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Hello everybody, this is Michael, and we are dealing now with our first initiation compilation video commentaries. And looks to me like we are really on number six. I don't know how that happened, but it's the end of number five and we're beginning number six, and there's not too much left to go in this particular compilation. Then I'm going to look at some of the references that I have excised singly and see if this compilation has covered them. I doubt that it's covered all of them. I don't really have a hope of covering every single first initiation reference. I think if I did it completely correctly, I would. But it's not possible now. So if you go to Makara, or let's say go to YouTube on Makara they'll be pretty soon. But on YouTube you can look up Morya Federation Esoteric Education. Look at the playlists and you'll see one for first initiation compilation programs or webinars, something of that nature. And you'll see the ones you can listen to. Maybe I'll have six, seven, something like that. And then you can go on to study the second initiation commentaries there. I think there are 11 of them. And the third initiation commentary—maybe there are seven, something of that nature. Well, we need to internalize a great deal of this teaching in short order so that we can apply it. I think the world, or maybe let's just say human consciousness, depends a lot upon the Ageless Wisdom for its redemption, because so many of us are going in the wrong direction or directions, really, that lead nowhere. And we know the Ageless Wisdom leads to a great expansion of consciousness and increasing participation. Now here we have something from "Rays and Initiations," it looks like, and it says "the unconscious registration of monadic destiny." Destiny pertains to the first aspect, and it means that we have achieved the destined arrangement of all related factors within an archetype, and that that which is below now really reflects that which is above. Each one of us has a destiny within the will of the— of whatever great being we may be incorporated in: first, maybe our Globe Lord, our Chain Lord, our Planetary Logos, even our Solar Logos. Finally, we do have a universal destiny. Each one of us is a tiny part of that, and yet being the whole as well as the tiny part that goes forth into incomplete registration of our identity. See what it says: "The first"—excuse me—"the first faint tremor of the *(RI, p.312)* impact of monadic destiny," says the Tibetan. "I know not how else to express this concept, makes itself felt, but is registered only by the soul of the initiate on the soul— on the level of soul consciousness." *(RI, p.313)* Well, this registration within the soul occurs at the first degree, but it never reaches the consciousness of the personality brain. We might say it is never registered by the man on the physical plane who is taking the first initiation. His brain cannot respond to such a high vibration. *(RI, p.313)* That's the whole thing. We're dealing with increasing sensitivity, which allows us to respond to energies which are descending or emerging from ever higher points of tension. You know, eventually within a Mayavirupa physical brain, we'll be able to register the monadic and *(RI, p.313)* Logosic planes. And we're very—we're very far from that right now. And what we cannot register, we do not know. In other words, if we knew what was lying within the next registration, we'd already be somewhat awakened. But so many of us are densely held in non-recognition of the next unfoldment. And when the unfoldment comes, we say, "Oh my goodness, wow!" You know, I read something that said that Steve Jobs, as he was dying, you know, he suddenly... the inner planes suddenly opened up for him in that semi state in which he found himself. And he said, "Oh wow!" You know, of course already he had believed something along those lines. Theoretically, *(RI, p.313)* and as a result of the teaching of the ageless wisdom, *(RI, p.313)* theoretically, the spiritual man in incarnation has known *(RI, p.313)* that he is essentially the indwelling Christ. *(RI, p.313)* And let's just say, you know, that is the soul and soul consciousness in incarnation. So let's see. Yeah, the soul and soul consciousness. And much of this is at first theoretical, right? Because to learn about it in mental terms is certainly not the same as to experience it, you know. And then maybe words fail when one experiences the love of the Christ, or what the divine will really is. Mental concepts help us move in the right direction, but they're certainly not equivalent to the experience itself. So theoretically, and as a result of the teaching which teaches us much theory—teaching of the ageless wisdom—the spiritual man in incarnation, the soul in incarnation, has known that he is essentially the indwelling Christ. And the attainment of the Christ consciousness has been and will be his goal. *(RI, p.313)* We might almost say, at first, until the fourth initiation. And by that time, monadic consciousness has begun to make its impression felt in a very strong way, which does not eliminate the Christ consciousness, which is felt throughout the duration of our second ray solar system. I mean, we are, after all, in this solar system, a heart centre within a local cosmic Logos, sometimes referred to as the seven solar systems, of which ours is one. The knowledge here referred to concerns something higher still. Okay? Monadic destiny—higher, taking in more of a higher vibration, more inclusive, more identificatory. The knowledge here referred to concerns something higher still: The self-identification of the soul on its own plane. That means we realise we are the soul, and the self-recognition, which relates the self to the enveloping whole, the monad. *(RI, p.313)* And notice here, "Whoops, it's always telling me that I can't save." I wonder why that is. All right, just excuse me for a moment while I attempt to save the day here, all right? Self-identification: We identify as the soul, and the soul identifies as the monad. There's nothing but the monad—the one—the soul identifies as the... As the monad. The monad really is the one. You know, we talk

about it as if it's some kind of triangle on the higher planes and so forth, but it's everything that we perceive, everything that we are, and all the things that seem to be lesser than the monad are simply what I call the monad in attenuation. Okay? All factors, all aspects of our nature, if I can say, "below" the monad, are what I call monad in attenuation. So, it is useful to begin thinking of our true nature as, through and through, the monad—but not the completeness of the monad on its own plane—and as the liberated monad, which we sometimes call the volatile essence escaping from the monadic vehicle and preparing for its journey through ever greater vehicles. After all, the universe itself is simply a vehicle of the absolute deity. Post-pro-life deity, you might say, or at least appreciate it at that time. It's always present. That monad will encounter, as it travels, ever greater points of tension, which will reveal to it increasingly the wholeness that it is. If I might word it symbolically, (*RI, p.313*) I would say (*RI, p.313*) that the soul, (*RI, p.313*) the Christ after the first initiation, (*RI, p.313*) and probably on its own plane, because the brain doesn't hold, it knows (*RI, p.313*) that the inevitable process of Christ's expression on earth, processes of Christ's expression on earth have been started and the attainment of the full grown man in Christ cannot be arrested. Is it the third initiation or is it the fifth? At the third initiation or the fifth initiation. And sometimes I think D.K. refers to it as the third degree, that you become the full grown man in Christ at the third degree, which is the first solar initiation. But in another way, at the symbolic age of 49, maybe you take your... Well, or is it 35? All right, it depends on how we look at that. Let's just say that around the age of 50, there is a mastership symbolically considered, and maybe then you are really the mature, full grown man in Christ. A master is indeed a true member at the apex of the fifth kingdom in nature and about ready to become a planetary life, a member of the sixth kingdom in nature. If I might word it symbolically, I would say that the soul, our consciousness, having been Christed, as it were, the Christ knows that the inevitable processes of Christ expression, in a way the expression of the second ray soul of our planet and the second ray soul of our solar system have been started and that the attainment of the full grown man in Christ cannot be arrested. (*RI, p.313*) So just say the first initiation is really a point of commencement for an inevitable process. Well, almost inevitable. I mean, some people do veer off even after they have attained quite a bit of the will energy at the second degree, but not so many. And I think that if we study the Tibetan carefully and his information, and so much of it coming from Master Kh and the Christ and Sanat Kumara and so forth, we are far less likely to veer off when we feel that sense of individual power which sometimes comes after the second degree. And you know, before we have really proven ourselves by being able to resist the temptations which would take us ever more deeply into the third aspect of divinity, which it is our purpose to transcend. The centre of interest (*RI, p.313*) which has hitherto been directed to bringing this about now shifts, and the soul on its own plane, not the reflection of its consciousness on earth, you know, and what is that reflection? Which is the soul in incarnation becomes determined to, like the prodigal son, go to the Father, or to demonstrate the highest aspects of divinity, the will aspect. (*RI, p.313*) That's really what it means to go to the Father, you know. D.K. approaches explanations from many different perspectives. And as we gather them together, we begin to understand, actually, in a deeper way what some of these old sayings really mean. There's a point, you know, when it says know, express, reveal, destroy, resurrect. That expression is not just the expression of the soul, we've been told, it's the expression of the monad. And that revelation is not only the revelation of the soul, it's the revelation of the monad. And you kind of wonder, is the destruction lying ahead of us not just the destruction of the causal body, but the destruction of the temple of Ezekiel on the monadic level? And of course it fits well with the fifth term referring to the seventh plane, whereon the seventh initiation is demonstrated as the resurrection. So, you know, you have to take these sequences of words and be willing to move them up and down at different starting points. You might say there is the starting point. "Know, express, reveal, destroy, resurrect" at the first planetary initiation. And we know it's not the true resurrection to take the fifth degree. It's a revelation, okay? And that fits very well if we start at the third degree: "Know, express, reveal," revelation, "destroy." Well, beginning to destroy our contact with the cosmic physical plane and to go on the long trip and resurrect there. We are at the seventh plane in the seventh degree. Anyway, it's an amazing teaching. And the more you stay with it, the more the different factors will relate to each other archetypally under Mercury and demonstrate that archetype as a unified whole under Jupiter. And we will actually know what we're talking about and be able to do something useful with it. Now, what about... What about this seventh ray here? Okay, and where does this come from? Probably "Rays and Initiations," I guess. Yeah, the seventh ray is par excellence the medium of relationship. (*RI, p.571*) Well, there is no sacred planet actually expressing the seventh ray on the soul level, as far as we know, anyway. Jupiter has a lot of it, however. And maybe in the upper reaches of the Jupiterian energy system, we will find that seventh ray because it, you know, sort of a force that brings all things together, which is what we might call relationship. It brings together, draws together two fundamental aspects of spirit and matter. (*RI, p.571*) When we say the highest and the lowest meet, that's what we mean. We draw the monad and the base of the spine, speaking of the microcosm, ourselves, together into relationship. It relates

also soul and form. That's another way of looking at it. Spirit and matter is a more fundamental distinction, but soul and form, sort of between spirit and matter. And that's what we're trying to do as we cultivate the curriculum of the soul. It relates soul and form. And where humanity is concerned, it relates soul and personality. (*RI, p.571*) So in other words, it's operative in the kingdoms of nature in relation to form. But we call it by the specific relationship of soul and personality when dealing with the human being in the first initiation. That makes the initiate aware of that relation (*RI, p.571*) of soul and personality. It enables him to take advantage of this approaching duality and, by the perfecting of the contact eventually anyway, to produce upon the physical plane the emergence into manifestation of the new man. Not completed at the first degree, but only later, maybe at the transfiguration and maybe finally when a generated mayavirupa is involved. So the approaching dualities — they are brought together by the — well, they're made to approach by the seventh ray. And of course, seventh ray is always concerned with manifestation. You know, it has something to do with the sacral center and Uranus. Sacral center creates a form. It creates a physical form through which the higher energies can demonstrate themselves, can express. At the first initiation, through the stimulation brought about by the 7th Ray Energy (*RI, p.571*) — a very stimulating ray, as we will see during the next 2,000 years — the personality of the initiate and the hovering, overshadowing soul are consciously brought together. (*RI, p.571*) Okay, well, that's the first step. And we view the Solar Angel in terms of maybe one-third of its potency somewhere in — I think it's "Letters on Occult Meditation." No, no, maybe it's "Initiation, Human and Solar." We are told the manner in which the initiate sees his angel, or whether we would call it the Angel of the Presence. As I've often said, I don't think that the entirety — The Solar Angel can be demonstrated to the man on the higher mental plane. I think its entirety is focused on a higher plane. And a ray or emanative presence or a fragment of that Solar Angel is what is sustaining the man. So they are brought together and, you know, you might say in terms of the 12-step programs, the higher power is really making its presence felt and affects the life of the individual in a very positive way. It's not just talk. You're walking your talk. When the soul and personality really come together, the initiate then knows that he is, for the first time, a soul-infused personality. (*RI, p.571*) And what I'm going to say is a partially soul-infused personality. Because that soul infusion, you know, it happens to a great extent, maybe 75% at the third initiation, but at the fourth, right before the fourth, it's total soul infusion, which is, interestingly, causing the destruction of the form. So the work is completed in that respect and the form is inhibitory, as useful as it has been. And then it's gotten out of the way and the Solar Angel per se is freed and the man begins to live within the higher aspects of his nature, which have been refined and cultivated with the help of the Solar Angel. The initiate then knows that he is, for the first time, a soul-infused personality. All of us have a degree of soul infusion. What do we say? At the second degree, 50%. At the third degree, 75%. This is the way atomic matter is present in the etheric vehicles. Yeah, in the etheric vehicles, we might say, or multiply differentiated etheric vehicle. And then 100% atomic matter in the etheric vehicle at the fourth degree. But all of that is the correspondence to soul infusion involving the higher aspects of the personality. His task is now to grow into the likeness of what he essentially is. (*RI, p.571*) So even the causal body has growing to do, right, and does not fully represent the Christ principle at first. This development is demonstrated at the third initiation, (*RI, p.571*) that of transfiguration. And I can only think that it is enhanced on the way to the fourth degree. It's not like we've really completed the third initiation. It is a satori, an enlightenment, a transfiguration, and illumination. You know, a great light demonstration comes forth because it is the first solar initiation. But it's not really complete in terms of the causal body until the three synthesising petals, as they say, burst open and the jewel in the lotus— that representative of the monad—is revealed. The representative of unfettered enlightenment. The monad is unfettered enlightenment revealed, or at least Shambhala is. And the monad is a resident of Shambhala. Well, there's so much, you know, to put together, so much to link together. And that's when we study with Master DK. That's what we're doing. You know, he is very much, in a sense, Mercury, just like maybe Master KH is more Venus. The Buddha is Mercury, symbolically, in a way, and the Christ is Venus. So under Master DK, we learn really how to link many factors about which we gain knowledge and make it into a whole and transform it into the pattern of the archetype. All right. Stimulation of the sacral centre. I think we've kind of looked at that before, but let's just see. The first initiation is therefore closely related to this problem. (*RI, p.572*) It's the problem of sexuality and gaining some control over that, though maybe not complete control. The seventh ray governs the sacral centre, usually under Uranus. And there are other planets involved, like Mars. And the Moon has a strong involvement, you know, the desire, sacral desire, Mars and the creation of form, the Moon, or maybe the Moon veiling Uranus and the sublimation of its energy into the throat center or into the higher creative center. Because eventually that higher creative center becomes a point at which it's not only ruled by the third ray, which it generically is, but by the seventh ray as well. And hence the magical words or the appropriate words to begin to come forth from the throat center, rather than the clutter and piling up of random words which don't create anything effective in line with the plan.

May even obscure the possibility of creating in line with the plan. So this ray is therefore setting in motion a period of tremendous creative activity. (*RI, p.572*) You know, the two practically artistic rays are the seventh and the fourth. And this period of tremendous creative activity is just dawning for us. You can already see what's happening, you know, as you study the mass communications and the computer technology which is advancing so fast and really is bringing the reality of omnipresence to us. A third aspect of divinity. Omnipresence, you know, omniscience, second aspect, and omnipotence first. So this ray is therefore setting in motion a period of tremendous creative activity both on the material plane through the stimulation of the sex life of all peoples in the three worlds. And this is, to an extent, procreative activity. And there's so much discussion now about responsibility in the sexual relations and whether abortion is allowed or not allowed. And it's a... it's a... it's a knotty problem, but it has to be solved. And the adherents to form are pro-life or pro-life informed for a certain reason. But there are probably other, deeper occult reasons why any form that is in process of being created should be preserved rather than destroyed. It has a lot to do with internal advancement, progress on a psychological and spiritual level. So anyway, the stimulation of the sex life of all peoples, you know, in a way, mankind as a whole is entering the last decade of Aquarius through Venus, which in one of its aspects, through Taurus, does stimulate the sex life. And through the stimulation brought about when soul and form are consciously related. (*RI, p.572*) So both creative activity, both on the material plane, through the stimulation of the sex life of all people in the three worlds, through the stimulation brought about (*RI, p.572*) when soul and form are consciously related. So we will become increasingly creative. We will become increasingly creative through the throat center when soul and form are consciously related. It is the third aspect of the generically second ray, soul nature, that is at first active. And, you know, so the third ray is the ray — Tibetan says he prefers the name the ray of creative intelligence. So creativity is there, and increasingly it will be the throat center and communication through the throat center that will reach a very high pitch of development. I seem to have read at some point that later the production of forms for incarnating human beings will be done through the throat center. Maybe the throat centers of the parents. Maybe music will be involved. I mean, you know, it's an amazing thought that we may transcend the normal means of creating vehicles for the incoming souls. It will certainly all be under regulation, and one may well know karmically who the souls are that are being brought in instead of having to discover it sometimes the hard way. Okay, next here. Fanatical. Fanatical. Okay, fanatical aspiration subsequent to initiation in the initiatory process. Between the first initiation of the birth of the Christ and the beginning of the conscious unfoldment of the Christ life and awareness, the life of the initiate has undergone a pronounced reorientation. (*RI, p.575*) I mean, you know, basically we are oriented towards the higher of the pairs of opposites. He is now capable of an equally pronounced and often fanatical adherence to the program of aspiration and of devotion to the good as he sees it at this stage. (*RI, p.576*) But you know, our big question is: "Is the good the good? And is the good the good?" All right, so you know, we talked with a lot of people who have that kind of adherence and they just, for the life of them and oftentimes because of fear, cannot let go of their focused belief or dogma because they feel they would be in danger and would miss the opportunity for eternal salvation. Well, that's what is believed, although maybe less and less, and traveling through a period of agnosticism, that particular attitude will become more subtle and transformable. Okay, so equal, pronounced and often fanatical adherence to the program of aspiration. This is symbolized for us in the story of the twelve-year-old Jesus who was so conscious (*RI, p.576*) that he must be about his father's business (*RI, p.576*) that he defied his parents, (*RI, p.576*) causing them distress and astonished those older than he was by his spiritual poise and knowledge. (*RI, p.576*) After all, you know, if any of this had come through in his life, because number 12 is the number of the Monad in a way related to Pisces, he had been Joshua, the high priest. And maybe we are indeed talking about Jesus and not Christ, as he would be overshadowing and infusing and using the vehicle of Jesus. Of course he could use the vehicle of Jesus because anytime past the second initiation and the unfoldment of the sixth petal, as I understand it, the elder disciple can utilize the vehicle of the younger disciple. But the second initiation has to be taken as it was in the life of Jesus. And of course then the sixth petal has to be taken. Pisces is one of the rulers of that sixth petal, and Neptune is a generic ruler of Pisces where humanity is concerned and one can go out and in, you know, of the vehicle, making it easier for the older disciple to use the vehicle. So, right, this is interesting. It was a rebellion, it was a kind of fanaticism, but it was a... Well, I don't know what we can call it. Can we call it... here, going to use a word, was this a recapitulatory... capitulatory fanaticism? After all, he was already an initiate of the third degree. But you know how it is. You have to kind of reclaim those things as you are growing up and you discover those moments when you sort of reenact something previously achieved. It's an echo, it's reflection. But it works for a while until you get on to the next achievement and leave behind that reflection, that recapitulation of what was already established. So this is interesting. Jesus considered in his fanaticism, of course he was just... say he was a 6 Ray soul. And since he became head of the 6 Ray Ashram, he

had to have been also at least monadically a 6 Ray Monad. And you know, in comes the question about how can there be a 6 Ray Monad? But on the monadic plane, all seven monadic types are available. But it's my theory in a way that on the Logoic plane, where you see the three circles representing Father, Son and Holy Ghost, or Brahma, Vishnu and Shiva, let's say, or Shiva, Vishnu and Brahma, there the monadic essence or ray is going to be first, second or third only. So that has yet to be proven, but I believe it to be a pretty good guess or speculation. Anyway, he offset the fanaticism by going down to Galilee and being subservient to his parents. (*RI, p.576*) I guess we always have to balance what we do in a, you know, in a way that upsets the balance. And karma is so much about the restoration of balance and harmony. And we assume that the purposeful archetypes of whatever deity it may be has to do with balance and harmony and fittingness within the larger system. So, you know, he tells us, D.K. tells us that one day the episodes in the life of the master Jesus, which he likens to the silver threads, and the events in the life of the Christ, which he likens to the golden threads, will be disentangled. Sometimes when we kind of look at what's presented in the Bible, we just don't know when Jesus is at home and when the Christ has taken over his vehicle and Jesus is standing to the side, you know, probably learning a lot and observing the Christ in action. But one day they will be disentangled. You know, sometimes when I see or hear the story of who is it? The Christ or Jesus entering the temple, seeing the money changers, third aspect, becoming incensed by it as the six ray could, throwing over the tables of the money changers, causing a huge event and confusion to those who are addicted to that third aspect, to the money angle. It sounds a lot more like the fanatical temperament of the initiate Jesus, who, you know, became a great general. And he was a great general already. He had been Joshua, the conqueror of Jericho, and interesting. Subsequently, he entered more the area of religion, let us say, and something more Neptunian than Martian, you know. Maybe that was when he was taking the second degree as Joshua, something like that. More Martian than Neptunian. A great general, we are told, a great general. So certainly not the sweet and suffering and sentimental Jesus of people's hopes and expectations and limited perspective. All right, let's move on. Humanity taking the first initiation and the reappearance of the Christ. From the larger point of view, it is the struggle to clear the world atmosphere, you know, and that's what we call the dissipation of glamour, which will confront humanity after the first initiation, (*RI, p.578*) just as it confronts us, you know, from the first to the second initiation. There's a lot of glamour clearing that has to occur, a lot of getting clear, as they say, which will confront humanity after the first initiation. So close at hand today. Well, if crises, the onset of crises, especially plutonic and Vulcanian, indicate the first initiation, it must be pretty close, because (*RI, p.576*) humanity during the 20th century has been passing through notable crises, and they continue today with the revelation of all that humanity has hidden, and that is under Pluto and the smashing of form and the building of form and smashing of crystallized forms under Vulcan and the forging of the instruments of war. You know, every day there's new weapons that are flying or on the water, or the laser beams are taking planes down. And every day Vulcan is showing its relation to weaponry. And all of this is part of the crisis situation preceding humanity's first initiation. So anyway, for humanity as a whole, clearing the struggle to clear world atmosphere is so important. And it's going to come after humanity's first initiation and (*RI, p.578*) the Christ, let's say, and the Christ will have begun the initial stages of his reappearance because, you know, we learned that when the Christ appears, reappears, it will signal that humanity or that proportion of humanity that can, will have taken the first initiation enough to leaven the whole group. So you will see, therefore, (*RI, p.576*) why the Christ must come at this time. (*RI, p.578*) Time in a broad sense. For he is the one who presides over the first and second initiations. (*RI, p.578*) And maybe that has been the case for all of the bodhisattvas going back for a while. And it is his coming which will indicate that humanity has taken the first initiation. Well, that's... That's the reference, isn't it? And that's what I've been kind of looking for. Yeah. Which will confirm and consolidate the work done and (*RI, p.578*) which will inaugurate the world cycle and period in (*RI, p.578*) which the task of reorganizing the emotional and psychic life of humanity, and I want to say under the Aquarian influence, will take place. This period will release the energy of goodwill, (*RI, p.578*) you know, the great server Aquarius, pouring forth the waters of life and of love and intelligence, and thus automatically bringing about... And thus automatically bring about right human relations, as we can expect very much, as I say, in the era of Venus, the last approximately 720 years or so. And also even in the era of Mercury, the middle decanate, the middle... what is it, 720 years now? The first 720 are supposed to be difficult, and we can see that shaping up because the whole initial 720 years ruled by Saturn, the planet of difficulty, where you really have to face things and change them. Yeah. The other day I was reading and I was quite amazed to see the way that the middle decanate of Aquarius, ruled by Mercury, had so much love in it, you know, so much harmony that you would expect, but a lot of the love energy. Well, Mercury represents the Son of God in many ways. So we're going to be cleaning up and clearing up our glamour. But maybe the first thing is to somehow learn to clear the etheric planes. I think it has to come first. We're supposed to clear the etheric planes and drive the evil back onto the astral plane, which is its normal home in that place,

that vibratory level called Mara Kara. You kind of wonder whether that's not found on the lower levels of the systemic astral plane. There's a lot of that leaking through in the horror movies and the kind of presentation of the ghastly in the film industry. And even in life, some obsessions are occurring that lead to ghastly results. And hell, we might say, is breaking loose upon the dense physical plane due to the sensitivity of certain people to the lower levels of the astral plane. I think in the Book of Revelation kind of talks about the astral plane manifesting physically on the dense planes. And that is happening. And I don't know whether we have seen the full extent of it. I doubt it. I doubt that we've seen the full extent of any kind of challenge which is going to face humanity before it can finally consider itself to be initiated. And before the great Lord, the Christ returns. We're still in... We're still here in the first initiation. And here is the symbolism of birth. Just as the birth of a child... I mean... I mean, we're in rays and the initiations. Excuse me. Yeah, and we're also in the first initiation discussion. Just as the birth of a child is an entrance into light, (*RI, p.664*) maybe there was greater light before, but then a period of darkness in the womb. Just as the birth of the child is an entrance into light, literally speaking, and the beginning of an entirely new way of life, (*RI, p.664*) contrasted with the interim period between incarnations. So, each successive initiation is, in an exactly similar manner, an entrance into light. (*RI, p.664*) And I might just say, in this way, ever greater light, involving the revelation of a different world to the one hitherto known (*RI, p.664*) and the undergoing of entirely new experiences. It's just the fact that we are usually totally blind to the experiences which lie ahead. I mean, you know, we... We talk about mentally, we discuss, but experientially, we are blind. Now, every once in a while, maybe a little hint occurs. You know, lightning lights up the dark night sky, and for a moment you see something you didn't see before, then it shuts down. But for the most part, when the scales fall from the eyes, one didn't even know there was such a possibility. But knowing that there is such a possibility keeps one alert to those intrusions of greater light which do occur now and then. If students would keep this symbology and this definition carefully in mind, they would arrive at a keener concept of the processes which lie ahead of them. (*RI, p.664*) Ever greater light, the growth of light, increasingly intense points of tension are ever going to reveal greater light. So in the present light, we shall see more light. In that (*RI, p.664*) light, we shall see light, greater intensity of revelation, a higher vibratory environment, forms and energy currents which... to which we were opaque before, usually, and at least now, we've become translucent and maybe transparent in time. So a great journey lies ahead of us as it ever has. How many universal journeys have we completed? And I would say, you know, countless, endless. How do we ever get here linearly? It's hard to imagine because of an infinite sequence which can never elapse at any point along the way. But that's a philosophical problem and needs to be solved. And maybe we'll come up with some of what the old Brahmans came up with, the old Vedantis, that basically it really is all the absolute, you know, and everything else really is Mahamaya. All right, don't get me started. All right, the analogy holds good. From the very dawn of history where humanity is (*RI, p.664*) concerned, and always at increasingly intense points of tension comes the revelation of greater light, love and power. Don't want to leave those other two out of it because you couldn't stand too much love. You know, it's love partially that destroys the causal body. Buddhic... Love can't be contained by the causal body and therefore the body has to go. So even, you know, love destroys. And of course power intensity destroys. Maybe light too destroys. You know, when we look at the atomic explosions and the release of light and heat and so forth, there is destruction there. The release of any type of energy in greater measure than the form can bear is of course destructive. Little more than, you know, to make our hour. Oh, 666. Oh goodness, every time I see that. But really it's a signature for the planet Mars. Just the way we are somehow 777, I judge Venus to be 555, Jupiter 222, Saturn 333, Mercury 888. Well, I don't know how far I can go with that, but at least those particular numbers. It depends on what type of numerology we use. Numerology based on 7, on 9, you know. Is it old Kabbalistic numerology? Is it a different kind of esoteric numerology as the Tibetan tries to present to us? But we are definitely 777 here, even though seven is apparently not a part of the ray makeup of our planetary Logos. But certainly we are a very manifesting planet. When you look around our solar system, you do not see conditions which would allow physical manifestation in the form that we have it. Who knows about etheric manifestation and so forth? That's different. But if physical manifestation is to be judged by the standard of our planet, we don't see the way it can be. But we do see other planets where conditions similar to our own might allow a manifestation similar to our own. And 777, of course, tells about manifestation. The first initiation might be regarded as the goal and the reward of the mystical experience which begins before the first initiation, obviously, just the way the path of discipleship does and certainly the path of probation and aspiration. You know, somewhere in the fifth petal unfoldment, all of this is beginning. And when the fifth petal is fully unfolded, then we get that reward, you know, the goal, maybe, of the first initiation. It is fundamentally this first initiation, not an occult experience in the true sense of the term. For it seldom accurately is accurately realized or consciously prepared for, as is the case of the later initiations. I mean, we sort of stumbled into that. And it's an initiation very much, I suppose, of feeling. And this is why...

Well, he says such as the later initiations. Does he include the second? I don't know. And this is why the first two initiations are not considered major initiations. They are initiations of the threshold that we have often heard. But he seems to be here differentiating the way in which the first initiation happens to people without a lot of preparation, in a scientific manner at least. And the ones after that are consciously prepared for, even the second. Okay, well, apparent contradictions in the mystical realization. There is naturally and normally an emphasis upon dualism. There's myself and there's God, you know, there's earth and there's heaven. And these are very considered to be very different areas of livingness. But in the new area of unfoldment, visioned and later to be struggled for and attained, initiation by initiation, unity is achieved and dualism disappears. And this really, really dawns at the third degree. Students should therefore have in mind the following definite occult concept. The mystical way leads to the first initiation. So maybe we will find mystics who are tending that way and have this sense, this growing sense of God. No real occult understanding, nor have they fulfilled everything that the first initiation requires. But they do have a sense that there is that higher power. And they yearn for it, and they long for it. And that is the mystical way. Yearning and longing for that higher power. And maybe to merge with it, so to speak, or to be affected by it or blessed by it. So the mystical way leads to the first initiation, okay? Having achieved its purpose, it is then renounced. And the lighted way of occultism is then followed. More scientific approach, more, you know, let's just say more mental and scientific approach. Under Mercury and Saturn, leading to the lighted areas of the higher states of consciousness. And we might say, you know, deliberately so. Thus, both ways are seen to be essential. Mysticism coming first, but never really abandoned, as Neptune is so important during the process of the threshold initiations and during our entire solar system with its second ray Monad. Even though some occult text tells us that Neptune doesn't belong to our solar system, whatever that means. You can't really find its place in orbit by using Bode's law. You have to use another type of law. Maybe that's a hint. Thus both ways are seen to be essential. The mystical way is for the majority at this time, as we are very much emotionally polarized humanity, and Neptune being very important, Neptune being the mystic. And an increasingly large number of mystics will emerge out of the modern masses of men. There'll be... what can we say... there'll be, you know, let's just say, in a way, feeling their way into divinity. Paralleling this, the occult way is attracting more and more of the world intelligentsia. And remember the Fifth Ray—that's First Ray— Fifth Ray as part of Aquarius. Its experience is not basically religious as the orthodox churchman understands the word. Of course, it can be very exciting and stimulating and have a wonderful energy inflow. But maybe that's not religious as the average churchman understands the term. The way of science is as deeply needed by mankind as the way of religion, for God is found equally in both ways. That's one of those really important sentences. And it's hard to convince the churchman on the Sixth Ray that science is spiritual. What does he say? One of the great victories of the Black Lodge is to convince people that the only way to God or to spirituality is through the Sixth Ray or church or religious approach. That's a great deception, and we have to teach our way out of that one. The scientific way leads the aspirant into the world of energies and forces. You can see how much Master D.K. has done that for us. Which is the true world of occult endeavour. You know, basically study of energies and forces are the province of occultism, revealing the universal mind on whatever levels we may find that, even on the cosmic planes, of course, and the workings of that great intelligence which created the manifested universe. And I call that being... Being is the Universa Logos, of course. It's such an immense being that the galaxies are only very, very minor chakras in that type of being. You'd have to have aggregations of galaxies even to make up one of the seven major chakras. The new man who has come to birth at the first initiation, no longer the old Adam, must and will tread the occult or scientific world way, really knowing what's involved in experiencing these energies and living at a higher point of revelation and a greater depth. Will tread the occult scientific way, which inevitably leads him out of the world of mysticism into scientific and assured perception of God as life or energies. In other words, with science, you always know how you got there. Mysticism is chancy. In other words, it happens. How did it happen? Well, I don't know. It just happened. God came over me, or my higher power spoke, or whatever. I don't know. With science, you do this, you do this, you do this, and there is the result. So we will need a scientific and reliable... "Assured" is the word he uses... approach to God or the higher energies. And that is coming. Now, obviously, if you stick with D.K. for very long, you're on the path of occultism because he's a great expert in explaining the energies which we learn about and combine and try to apply. And it's not just feeling our way into it all. I'll tell you what. I had a recapitulatory phase in my early 20s, I think, and I just read every mystical book I could ever find. I read St. John of the Cross and Meister Eckhart and Jan van Ruusbroec and maybe some of the Spanish mystics. Oh, boy, must have been on the sixth ray pretty strongly. And I love those books, you know, and Imitation of Christ, the Bookmobile. Used to come by. Live in the country. And those in there, prowling for the mystical books. But then, you know, theosophically discovered DK and, well, one thing led to another. So. All right, friends, we have a little bit more to go, but this is the end of First Initiation Compilation video

commentary. First Initiation commentary webinar — something webinar. It'll tell me in a minute. First Initiation Compilation Video Commentary. That's it. And where are we? And this is number six. And today is the 30th of June. June is giving way to July. Very beautiful up here in the summer in Scandinavia, let me tell you. And this is the beginning of — First Initiation Compilation video commentary. And we'll go on to number seven. And I don't know what date — maybe soon, maybe not. Anyway, I appreciate your presence. There's so much to learn and to apply. I would never just say there's so much to learn, because the old saying, even a donkey, which I sometimes feel like, can carry a library on his back. But okay, we apply as much as we can to learn. And if we can't apply it, maybe it's part of a good analogy relating to things we can apply. So many blessings. Lots of love. See you before long. Study hard. Go to YouTube or go to Makara and pick these things up, so you can think in the light of the soul as much as possible. Bye.