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Well, good afternoon everybody. At least it's afternoon here in the Temple of Silence in Finland. I have to say it's a lot more silent when I'm not making these programs. We're at number seven. We're at commentary number seven in this First Initiation compilation video commentary series. I see that a number of you are going to YouTube to to work with these. The First Initiation is very important, but of course the way Master D.K. writes, he relates it to many other things. And other things come up in these paragraphs which I am commenting on now. I also have to say, let's see, how strong is this? Yeah, strong enough. I also have to say... What do I have to say here? That we're going to have a lot of paragraphs juxtaposed which simply don't seem to relate to each other except for the fact that the First Initiation is being discussed. And so, as I've said before, you're going to be able to get new connections from looking at these things in sequence pretty soon if you study carefully the entire subject of the First Initiation, as the others will be interlocked and unified, and you'll be able to move from point to point with greater ease when thinking about this initiation in your life, which you might have taken, or in the lives of others which you may be assisting as they move towards fulfilling the requirements of the First Initiation. Now, this is the... I'm coming to the end of the partial commentary. And then I went looking in my A.A.B. extracts, which I would love for you to be able to access. And I worked with one of our colleagues, and it is somewhere, and it's my collection of what I consider to be pertinent Alice Bailey references over many years. It's a big file, but having these things under your eyes simultaneously by subject is very useful. So let's do what we can to see how you can access your A.A.B. extracts and look together to unify your understanding of certain subjects. All right, so let's go on to number 45 here: "The new attitude towards relationship regarding the First Initiation." Anyway, the First Initiation should be regarded as instituting a new attitude towards relationships. (*RI, p.667*) We understand that the Seventh Ray is very involved, so is the heart center and the idea of love-wisdom coming in strongly, and the treading of the path and trying to live evermore as an increasingly soul-infused personality. All this is going to affect our relationships, which will not be yet totally relieved from being personal, but will be increasingly loving and impersonal, whatever the ray may be. That's the thing: generically, the soul is on the second ray of love-wisdom, whatever its ray may be. So we always have to remember that, just the way the Monad is generically on the first ray, whatever its ray may be, and maybe one of the seven, or then later one of the three. So, a new attitude towards relationships. And we know that the seventh ray, which is so prominent at this initiation, brings in the whole idea of increasing relationship, not only between the highest and the lowest, but horizontally as well. The relationships hitherto recognized, generally speaking, have been those karmically, physically, and emotionally instituted. (*RI, p.668*) We all belong to different families. You know, normally when we consider our family, we consider our physical family, but we have our emotional and mental families too, and we have our spiritual families. And of course, we're brought into contact with those with whom we have to adjust karma—let's just say, either to pay and balance, or be repaid, and thus achieve the necessary balance. Karma has so much to do with Libra, the sign of balance. So anyway, these relationships hitherto have been as here described. They are largely objective, not so much interior, you know, and related to our soul nature, and predominantly concerned the phenomenal plane with its contacts, duties, responsibilities and obligations. (*RI, p.668*) Now, you know, the thing is, we have to fulfill our requirements regarding the phenomenal plane, but we are not, says the Buddha, to desire existence on the phenomenal plane. This is the difference, I think, between an experienced server who will be working very hard on the phenomenal plane, let's call it the lower 18 subplanes, and even from the solar Logoic perspective, 21 subplanes. He'll be working very hard, but he will not desire to hold close to himself that which is found on those planes. In other words, he does not, as the Cancerian model might indicate, grasp, grasp for closer relationship with a phenomenal plane that doesn't have to do with service. The new relationships, however, will be increasingly recognized are subjective and may have little phenomenal (*RI, p.668*) appearance. Even the new group of world servers, you know, you don't necessarily meet these people on the outer plane, but it's an alliance of souls. So ever, we are more consciously aware of the subtle noumena behind the phenomena. So they are subjective relationships, and we have to begin to learn how to have subjective relationships with certain people. Maybe we already have them but don't recognize that they are. So anyway, ever more refined perception of the quality of our relationships with others comes along with advancement along the path of initiation. They embrace the recognition of those who must be served. (*RI, p.668*) We're not just looking to acquire from others. We are looking for the opportunity to give, to spread our soul quality for the benefit of others. They involve the expansion of the individual consciousness into a growing group awareness. (*RI, p.668*) You know, the narcissist is totally involved with number one, you know, the center of his field of consciousness. His little phenomenal self becomes the main thing. And this, of course, we pass beyond as we work through the fifth petal. And these relationships, they lead eventually to an ego response to hierarchical quality and to the magnetic pull of the ashram. (*RI, p.668*) Well, okay, so, you know, probably we are aware in our own life, probably we still do have certain personal relationships, but always the soul quality is emerging more strongly, and we begin to have

relationships in which we, you know, may enter our brother's mind or we may feel with our brother, but our real relationship is the soul relationship. And we find that in the Treatise on Cosmic Fire, you know, those three requirements for counseling others when you are on the path and they are on the path. It has to do with where we really relate. We blend with our brother's soul, but we don't attach ourselves to our brother's mind, our brother's sentiency, or even (*RI, p.668*) our brother's physical body. Okay? Speaking of which, there's a new relationship to sex after the first initiation. Remember that sex is related very much to the seventh ray and bringing the opposites together. There are many pairs of opposites, but male and female are, you know, at least on this planet, and in this degree of progress through the root races, prominent. There was a time, we know from reading *The Secret Doctrine* in the old days, that man was, what can we call it? Monosexual. He reproduced within himself and did not need to join with his polar opposite in order to reproduce the race. But then came the division of the sexes, and this has a lot to do with the development of the mental faculties and occurred in Lemurian days, and I think, in fact, before individualization. After the first initiation, the entire sex relationship shifts gradually (*RI, p.668*) and steadily into its proper place, where, you know, D.K. tells us we're not in our proper place now. There's so many distortions and perversions, and things are out of control, and even the hierarchy doesn't even know where it will end. So it's a serious issue. The entire sex relationship shifts gradually and steadily into its proper place as simply a natural phase of existence in the three worlds and one of the normal and correct appetites. But the emphasis changes, (*RI, p.669*) okay? The higher experience and correspondence, that of which physical sex is only the symbol, becomes apparent. (*RI, p.669*) You know, the merging of soul and personality or the merging of spirit with the infused soul. Infused personality. So, you know, we have the higher, the merging of the higher, of the pairs of opposites instead of male and female. Although you can look at the soul as female and perhaps the Martian personality as male, the Venusian soul as female. Interesting how the polarity shifts. Instead of male and female, there emerges the magnetic relationship between the now negative receptive personality and the positive soul, with consequent creativity upon the higher planes. (*RI, p.669*) Obviously, the throat center is important, and the higher mind is coming into play. Maybe the abstract mind may be the soul mind, but in any case, the throat center, the Ajna center, the higher centers are coming into play of this relationship, taking it even higher. The head center and the center between the eyebrows, the Ajna center. Maybe if you've looked at a cross section of the brain, you kind of see the pituitary body more towards the front, but not exactly in the brow. And at the very center of the head, maybe a little elevated, we find the pineal gland. And we have the head center associated with the pineal gland and the Ajna with the pituitary. So of this relationship, the head center and the center between the eyebrows of the Ajna center are the agents. And eventually through the medium of the pituitary body and the pineal gland, they condition the personality, rendering it soul-infused. (*RI, p.669*) So we work etherically. But these glands in the physical brain undergo a new type of stimulation. You know, they've been relatively... At least the pineal body has been spiritually relatively quiet, but it is brought to a new height of stimulation. And the area around the pineal gland, which is etheric in the center of the brain, becomes highly stimulated in the magical process. And there's an interplay between... Well, in this case, it's... it's... In terms of the centers, it's Vulcan and Venus. So with Vulcan representing the head center and the pineal gland, and Venus, the fifth ray, in this case, representing the pituitary body. And of course, we always do have some Martian quality concerning the entire personality. So eventually there's a triple interplay between the head center, the Ajna center, and the carotid area here in the back of the skull. And you know, that center at the base of the skull is called the Alta Major center. Is it fourfold? Does it have 96 parts? You know, it depends on the references that one reads. Actually, if you go into the sort of Hindu, or at least the Indian from India analysis of the centers, there's a lot of differences compared to the analysis that the Tibetan gives and from the Trans-Himalayan school. So anyway, the whole issue of sex shifts upward. And eventually what we end up being interested in is the great union of the pairs of opposites: spirit and matter, then bringing together the very highest of man and the lowest. And so all the way from the monad to the base of the spine, eventually there is (*RI, p.669*) a relationship established. The kundalini is rising and the centers blossom, and the head center becomes completely unfolded. And then that major center, which we call the heart and the head center, undertakes its requirements. Certainly there is a relationship between that 12-fold heart in the head center and our normal heart center between the shoulder blades. And also if we rise higher with the 12-fold egoic lotus. And even I would say, although it's not really discussed, but hinted at, the 12-fold monad found, interestingly, you know, in relation to the sign Pisces: "I leave my Father's home and turning back, I say," the 12th sign. And it's known as the higher 12. And it's not the 12 of the soul; it's something higher still. So a lot of these details... we will learn how to correlate the correlation of many fragmentary details which will yield for us a fuller picture and one that is rational according to pure reason, at least on the Buddhi plane. Very understandable. It makes sense, you know, can be applied—all these good things. Occultism sometimes seems like a quaint pursuit of items of information which have no practical

utility. But actually there's tremendous practical utility in the study of occultism. And it changes our view of the world entirely. I often differentiate between spiritual occultism and, you know, occultism per se, because those on the Left-Hand Path will understand a lot about occultism and even more in some respects than the average disciple on the Right-Hand Path. However, (*RI, p.669*) eventually there are occult factors which can be or will be pursued by those on the Right-Hand Path which leave the brother of the form far behind. He just doesn't want to go there, can't go there, is not equipped to go there because of the choices that he has made. All right, now, this one's about transmutation of the sexual energy, the energy of the sacral center, the center most implicated and active at the time of the first initiation. And you can almost say... or was it the heart? Because the heart is certainly stimulated with the sacral center, is treated in a new way, a transformational way. And interestingly, it's the planet of transformation, Uranus, that is given on page 517 of *Esoteric Astrology* as ruling the sacral center. Of course, we cannot deny that Mars must be involved, you know, because Mars rules the physical body and physical plane, sex and so forth. And the Moon, the mother of the form, must be involved or at least some kind of lunar vibration there, because even though the Moon is symbolic and not really the source of radiation at this time, it's the source of nefarious vibrations, according to Blavatsky, you know, a real vampire. But goodness, the symbolic Moon is involved because it's the giver of form. So this active center is that one of the centers touched during the first initiation ceremony? It would seem, you know, maybe it would have to be, has to be transmuted and raised to the throat center, thereby transforming the physical creative act into the creative process of producing the good, (*RI, p.669*) the beautiful and the true. So we really move... This is a movement in Ray's initiations here, movement from the procreative to the spiritually creative. And in the process there's a lot of in between. You know, you see this in the films and you see a lot, a lot of people there involved in that kind of artistic work are busy transferring from the sacral to the throat. And rather than act all these things out, though some do, they create works of art in which the acting out is exemplified. So it's a long process, and we can't expect it all to occur at the first initiation in any completed form. In fact, you know, it goes on for a while. It's a bit like when you look at the three sacrifice petals. They don't just unfold one after another: first initiation petal seven, second initiation petal eight, third initiation petal nine. It's the unfolding of all of them in a completed process that occurs at the third initiation. And maybe that's the way it is when we're dealing with sacral to throat, solar plexus to heart. And well, we cannot say that from the base of the spine to the top of the head will be completed at the third. No, it will not. And that's more a fifth initiation completion. Then you kind of wonder, you know, how does that completion show if you're dealing with the Mayavirupa. These Mayavirupas are will-created bodies, certainly within the capacity of a master to create, but also some hints given about the possibility of creating that after the fourth degree. Anyway, these unfoldments overlap. I guess that's the main point. They don't occur in a cut and dried way right at the boundary. "It's all over now. You start the new thing." No, it's an overlapping process. And our growth in consciousness and in spiritual depth is an overlapping process. And in a way, we're working on many (*RI, p.669*) things at the same time. You can't say, "Well, okay, now I'm Lemurian and I'm working on the physical body. Well, now I'm Atlantean and I'm working on the astral body. Now Aryan, I'm working only on the mental body," and so forth. There are overlaps, and some of the refinements to the earlier vehicles, which were dealt with in earlier periods, continue into the later stage. All right, here's something here called "The Two Head Centers: The Sacral and Throat Transference." "Sacred"... or maybe "sacral." Maybe that' (*RI, p.669*)s more the case. Let's see. "What is oft omitted from normal consideration is the fact (*RI, p.671*) that the increasing activity of these two points of light within the head"— I imagine the pineal and pituitary—"is basically related to what is occurring in the sacral and throat (*RI, p.671*) centers as the transmutative process proceeds." Transmutation—that's a kind of more physically based elevation of vibration, rendering the organs involved, or the centers involved, more sensitive. As the... See, the order is transmutation, transformation, transmutation. Okay, then, you know, translation and whatever follows translation. "It is related to what is occurring in the sacral and throat centers. As the transmutative process proceeds and the energies (*RI, p.669*) of the sacral center are gathered up into the throat center, without, however, withdrawing all the energy from the lower (*RI, p.671*) center, thus its normal activity is properly preserved." (*RI, p.671*) Well, there, you know, you don't want to have the death or atrophy of any center. It can lead even to, well, abnormal living or death. You know, something happens in the magical process gone awry, where the magician is drowning and the Agnisuryas are siphoning off all of that subtle astral water. And there's a big hiatus between the mental devas and the etheric physical devas. And there's no way to connect them because the Agnisoreans have removed the waters. And then we're told then that the ego or higher self or angel of the Presence has to snap the cord and bring about the death of the personality, because it's useless from that point on. So, you know, we don't want to see the atrophy of any center; otherwise the economy of interaction cannot proceed as it must. So the normal activity is properly preserved. And as Master D.K. says, even masters may have children in the normal way. And when you, you know, sort of read this—this is found,

let's say, in those books: "The Initiate," "The Initiate and the Initiate in the New World," and "The Initiate in the Dark Age," or something like that. But that particular initiate, who was codenamed J.M.H., an English initiate—probably an English master—and the name was given: Justin Morward Haig. Whether that's a real name or not, we don't know. He was married and all was normal there, except his attitude towards marriage, which was extremely compassionate. And when his wife took a lover—probably because the master was just so busy she might have felt neglected—he was extremely compassionate and concerned for her and her partner and didn't want to interfere in any way. And it was an amazing discussion and brought forward, I think, some of the attitudes we will have towards relationship—the altruistic attitudes we will have towards relationship when we cease identifying as personalities. Obviously, as a master, he was identified with much higher things. Okay. Anyway, the two centers in the head then become correspondingly active. (*RI, p.671*) So in this sacral and throat center connection, the negative and the positive elements affect each other. And the light in the head shines forth (*RI, p.671*)—maybe in that area around the pineal gland or between the pituitary and pineal gland. It's basically in etheric light, but it does certainly affect the physical brain cells. "The light in the head shines forth. A line of light permitting free interplay is established between the ajna center and the head center." This is Vulcan marrying Venus. Maybe it wasn't the happiest marriage, as Venus was always looking for something else, as the personality might do. The ajna center being so connected with the personality per se—at least in the beginning stages; later maybe with the spiritual triad. But, okay, so there's this line of connection between Vulcan and Venus. And I think Vulcan carries a net, you know, and I think he—at one point—he did catch both Venus and Mars in that net. There's this discussion about the interplay of the energies. And Vulcan, of course, is the very strong spiritual will—very impersonal from the higher levels. And Venus may not be quite up to responding to that. But anyway, there is a marriage. And in occultism there must be a marriage in order for the great light in the head to break forth in its various stages, as D.K. describes, you know, from sort of diffuse to more focused to intensely sun-like and so forth. "A line of light permitting free interplay is established between the ajna and the head center. And therefore between the pituitary body and the pineal gland." (*RI, p.671*) Alright, so those are the two. The alta major center does come into it, of course, later. When this line of light is present and there is an unobstructed relation between the two centers and the two glands—well, there you go. Then the first initiation becomes possible. So this is really a valuable piece of information about the two factors which must be properly related. Now, you know, you can't really take the third initiation until not only the head, pineal, Ajna, pituitary, but the Alta and carotid are connected in a triangle. Then that radiance becomes possible. The number three is fulfilled, and the third initiation, when that triangle reaches a certain degree of intensity and rotation and so forth, can take place. So when this line of light is present and there is an unobstructed relation between the two centers and the two glands, then the first initiation becomes possible. (*RI, p.671*) And this is, you might almost say, you know, the beginning of soul infusion. Not a lot, but sufficient. There's an interplay going on here between Vulcan and Venus and then later, maybe between Uranus and Mercury, you know, because the different planets are active in relation to different centers at different times in the evolutionary process. And maybe Venus sort of gives way to Mercury and Vulcan gives way to Uranus a little bit later in the process when this takes place. It must not be inferred that the task of transmutation going on between the lower and higher centers and the relationship between the two centers, head centers, is fully and finally completed and established. (*RI, p.671*) And that's what I've been, you know, trying to say. What did Master K.H. say? "One drop of rain," or "one drop does not make a monsoon," or "a few drops make a monsoon," but they presage it. They foretell the coming of the monsoon. So this is the beginning of the process. And later, of course, as we progress and as the third initiation is approached by pineal, pituitary, carotid head center, Ajna, Alta Major center. These become quite intensely rotary and related when this takes place. Okay, so it's not fully complete and established. The line of light is still tenuous and unstable, as you would expect the demonstrations of light in the first degree initiate to be. It just marks the beginning. It's not really something that you can sustain through every moment of life. Always, the old is pulling you back, and not until, you know, some of the later stages of the reversal of the wheel, you become that steadily approaching point of, I'll call it, non-flickering light. You know, otherwise you're wearing the soles of your feet out with advancement and retreat, advancement and retreat, and accordingly, the light seems to wax and wane. Okay, the line of light is still tenuous and unstable, but it is in existence, (*RI, p.671*) at least. So much of initiation is about light demonstration, isn't it? And the stability of the light demonstration, and where the light is demonstrating. So it is the energy let loose at the first initiation and distributed into the sacral and the throat centers via the slowly awakening head (*RI, p.671*) center. Now, that tells us something about... This tells us something about how the initiator works. You know, how do these lower centers receive the light? And there is some work going on from above that maybe helps the throat center invoke the sacral center. You know, how we are invoked before we are evoked? First we're invoked, and then we experience an evocation. We answer the higher invoking agency.

The initiator, is that the head center is, in a way, a higher invoking agency. We are evoked, and the energy rises. We respond, but the chakra responds. So there's always a dual interplay going on here. It's suggesting the work of Mercury, is suggesting the work of Gemini. Interestingly enough, we discussed that Gemini was active at the first initiation, and this process of calling forth and being and answering and calling again and answering, and then having the higher force answer the evil, the invocation sent forth by the lower. So we're calling from pole to pole, from pole to pole, and there's evocation response going on all the time. Then in response to the calling or the invocations. So do you feel called by your soul? You know, are there these higher streams that call to you? You register them, then you answer, then you answer, maybe in the hope of receiving more of a call. And there's an evocation that occurs with regard to the higher aspect. And you feel that you've been answered. You know, maybe no prayer really goes unanswered, and no true invocation goes unanswered. So it is the energy let loose, you might say, by whom? And should we say by the initiator or just by the process? Just by the process itself. By the first initiation process at the first initiation and distributed into the sacral and throat centers. I think he is telling us something about how the initiator works via the slowly awakening head center. You know, maybe one of the last to awaken. Just the way some of those synthesizing planets on the various charts don't show you much detail because they are the last to fully awaken and express their geometry. Just check that out in *Cosmic Fire*. So via the slowly awakening head center, which brings the transmutation process to a successful conclusion and stabilizes the relationships, relationship within the head. (*RI, p.671*) And there are many relationships to stabilize, but one of the first major is between the pineal gland and the pituitary gland. Well, I know there's a code here. This process may take several lives of steadily increasing effort on the part of the (*RI, p.671*) initiate disciple. Initiate disciple. And this, as the term indicates, shows (*TWM, p.106*) that the first initiation has been taken. And the disciple concerned, sorry, though still a disciple, is also a first degree initiate. Well, you know, the master looks these things over and can see quite a few lives in a row and how the progress went and knows the rays and knows the horoscopes and knows the circumstances. And we're pretty much in the dark with respect to our own progress and the real over a lifetime's progress of other people. So we should reserve judgment because we don't know the developmental processes in any kind of detail which have led to the present expression. Now we have one more in this series, and that's the fourth of the triangle. When the radiant light of the soul is blended with the magnetic light of the vital body. (*TWM, p.106*) You know how it is. When people evince a vital radiation, they become attractive to us. It stimulates the atoms of the physical body. So this is stimulation from within, etheric stimulation, chronic stimulation, soul stimulation through etheric stimulation. It stimulates the atoms of the physical body to such an extent (*TWM, p.106*) that each atom becomes in turn a tiny radiant (*TWM, p.106*) center. Now, you know, there's an old saying that Vulcan burnishes the shield of Mars. Well, Mars rules the dense physical body. And Vulcan has a lot to do with it and with the etheric body. Mars does not have so much to do with the etheric body. Vulcan does. And Vulcan basically wins the battle with Mars always. And Vulcan kills Abel the shepherd. So you've got the sheep of Aries there, along with Mars. And Vulcan enters the act here and helps to release the light potential of the tiny atoms and cells so that the dark light becomes a brighter light, and the atoms of the dense physical vehicle being transmutedly refined begin to shine. And this is a light demonstration which is attested to in art through the aura of the saints and those kinds of demonstrations when these four are in close cooperation. The floor of the triangle... (*TWM, p.106*) Wait a second. This only becomes possible (*TWM, p.106*) when the head, (*TWM, p.106*) heart, (*TWM, p.106*) the solar plexus and the center of the base of the spine are connected in a peculiar fashion. (*TWM, p.106*) Well, we can certainly see, you know, head, heart and solar plexus—it's an arrangement connected with the second ray group and the sixth ray group. And then head and heart and base of the spine connected with the... political... seventh ray group? Or is it fifth? Fifth, the political group. So these are not full connections, but that's where the term "peculiar fashion" comes into the picture. These are fifth... details of the science of initiation. But this connection between these four is one of the secrets of the first initiation. (*TWM, p.106*) And the question is: are these secrets vouchsafed to us, or are they retained by those who give the first initiation—the hierophants and the higher participants—so that the first initiation will be successful? I mean, when something is a secret, it may be a secret imparted to the candidate, or it may be a secret that is responsible for the correct administration of the initiation, and the candidate is kind of kept out of the picture. So when these four—head, heart above the diaphragm, solar plexus, base of the spine below the diaphragm—are in close cooperation, the floor of the triangle, as it is symbolically called, (*TWM, p.106*) is prepared for the magical work (*TWM, p.106*) which depends so much on the certain condition of the etheric body. Now, interestingly enough, the base of the spine is associated with the etheric body—there's kind of a crossover going on. And the sacral center, which is placed more highly, excuse me, placed more highly in the etheric constitution, deals with the lower factors with a dense physical plane. Of course, the sacral center has another kind of function. It's sort of the home at first of the mental elemental. It has that kind of connection and

a lot of third ray. And that mental elemental will come under the number three if we count from below. But there is that very, very physical connection in the sacral center. And the ability to sustain oneself materially and practically and, you know, earn the wherewithal and be practical in the world through form is a sacral center objective as well. So we're blending then soul light, the magnetic life of the physical body and of the etheric... No, excuse me, of the vital body. And that especially through four centers. So soul light, vital body, four centers—we are prepared. The floor of the triangle is prepared for the magical work. The soul itself has to be active, and the soul is a triangle. It all depends from where the magical work is proceeding. Mostly as it's given to us, the magical work is proceeding from soul levels. And the magician, who really must be a third degree initiate, is polarized within the egoic body, the causal body, the egoic lotus. So, you know, we can play with white magic and be somewhat successful as we go along in creating in line with the plan. But the true magician has to be of the third degree and able to... polarize within the... within the higher mind and the egoic lotus. Now, actually, friends, what I did. So what is this? This is the end of first initiation commentary webinar, whatever it is. First initiation compilation video commentary. Right. And this is number seven. And our day is the first of July in the year of our Lord 2018. Okay, and this is then the beginning of extra references for the first initiation video commentary. And we'll call it number eight. And I've gathered these references. I'm rather shocked at how many references were left out of this quite good compilation, I think. And I may be doing a little repeating as I go along. And the references are more perhaps coming in alphabetical order than from a sequence of the books. But I have quite a number of pages of future discussion relating to the first initiation. And if I make the mistake of repeating what I've said before, then maybe repetition will have its use, both for you and for me. So that one first initiation extra references has some 33 pages in it. Goodness. So we're going to be going for a while. And some of these you will recognize as things that I have said, whether or not they were part of the reference we were reading. And others may just be straight repeats. And if I see a straight repeat coming, I'll try to avoid that. Although sometimes repetition really does drive the point home. You know, I've been studying this material now, maybe Alice Bailey, for 47 years at this point, and Theosophy, Secret Doctrine, and all five years before that, at least. So somehow over 50 years now, drop in the bucket, you know. But I do discover that repetition drives the point home, you know, into the head, into the heart, and maybe into the intuitive faculties so that relationship between the items of information can be established. And, you know, that's oftentimes an intuitive thing because the intuition grasps the archetype and it kind of sees the information that's before you and it arranges it all in a way that is given through pure reason ruled by Mercury. And on the Buddhic plane, a planet, a major planet of intuition, once its higher aspects can be accessed. So, you know, one day all of these particularities will simply melt into an intuitive knowing of what's happening and what has to be done. And this is what the masters, and especially the Christ, possesses. I was always amused when Master D.K. tells us how he knows what's in the books we've written. And some kind of— He certainly doesn't read it word for word in English. Out of that creative effort rises a symbol which sometimes encapsulates the meaning, the direction, the ray quality, whatever of the whole. And he looks at that symbol, he studies it, and he knows the basis of the content. I'm reminded again of that disciple who was asked to write on Shambhala. And instead, you know, he was a First Ray monad in my opinion, and he had a First Ray personality and a First Ray mind. Is that correct? Yes. And wow, you know, a lot of First Ray, First Ray brain too, as far as I can see. But he was a Sixth Ray soul at the time, trying to transfer onto the Second Ray. A fascinating, fascinating case. And you know, you have to really be grateful to these disciples who were in Master D.K.'s group because they were, it was requested of them, would they allow their, the letters written to them to be assembled in a book that the public would read? And they, for the most part they said yes, Or they maybe just said, "Well, you can't include that part in that part." But respectfully they were asked. So that was a big, that was a big sacrifice. And so this very competent teacher, instead of writing about Shambhala, which would have really helped him, says Master D.K., especially if he was a First Ray Monad, as all the indications seem to show, he wrote a book on the Sixth Ray called "The High Walk of Discipleship." I ran into that book when I was in Asheville, North Carolina, where he was doing quite a bit of teaching. And it was powerful, Sixth Ray book, you know, just it had this incredible elevating kind of vibration. But as D.K. said, "Yeah, this is going to help people on the probationary path, the need to stimulate their aspiration, all that kind of thing. But it's not going to help your fellow disciples who need more understanding of the will as you might have presented it to them by studying the First Ray and Shambhala." So all along the path we are making choices, and the choices may seem to be inconsequential or at least not having long-term consequences. But I'm recalling D.K. referring, I think to maybe it was one of his disciples who I think lived in Australia, and the man had made a choice. I don't know along what line — was it a relationship choice? I'm not sure. And nor is it given to our concrete mind to pore over, because D.K. was careful about giving too much information which would allow the mind (*TWM*, p.106)s of fellow co-disciples to interfere with the process. But (*RI*, p.348) this D.K. said, "Now it's going to take two or three lives for this disciple to recover

from his choice and, you know, regain his position. And it's going to set him back." So when you get onto the path of initiation — probationary initiation, let's say first and second degree and so forth — the choices are very consequential, and they will largely contribute to the determination of the time equation. We have so much of the time equation in our hands. And whether we go fast or slow and make ourselves available more promptly, or whether we retard our own progress, has a lot to do with the selflessness and the conscientiousness with which we make our choices. So caution upon the path — this path of probationary initiation — caution. And as D.K. said, if we're over-concerned about it and fixated upon the idea (*RI, p.348*) of an initiation, that (*RI, p.348*) fixation is not the service orientation that should be occurring. And as a result of the fixation, the occult accolade or the accolade by fire will be denied to us. But contrarily, if we're just careless about it, say, "Well, who cares, you know? We don't really, you know, it'll all happen. I'm not worried." If we don't really attend to the very specific requirements, then also the occult accolade will be denied, and the fires of initiation will come later than otherwise they might have. So we're on the narrow, razor-edged path, and every step of the way is consequential. So, you know, we're carrying big burdens. We have lots of responsibility, lots of demands in our lives. And it's not going to get less. It's not going to get less. I mean, I was again amused. You know, obviously reading these books is not all about humour. And Master D.K. is a little dry when it comes to humour, but he is humorous at times. And there was a story somewhere in this literature about Master Morya wearing one type of hat, rushing into a room, changing the hat, putting on a different hat and rushing out. Well, it's a story about identity and different kinds of responsibilities and the haste, You know, under control, of course, that the masters will make. D.K. has told us that the major sin of the average initiate is sloth. Again, I just had to... you know, I'm picturing the three-toed sloth or something hanging from a tree and not moving very much. But, you know, it's quite a picture when you think of yourself in that way. Here we're getting rid of it in various obstacles as discussed in *The Light of the Soul*. But this is the reference. And you kind of think about this in relation to the initiates of the first degree, especially. It takes a long time sometimes to get from the first degree to the second. And the major liability of the average initiate is sloth, or lack of speed. (*RI, p.156*) Ponder on that. (*RI, p.156*) Well, you know, I just... It's amusing to me because he even uses the word "initiate"—the average initiate. He doesn't say "of the average aspirant," "of the average disciple." This man or this person is already an initiate. So, you know, at the second degree, there's an increase of speed. Mars really gets into the act, and you enter the stream. And the stream has its own current. It is the direction, the will, the energy of the ashram with which you are now in touch. And very probably by the time you're taking the second degree, you may well be an accepted disciple. And so, in a certain sense, are within the ashram of your master. And all of these energies bearing down upon you carry you forward. You know, it's like being in an airport. You've got a heavy bag, and you see that people mover in front of you. And it looks—at least to someone my age, it looks very attractive. So, you know, I... I jump on it and I keep walking, and its speed is added to my speed. So I... I think, you know, oftentimes we don't realize the consequences of moving forward, even if we make haste slowly and cautiously, but to make haste, you know, to hasten forward so that we can avoid this critique, which, if this way of life is followed, obviously we're going to retard our progress. And the sad part of that would be that we're not available for service as otherwise we might be. And as soon as we might be... we're just not... Just not as capable as we could be. So anyway, we're going to go ahead with some of these randomly chosen references. Actually, as I say, I went into my A.A.B. extracts— it's a voluminous file—and I just put in "first initiation." And there were just tens and tens of these. Some of them duplicates and so forth, but definitely some of them left out of the particular compilation here. And mostly because some of them I had put in not because the word "first initiation" was spoken, even though I might have titled it that, but because other synonyms for "first initiation" were used. You know, "the birth," "birth in the heart," "first degree." And now there's an example. Goodness, I suppose I should... I think I will look up "first degree" as well. And then perhaps I can be more complete on behalf of our work and also offer you some completeness—greater completeness in your studies on these things. Okay, then I guess that's the end for the moment. And, you know, obviously you've... you've felt me kind of going on here talking a bit about this and that and all, you know, in the effort to kind of summarize a little this section and also make up for the fact that the material ended early. And I would like to present you with a program of one hour, approximately. So hopefully these few comments have been useful and have not just been hot air filling the... filling the time. So that's it. And we'll be seeing you for number... Did— I do that properly? I hope so. Yeah. Video commentary number eight. Okay. All the best. Lots of love, many blessings. Study hard, assimilate, apply, and stock your mind well as Alice Bailey advised us, so that we can be ready on our feet to have the intuitive response which arises from the well-stocked mind with well-assimilated material. Bye-bye.