problem is shifting up, right? So his problem lies elsewhere. And it is a waste of his time and energy to keep his eye— single eye—focused on doing the right things physically, you know, around the time of the first initiation. We have to do that, and maybe for some time before the second. But, you know, maybe the true disciple, who is an accepted disciple and is on his way to the third degree, doesn't need that because he doesn't have to keep his eye focused on doing the right things physically because he has to do the right things morally, emotionally, mentally— because, says the Tibetan, he does them automatically. And his spiritual habits offset all the lower tendencies. And that's a lot about building in those preventive, helpful, protective habits which prevent us from reverting to old, disintegrated conditions automatically. These developed habits enable him to surmount the appeal of those desires which work out in the fulfillment of lower desire. So he has the edifice which protects him from reversion, from going backward into a lower state. No one is accepted into the circle of the ashram—that's a really important one—which is the technical name given to the status of those who are on the eve of initiation or who are being prepared for initiation. And probably in this case, you know, a relatively higher initiation, not the first degree. I mean, you know, you're not even the true aspirant until you've taken the first initiation. So we can't really talk about the ashram at the first degree and not in any, you know, powerful way. All D.K. students had taken that first initiation, except one, and they were on the periphery. So no one is accepted into the circle of the ashram, which is the technical name given to the status of those who are being prepared. All true disciples are being prepared for some initiation or the other

whose physical appetites are in any danger of controlling him. Well, okay, you know, there's a lot of self-indulgence, and I know we all have some experience with it, but what does it take to be in danger of the physical appetites controlling? You know, there's all these seven deadly sins, damnable, as they're called. And some of them are very physical, you know, licentiousness, lust, gluttony, you know, sloth and so forth. They are very physical. This is a statement of fact. This applies particularly and specifically to those preparing for the first initiation. Basically, if the dense physical body is going to run you, then you cannot be brought forward as a candidate for the first initiation. So that's clear, and the ideal is sounded. And all of us have to work out our relation to the requirements. Succeeding sometimes, failing sometimes, but eventually succeeding. Okay, friends, so this is going to be the end of first initiation compilation webinar commentary number four. And today is the 29th of June, 2018. And now we're going to have the beginning, whenever that is, of the first initiation compilation video commentary number five. And on whatever day it occurs, if I'm lucky, if I'm fortunate, maybe it will appear soon, you know, maybe I'll have time this evening to do that if my computer doesn't ambush me with all of these notices that, oh, you can't save here and you can't do this and so forth. I don't have enough fifth ray to cope with that, especially when I'm in the saddle trying to do these things. All right, that's it. And yeah, first initiation. And it's the relationship of the initiations to each other, which are very important. Do I want to save this? Yes, I do. And I'm going to have to call it by still another number, am I not? I'm going to have to call it number three if I want to save it, am I not? Oh, golly. So I keep on saving multiple iterations of these things, and hopefully they work when I get back to it. So, all right, we will go on. We will go on. And to number five. And we have, at least in this particular one, we have another five pages to go. Another five. Okay, see you later. See you soon.