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Hello friends, this is Michael and I'm starting or (*TCF, p.883*) continuing some material on the first initiation. Only I'm calling it Extra References. Now I have a big file called A.A.B. Extracts, Alice Bailey Extracts, which I'd very much like you to have. And so I can talk to one of my colleagues about where this may be listed. Up to this point, it's got so many references in it that it's hard to transfer it in any of the large transfer programs. So I end up giving it to this friend, maybe at conferences, and she manages to make it available. But anyway, I consulted with that and found perhaps some references which I was not able to cover in the first compilation, which I used, which admittedly was partial. I think, you know, I will not succeed in getting every single reference on the first initiation or any of the initiations up for commentary at this time. But a lot of them I'm going to succeed at bringing forward. And I just want to say that the object here is not to read the books horizontally, which I strongly recommend and upon which I tend to comment book after book, if I possibly can do it. But to see a different type of juxtaposition, a positioning of references all on one topic. And that's why Master D.K. says study topically. You know, you might get different kinds of insights altogether. And if you want to go to YouTube, the... The link here for the first initiation programs for YouTube, maybe this mother's there, I'm not sure, is the following. So I'll just put it here. First initiation. YouTube. Yeah, so you know, if you want to copy that. Or let's see, I can put that in the chat box as well. And this is for first initiation link. And there it is. So you can, I suppose... Well, maybe you can copy that out or just, just go to Morya Federation. How does it go? Esoteric Education. Morya Federation, Esoteric Education. Okay, so now we're just going to go through some references and if I discover that we're really repeating ourselves with any of them, I'll try to avoid it. Otherwise I'll just say something different. Now here we're talking about... This is a reference from Cosmic Fire about the application of the rod and how many petals may be open. And you know, we would be looking at this type of... Tuya has some better ones actually, and I'm waiting for that to appear. But here are references to Master D.K.'s chart drawing. And these were put together by Keith Bailey and he did a good job with it at the time. The only thing is that we're not really going to have red within the egoic lotus. We're going to have rose colour, according to what the Tibetan has said. Let's see if I can... If I can do this, and I'm not sure that I can. Well, let's try it this way. Local disk D. Okay. All right. Maybe they're not going to let me do anything here. I don't know. Okay, so, yeah, what I have here is a Tuya diagram with a rose colour. And she has other things that she's going to add to it. And ensuring that these petals touch the proper planes. Each one of them is connected with one or other of the planes. But that's another matter. And in my video book, which is on the egoic lotus and which you can probably download or you can see it so far on Makara, we have some presentations of other factors involved and in greater detail. Okay, so anyway, this is about the rod of initiation. And it's... The rod is wielded by the Bodhisattva, the rod of the Bodhisattva, because it is the first two initiations we are dealing with. And let's see what he says here. Through the actions of the rod as wielded at the first (*TCF, p.883*) two initiations, the two outer circles unfold. Unfoldment is an earlier process. And then there's a total coordination of the circle of three and an interactivity between all of those in any three. And then between the different sets of three, the two outer circles unfold. The energy of the two is set free. So I imagine that higher capacities come in with that freeing and is set free. The two sets of forces embodied in the six petals are coordinated and become interactive, (*TCF, p.883*) which always—the interactivity enhances capability. So we remember that as a principle. The stage of petal adjustment, and I think that's what we're talking about here, succeeds upon that called earlier unfoldment and has to do with the simultaneous action of the two tiers of petals. (*TCF, p.883*) But I think, you know, what's important here is that with the unfoldment of the second tier and (*TCF, p.884*) with that, the sixth petal, the second initiation is taken just as the complete unfoldment of the fifth petal. Okay, fifth. Well, I'll just write it out of—the fifth petal indicates the taking of the first initiation. So all of this is going on subjectively within our inner energy system, which is presently undetectable by ordinary scientific means. So we have to here believe what the master says, as it is coherent with all the other things that he said. And with that type of working hypothesis and belief, we can advance and we can discover for ourselves whether it is so. But the point is: fifth petal, first initiation; sixth petal completely unfolded, second initiation. And while, of course, these are unfolding completely, the petals in the inner tier, which we call the sacrifice tier—the last petals in the nine—are also unfolding and being activated. So there's a reflex here between the fifth and the seventh petals and between the sixth and the eighth petals. And finally, when the third initiation is taken, all three of the sacrifice petals are completely unfolded. And meanwhile, some of the synthesis petals have undergone unfoldments prior to the fourth initiation, where there's a bursting open. Okay, now some of this I may have read before. It's about those who are on the path of the Left Hand Path, the brothers of the form. (*TCF, p.884*) And they're talked about as those who are members of the Black Lodge and so forth. But D.K. takes away some of the sentimentality around initiation when he discusses this. The real meaning underlying the phrase “door of initiation” is that of obstruction. It's an electrical— electrical obstruction. The obstruction of something which bars the way. And we know we just can't get through it unless we are somehow equal to the kind of energy,

strength, and configuration and quality that lies on the other side of the electrical barrier. Something that bars the way of that which must be open, of that which hides or stands between the aspirant and his objective. And every true aspirant—being a true aspirant is really a disciple—is working towards an initiation. This is a much more exact significance than the— And one more useful for the aspirant to grasp than the non-electrical presentation which speaks in quite, you know, symbolic terms: the picture of a man moving along the path of evolution until suddenly one day he stands before an open door through which he may joyously pass as no faintest resemblance to the truth. *(RI, p.348)* Well, we're, you know, being denied our illusions on this subject. And so often our cherished thoughts have to do with our wish life. If we get a strong enough Neptune wishing something, then we develop an *idée fixe* which is justifying that wish. The idea that a man of a nice disposition and possessing certain character developments such as those portrayed in such books by Annie Besant as "The Open Court" and "The Path of Discipleship" which conditioned the theosophical aspirants is exceedingly misleading. *(RI, p.348)* I guess we can understand, of course, this was written later, wasn't it? But we can understand that *(RI, p.348)* the people who were deeply committed to the view of initiation as presented by Mrs. Besant, whose powers and successes were numerous. And she was highly respected by the Tibetan, really, because he differentiated between her and many of the devotee types. She had really good thinking mind. But in this particular case, her presentation of the subject was, he says, exceedingly misleading. Okay, these books are very useful and should be carefully studied by the man on the path of probation, *(RI, p.348)* but not so useful to the disciple. *(RI, p.348)* And the path of probation, depending on how we look at it, can even begin at a certain point when the fifth petal has reached a certain degree of unfoldment. And it's quite a bit before the first initiation can be taken. See, let's just say ending quite some time before the first initiation can be taken. So a probationer, one being tested in various ways, is not necessarily a true disciple nor a first degree initiate. For they lead him to put the emphasis in the wrong direction and to focus upon *(RI, p.348)* that which already should have been developed. So, you know, we don't want to go back to, as D.K. says, focusing on doing the right things physically. However, naturally the character development must be present and assumed to be stable in the man's equipment, *(RI, p.348)* not just having good character now and then when convenient. These characteristics, however, have little bearing on initiation and passing through the door, the electrical barrier on the path. *(RI, p.348)* Technically considered, they are indicative of the point reached upon the path of evolution as a result of experiment, experience and continuous expression. Those are the three words that always are occurring together: experiment, experience and expression, and should be common to all aspirants who have reached the point of facing discipleship. *(RI, p.348)* So it is best not to concentrate upon those requirements. Requirements, yes, when attempting to become a true disciple. So they are unavoidable developments and connote simply the reaction of the personality to time and experience. *(RI, p.348)* It is basically improvement, basically. And we all do improve if we have the will that is not full of malice towards our fellow men. In these harsh days when it seems that reactionary powers are in force, I'm just thinking of Abraham Lincoln's second inaugural address where he basically says, "With malice towards none and with charity for all." He speaks of binding up the nation's wounds and not of exacerbating them, as is presently the case. So maybe all these retrogressions will bring forward a deeper expression of the soul of nations. That's a little aside, but *(RI, p.348)* we all do want to improve if we can understand what improvement is. And therein lies the problem. What one person considers improvement, the other person considers retrogression. Okay, so anyway, There are books that are useful to the disciple and books that are useful only to the probationer. And basically we were looking or talking about that book written by the disciple I.S.G.L., which could serve probationers but not real disciples. And here is another one that can serve probationers but not real disciples. So if we do write, let's be so in line with the divine plan and so clear and unsentimental about it that we actually produce something useful for disciples. It is eternally true *(RI, p.348)* that no one may pass through *(RI, p.348)* the door unless those character indications are developed. How far, you know, it doesn't say. Even the aspirant who is veering towards the left hand path has to develop those. But that is due to the fact that the aspirant has progressed to a certain stage of unfoldment and automatically now has a measure of self-control, *(RI, p.348)* of mental capacity and purity. So even the brother on the left-hand path has that. And of course, you know, everyone's a brother. It's all one being. And there are extensions of that one being. They get into trouble and lose the plot, as it were. And, but, but still, when salvation comes, as it inevitably must at the end of the Mahamanvantara, it's the whole being that comes back to itself and rejoices in itself and re-enters the post-pralaytic world, having enacted an aspect of the fount of all possibility, absolute infinity. All right, that's, you know, a philosophical perspective on all of this, but that's another kind of class and discussion. I would also point out that even the black magician possesses these qualities. *(RI, p.348)* This is something, you know, we think of these people as evil or tending towards evil, but self-control, mental understanding and purity are their possession. And they go on to achieve great heights of self-control and of a type of concrete-minded mental understanding which is beyond what the

normal aspirant on the white path does. So, you know, we'll understand more and more about that. And the battle with these particular beings will be undertaken in Shambhalla. And meanwhile we have to protect ourselves and protect others from the tendency of these groups to war militantly against the advancing aspirant, as Master D.K. tells us, warring militantly. All right, so even the black magician possesses these qualities. They are masters in their own way. They're evolving along a different line, but the line of form and it's retrogressive and it has a lot more to do with the program of the previous solar system which they are trying to sustain and which will sustain their power because their power is developed along that line. And it's a great fear and blindness, I think, that prevents them from going forward. But you know, we don't want to speculate overmuch on these entities because, as he says, speculation anent, which is both profitless and dangerous. So these qualities are the sine qua non of all magical art, both black and white. (*RI, p.348*) So basically self-control, mental understanding and purity. I mean, when you draw that circle of protection, there's a lot of forces that would... If that circle were not there, or that pentagram were not there, they would interrupt the work and jeopardize the practitioner. The black magician passes through the door as it opens twice for the first two initiations. (*RI, p.348*) It always shocks me, you know, that these beings would stand before the Christ or someone equivalent to the Christ, or like the Christ, the head of the hierarchy, and then go on and veer off to the left and preserve their egotism and forego the benefits of sacrifice. Maybe the more you have, the more you fear to relinquish it. But obviously there's something that stops them, because nothing is inherently evil. There's only pure being, you know. So people have a choice. And extensions of the one life have a choice once they reach that stage of self-consciousness in man. He passes through on the strength of his will and his character accomplishments. And because the group conscious aspect of the soul is active in him, as in his brother seeking affiliation with the Great White Lodge. (*RI, p.348*) Of course, you know, I keep on thinking the Christian must be aware of these tendencies and probably is doing all he can to face such a worthy individual, worthy enough to pass through the door in such a way that the tendencies will not be fostered later. When in the desert you are presented with the challenge of whether you will succumb to the world, the flesh, or the devil. So you know, the love aspect, which at the second initiation would normally come in through Venus, Jupiter, Neptune, it's lacking in the black magician. (*RI, p.348*) Or maybe at that decision point it begins to atrophy. Maybe there's something of that love, but when you veer towards the left-hand (*RI, p.349*) path, maybe it is crushed out and not fed and atrophied. You become interested in other things and it just dies of inattention. A speculation. Forget not that all is energy and there is nothing else. (*RI, p.348*) The energy which (*RI, p.348*) is an aspect of the soul, in which we call magnetic attraction. The group building quality he shares with the spiritual aspirant. (*RI, p.349*) He's not spiritual, you know, he is an aspirant, but not spiritual. Let's see what have we got here? Okay. He is essentially group conscious (*RI, p.349*) and, of course, would take advantage of any group eventually. And though his motives are separative, (*RI, p.349*) you know, emphasizing what he thinks he is because he's a brother of unique blindness, he thinks he is this particular form and its powers. His methods are those of the group. (*RI, p.349*) And these he can get only from the soul. (*RI, p.349*) And let's just say the early parts, the early, earlier potencies of the soul and the knowledge petals especially. Okay, not the love petals really, although, you know, there is this magnetic attraction from the love petals which is possible. And (*RI, p.349*) there is a discussion that these—a few of these people even make their way onto the higher mental plane and are there very powerful. So there's the sentimental approach to discussing initiation and progress, and then there's the energetic approach, the approach of facing the energies as they are, using them as they are—using them in a way which is not conducive to membership in the sacrificial hierarchy of light and love. So you see, again, another reason why the first and second initiations are not regarded by the Lodge of Masters as major, (*RI, p.349*) because there can be divergence and a going off to the symbolic left, the path of form, which should have been outlived in the previous solar system and transcended in this one. Only the third initiation is so regarded because at (*RI, p.349*) that initiation, the entire personality life is flooded with energy from the spiritual triad. (*RI, p.349*) So what does this tell us via the sacrifice petals of the will and purpose aspect of the soul? (*RI, p.349*) So the entire personality life is flooded. Okay, so... And supposedly the antahkarana is completed, at least to the monastic permanent atom, allowing the, quote, "flooding." So work hard, everybody, on building your antahkarana. It can be undertaken when at least we know something about the second degree. And it is somewhat in sight and this building, it's laborious, but we can be successful with this if we will and if we persist. It is a way of bypassing the soul. But of course, it's the soul of love, really. And if we do not absorb it in that energy collection which is projected and bypasses the soul, then we run the risk of inverting the Shambhala force. And that's what D.K. tells us Hitler and his group did. So anyway, to this type of energy, the sacrifice, well, the black magician is not responsible. He doesn't want to give up what he thinks he is because he doesn't realize that he's something more. Or at least he seems to fear entering into that state of being, that something more, because he's quite assured and reinforced in the thought of what he has achieved as what he thinks he is. He can and does

respond to the knowledge most ancient and hardy won. So he is a man of some power and knowledge stored up in the knowledge petals of the soul. Because this has come through hard labour and millennia of struggle. Oh, so how is it spelled in the British group? Millennia of struggle. So, and he can appropriate and utilize the energy of attraction. This is very important. Erroneously called love by some students, stored up in the love petals of the soul. Now this is really interesting. No, it's not just lovey-dovey and the love petals, it's something more, something more, much more. And something technically different from our usual thoughts about love and millennia of... through hard labour and millennia of not trouble, but struggle. Okay, excuse me. He can appropriate and utilize the energy of attraction, erroneously called love by some students, stored up in the love petals. So he can attract a group and he can work with a group and all of those things. And it's not just love. The love, as we think of it, is more from the Buddhic plane. It does have a resonance with the love petals. But attraction per se is not love as we conceive it in a very high way. The love of the Christ and so forth. The Buddhic love based upon selflessness and upon pure reason. Okay, so he can do those things. He can work with the knowledge petals. He's got lots of knowledge and long experience and he can magnetically attract others, not altruistically but for his own purposes, and he'll use them later. But he cannot respond to and use the energy of divine love, (*RI, p.349*) working out in the divine plan, (*RI, p.349*) which controls all knowledge and converts it into wisdom (*RI, p.349*) and which actuates and clarifies the motive (*RI, p.349*) which brings loving, magnetic attraction into action and (*RI, p.349*) which we call through group consciousness and group cohesion. And this, all of this found in relation to the sacrifice petals. Okay, so again, I want to somehow emphasize this. I want to emphasize this. What he cannot do and what we had better be careful about so we do not fall into that kind of trap. He cannot do that. He cannot respond to and use the energy of divine love. Ultimately, ultimately this comes from the Monad; divinity begins at the second plane and the first. And below that we have spirituality. So when D.K. uses a word like divine, it's usually purposeful, working out in the divine plan, monadically conceived, which controls all knowledge and converts it into wisdom. He's entered the Hall of Wisdom there in the sacrifice petals. Now, some unfoldment of the sacrifice petals must necessarily occur because this brother who will veer off, has taken the first and second initiations. And that involves some stirring, some activation of some petal substance or some petal activity in the inner tier of sacrifice petals. But it's not going to be the real heart and soul sacrifice which is required when you pass the temptation in the desert after the second degree that he cannot do—he will not do it. He will give in somehow to the world, the flesh and the devil. He will want the goods, the rewards which come to him as a personality if he courts the world, flesh and the devil. And in the old saying, he will sell his soul to the devil. You know, it's a little dramatic, but it means we give in to the desires of the personality and we use our higher powers as they may be descending, we pervert them and use them to fulfill these lower personality desires and tendencies. So he will convert. He can't respond to that which converts knowledge into wisdom, because if he was wise, he'd never do this. And which actuates and clarifies the motive which brings loving magnetic attraction. Not just magnetic attraction, loving magnetic attraction into action and which we call true: a group consciousness and group cohesion (*RI, p.349*) response to group vibration in a truer way. So these words "loving" and "true" are the discriminating words he can use. Magnetic attraction. You know, some of these people appear to be quite wonderful to their devotees, but if they're in the presence of somebody who is veering off to the left hand path, they will find themselves not uplifted, but used for his own personal purposes. Oh, it's a sad thing, and it's happening on this particular planet where great struggles are going on between the tendencies of the previous solar system and this one, the tendency to the moon chain and this chain. And that's just the way it is because of certain failures, perhaps of our planetary Logos and somehow involving all of us. We can't blame anybody for what we've done, you know, especially those people who come from the moon chain in the previous solar system. They were parts of a rebellion, maybe in the previous solar system, but they refused opportunity. And on the moon chain, you know, they were driven, I think mad, frankly, by a mistake of the planetary Logos. But maybe they participated in that because there were initiates from the previous chain who then were transported into this particular chain to at least undo, or to further undo old mistakes and expand further possibility. So it is at this point that the two ways of darkness and light become widely divergent. Up until that time they may be sinuously interrelated. Master Morya tells us how close the line between good and evil may be. And so it's almost indistinguishable. And he tells us that sometimes they just do not, as it were, smite the evildoers because they're so close to us that they would by that action harm us as well—those who supposedly are on the right hand path. And until we've passed those temptations in the desert which all have to be submitted to, you just don't know. You have to tread cautiously because you can be overtaken. You can be overtaken by certain tendencies you didn't even expect in yourself anyway. After the second degree, sometime after it— it could be in the same life—you're off into isolation and you have to make those decisions just as the Christ did in a way reenacting that experience on a higher turn of the spiral. So it is at this point that the two ways of darkness and of light become widely

divergent. (RI, p.349) Until the third initiation is taken. Glamour may condition the attitude of those seeking to understand the life of the man upon the path. And they may mistake the spurious for the real. (RI, p.349) You know, they may be attracted to a black brother and be misled because everything looks good, but where it leads is not understood. So we have to be very careful. We always have to be cautious. We even have to be cautious after the after the third degree. Just as the rich young man failed in his discrimination somehow and did not follow the Christ until the third initiation is taken. And keep that in mind that it's not all defeated before the second— before the third initiation. Taking glamour may condition the attitudes of those who seek to understand the life of a man upon the path. We may be misled in our judgment. And I've seen that all the time. People think they're on a spiritual path and they're really flirting with danger because they are not countering their own egotism. They're letting their love of power increase. And hopefully the supervising soul will send something in their direction which brings them to a condition of humility and a juster appraisal of who they really are and what they should attempt. So misleading is possible because of our own glammers sustained and not eradicated yet. Up to the third degree, the black magician leads a disciplined life analogous to that of the spiritual aspirant. (RI, p.349) You know, it's all for his own well being. Apparently he practices purity for his own safeguarding, and not in order that he may become a channel for the energy of light. (RI, p.349) He works with power, the power of magnetic attraction, with and in groups. (RI, p.349) And they are misled and they are enthusiastic about the glow surrounding this individual trending towards the left hand path. But he does this for his own selfish ends and for the fulfillment of his own (RI, p.349) selfish purposes. So, you know, let us be wary, because as we tread the path and become ever more effective, miniscule though our effectiveness may be compared to that of a master, there will be a militant warring against our efforts, as D.K. warns us. But at the third initiation there comes to the true spiritual initiate the revelation (RI, p.349) which is the reward of perseverance and purity, rightly motivated. Gosh, this is so important, this section. And maybe at the first degree, you know, we're not quite there yet, but we're on our way, you know, we're on our way, and towards the third degree, where the first solar initiation is taken and the discrimination between the two types of brothers becomes very clear. The discrimination between the two types of brothers is clarified now to the eye of the Christ. Well, he can see the tendencies, of course, and probably in his own way, as will any master, do his best to help such attending individual or trending individual to avoid the dangers which are foreseen. So purity, rightly motivated, the revelation of the divine purpose. And the soul records it in terms of the hierarchical plan, though not yet in terms of the monad. (RI, p.349) So at the third degree, and probably we've discussed this in a way, there comes to the true spiritual initiate—always watch those words, like true and real— the revelation which is the reward of perseverance and purity, rightly motivated, not just purity for one's own protection. You know, the revelation of the divine purpose will come to a certain degree, not fully, as the soul records it in terms of the hierarchical plan, (RI, p.349) though not yet in terms of the monad. So, but that would be—that would be quite sufficient. And also, the monad begins its more conscious influence to this purpose and (RI, p.349) to the loving will of God. Purpose coming from the soul, from the solar angel, which may have to snap the thread with the black brother into the loving will of God, to use a trite Christian phrase, but reframed in occult terms. The black brother cannot respond. (RI, p.350) His aims are different (RI, p.350) and he's walled off. This type of sacrificial responsiveness, you have here the true meaning of the oft misunderstood phrase, "the parting of the ways." (RI, p.350) And I would say, you know, at the time of the temptation, three temptations, one for each of the aspects of the personality. So at the first degree, you know, maybe there are tendencies in this direction. But it's after the second degree that they really, they really show up. Both of these groups of aspirants, the black and white, stand before the door of initiation and take the needed steps to open it. On two similar occasions, (RI, p.350) you kind of wonder, you know, let's just say here, wondering about Hitler and the members of his — and his D.K. called them evil gang. They were really, you know, obsessing about purity. Their whole thing was about the impurity of the inferior races that might pollute the purity of the pure Aryan. So they had this whole purity thing in mind, which is very much a kind of a second initiation thought. Both overcome glamour after the second initiation, (RI, p.350) and let's just say big fight before, but no overcoming until after, after the second initiation. And even then, you know, let's just say it's more towards the third degree that one really sees through all that. And so they overcome glamour and the masking, veiling, mystifying effect of glamour, and they can see their way clearly ahead, you might say, towards their chosen objectives. But there's only ruin on the path of the one who chooses the selfish way. And probably never fully appreciated how ruinous it is until it's too late. And great and beautiful glorification for the one who makes the sacrifices to tread the right-hand path. But their goals, they can see clearly, and you know that clarification is very important for both. But their goals emerge as widely different. (RI, p.350) One treads the Broadway which leads ever deeper into matter and materialism, into darkness. And what he's calling here, black power, (RI, p.350) the power of form — let's call it that. The powers inherent in the form and not from the higher planes. And the other leads to the

straight and narrow way, to the razor-edge path which leads into light and life, (*RI, p.350*) and let's just say much harder to tread, and more sacrificial requirements are presented until, like the Christ, you know, you give up everything. And like the great masters at the fourth degree, as arhats who are noble — that's I think what the word means. And arhat, noble and brave. They give up that upon which the personality has depended. They give up their old identification. They dare to go forward into greater levels of identification. And this the black brother does not do. One group has never freed itself from the principles which govern the first solar system. (*RI, p.350*) Think about that. You know, it was a very third- ray solar system. It had a lot to do with the, with the concrete mind. A lot to do with mahat, with mentality and so forth. They become very brilliant, you know, and you think about the brilliance of Lucifer. Well, Lucifer in a way is humanity. It's probably not some angel that had a fit of pride and fell because of it. You know, Lucifer is another name very much for the luminous solar angels who sacrificially fell. But of course that's a hard sell when it comes to the people who can't, you know, see beyond their own interpretations of their particular Bible. So one group has never freed itself from the principles which govern the first solar system. They were principles entirely related to matter and substance, and I think thus to mind, concrete mind, and were at that time and in that period so remote that the number of years of distance can be stated only in super astronomical figures, that is trillions of years. The conditioning factors for the initiation of the time. (*RI, p.350*) So in that period they were the conditioning factors for the initiation of the time. But there were initiations and they were, there were indeed initiations. And some of the initiates became solar angels and others members of the recalcitrant forces, or the Black Lodge as we call it, the Lords of Form, the Lords of Opposition. Well, it was a long time ago and maybe some of us were there. And then there was another group that just simply became the nomads, the wanderers, the monads who wandered to our solar system via the bridge created by Saturn. They were in a way, spiritual nomads. Certain units of humanity then existent were so completely conditioned by these material principles, therein lies the danger. And so deliberately, deliberately unready for moving on to the comprehension of another set of principles more expressive of the divine nature. You know, they said "It's good enough and I don't trust what lies ahead. I don't want to give up what I have." That they remained of fixed and selfish material purpose. Well, it's a story for every initiate. You know, just because you're treading the path of probationary initiation, you're not home yet and you're not safe yet. You have choices all the way and there are problems, moments of destruction along these paths, even on high levels. Master Hilarion in his book *Light on the Path*, I think brought in by Mabel Collins, he says it's possible to fall back at any point so ever. There are challenges as we rise into greater realms of greater possibility. You know, we kind of want that safety, that Cancerian thing, that nirvana, all suffering ended forever. It's just not true. And there are always challenges on every step of the ladder of evolution. It kind of keeps you awake in the universal process. So there's really something here. They remained of fixed and selfish material purpose. Well, you don't want to encounter these. You know, D.K. says they're, you know, worse than you can ever imagine. And there are six leaders in the west and six in the east and twelve altogether. They know what they're doing occultly. And probably Master Morya is a little humorous there. He says, "Look, if we didn't protect you," basically, he says, "you would become a tasty dish for the Satanists." So those who are working along this line for the reappearance of the Christ and, well, you know, when you take the first initiation and face the Christ now, you certainly have that great opportunity. They are protected if their will and their action continues to go in the direction of the expression of the divine plan, however they may understand it. So, you know, there's a lot to contemplate here, but not overly much. Certain units of humanity then existent. You know, the question is always, "What do you do about the Jews?" You know, they were apparently present and they came to this, this particular planet and this particular solar system and scheme long or at least before individualization took place for Earth chain humanity. What role did they play? You know, were they part of the divine? Were they part of the not so divine rebellion? You know, and they're certainly carrying a lot of what they learned from the earlier solar system. But then again, who is the true Jew? It doesn't necessarily mean that you're in a Jewish form at this time. There were all these root races that the nomads, the, you know, what we call the present Jew had to embody, you know, the Toltecs and all of these root races in Atlantean days and even in the Lemurian days. And there's some discussion and description of these. Those were the forms that were embodied. So you can't even tell. At least we can't. Maybe the masters can. Who was the true nomad, the true Jew from the previous solar system? There were a couple of Jewish people working, well, a number of them. But let's see, it was Roberto Assagioli and Regina Keller, particularly high disciples with Assagioli probably, you know, having taken the third degree, just like Alice Bailey. And he said, "Well, look, you know, long ago you worked these things out, Dr. Assagioli, so you're no longer identified in that manner. But Regina Keller was struggling." He says, "Look, you're not really a member of the Jewish group. That's only for this incarnation, but you are much affected by that thought form." So who is the true nomad from the previous solar system? You know, maybe this is something that will come to us as we think about it, or maybe the Master will have to make

plain to us our origin, because they would have come in with petals unfolded in a different method of individualization and all that, and they would have had a big head start, because in a way, they were laggards and failures of the previous solar system, but still with plenty built up for expression in this solar system. So anyway, they, these certain units remained a fixed and selfish material purpose, and a planned distortion of the divine will was intelligently created by them. And, you know, when we're looking at all the glamour in the glamour book that came in at Atlantis, we understand that they deliberately attacked the truth. So there was, in Atlantean days, a deliberate attack upon the truth by these Black Lodge members. And, you know, I've got to say, we have now a tremendous attack upon the truth again preceding the time of the Great Conclave in 2025. And a lot of leaders are not caring whether they lie or don't lie, as long as their objectives, which are personal objectives, almost inevitably are fulfilled. It's a very serious time that indicates that in back of them again, Satan in the old sense as the father of lies, or the devil is the father of lies, is at work dividing, disunifying, causing war and contention and mystification. And, you know, the truth is under attack. And whenever the truth is under attack, you can suspect the presence of the Black Lodge. Maybe they know something of the truth of themselves, but it's a limited rendition of the truth because they're too afraid to expand their consciousness into areas that true loving sacrifice would reveal. So you have a hint here as to the nature of evil and a clue to the part, though only a part, of the mystery to be noted in the statement (*RI, p.350*) that good (*RI, p.350*) and evil are reverse aspects of the same one reality. And this is very important. And evil is (*RI, p.350*) the good which should have been left behind, passing on to greater and more inclusive good. (*RI, p.350*) Well, there's just that adherence to the past, hence the moon, which represents the past, is oftentimes involved in the black magic process. Evil is that good which should have been left behind. I mean, everything moves forward according to divine plan and purpose. And if we just get fearfully fixated upon some acquisitions which we think are good enough to give us special privilege, then we're going along with the evil program. So, you know, it's a fixation. And a deliberate distortion, a planned distortion. So there's the evil that's caused by ignorance. Everybody's subjected to that. And then there is the evil that is caused by a deliberate, willing rejection of the divine plan presented by superior beings for the upliftment, in this case, of humanity. So it's a very, you know, it's just, it's not wise at all. It just doesn't make sense in the long run. So that somehow the captivation and the fear must be very great to keep these very intelligent, very intelligent beings in such an unwise condition. I remember reading a book by Bulwer-Lytton. My teacher. I had a teacher on the physical plane for seven years. It was wonderful. 1962 to 1969. Okay. Anyway, he recommended this book by Bulwer-Lytton. It was so real in terms of occultism that it was almost scary to read, I must say. And there was a story there about a man who was, who was feeding poisonous drink to the hero. Well, the hero was a member of the hierarchy and could neutralize it. But somehow this man had veered off. He had shown a lot of promise, but he had veered off. And the question was, could he be redeemed? I suppose there is a point at which even those on the left hand path, and maybe even those in the Black Lodge, can, through much suffering, be redeemed. But then maybe there is also a point of no return. Of course, the great powers are gracious and loving and eternally redemptive. So if it can be done, redemption can come. Or one gets swept into the dust, dust bin, you know, the so-called eighth sphere that Blavatsky describes in ways which are horrifying. But you just end up as the refuse of the present planet and the refuse of the present system. And nothing can ever defeat the being that one is. But that being, that projection of that being is made to start again as a fresh, freshly, as a monad, and in another solar system, I suppose, and has to descend through eons and eons and even, you know, trillions of years through a condition, a very limited condition. And maybe after all that there is such a reluctance to return to the mistakes that led to that limited condition that the unit will be saved and properly reabsorbed. Every unit is going to be reabsorbed in full glory. It's just a question of how much suffering it has to endure. So anyway, you know, all of this is to be considered by those who are treading the path of initiation. It's even in its probationary stages. It's not easy, and it is dangerous. I mean, there's a way of just kind of going along, you know, with everybody else and rising as the whole rises and growing. And then there's the more heroic, intrepid way of treading the path of initiation and making, excuse me, oneself available for service much sooner and releasing one's captivity. Choose as you will. You know, forget not that the black magicians of today were the initiates of a previous solar system. (*RI, p.350*) So that's the thing we have to bear in mind. We don't know, you know, initiates along a particular line, right? We don't know what the nature of those initiations were. They were probably very material, mental, really, which gives them their tendency and also their unique blindness. When the door of initiation is ready to open for the third time, the parting of the ways takes place. (*RI, p.350*) It's very sobering, you know, when you consider the people today who are very egotistical and could be veering off. Now, I'll tell you what, friends. My chronometer is a little askew. I don't know, sometimes it plays tricks on me, and I'm pretty near an hour. But I'm going to make an experiment here. I know the people who kindly said they would transcribe and put all of this talk, or at least the relevant part, into print become a little daunted when I go longer than an hour. But I find

that if I... I'm going to make an experiment that if I don't go a little longer than an hour, a lot of hours get taken away from me. That I would like to be offering commentary to you for your thought. It's just technicalities. And so I will go on for a while longer if that's okay with you. Okay, so... So when the door of initiation is ready to open for the third time, only then is this discovered. The parting of the ways takes place. And that's sort of after the... I would say after the failure, you know, after giving in to one's dweller on the threshold. Dweller on... Okay. Dweller on the threshold. Oh, goodness, there's got to be... I know. I did that one. Dot... Okay, D... dot... on the threshold. Let's see if this serves anything. Okay. I'm going to make it anyway. Dweller, sweller... I know it's in there, so just give me a... You know... I'm so sorry. Anyway, so giving into one's dweller after failing the temptation and giving in to the magnification of a strictly personal aspect of one's nature so that indeed it is powerful and attracts attention and gives you certain rewards in this earth, the realm, you know, in the world of phenomena. If you give in, then you don't go towards... then the ways of parting. After giving into one's dweller on the threshold which occurs before the third initiation becomes possible, one signals that the... that in the, as it's called, parting of the ways, one is taking the left hand path. Some follow selfish intention and the fixed determination to remain with the separative condition of matter. (*RI, p.350*) No wonder he calls these brothers of unique blindness. And to others the divine will is clearly impressed upon them and becomes the motivating power of their lives. (*RI, p.350*) It's kind of like the sheep and the goats in a way, you know. And maybe Capricorn and Aries are involved here. Certainly Libra is involved, you know, with the kind of point of decision. And I'm recalling that Aleister Crowley, who is sort of dramatically and infamously extolling in an egotistical manner his magical powers. He had a very strong Libra. I think he was sun in Libra, moon in Capricorn, Leo rising. It was under instructions from the Great White Lodge on Sirius that the door remains (*RI, p.350*) closed the third time to the Dark Brothers, (*RI, p.351*) even though maybe a few do reach the ability to work within the causal body on the higher mental plane. I mean, who can understand that? But okay, evil as we understand it has absolutely no place on Sirius. (*RI, p.351*) The sunshine of the major sun expels what we call evil and Sirius is the major sun. And evil as we understand it, has no place on Sirius. So the door is closed and there's only safety. I mean, you know, sometimes you think you're going to heaven forever when you make the choice that you will follow Jesus or Muhammad or whatever great prophet there may be, but you're not safe yet. And it's only until the third degree, the first solar initiation and the passing of that, that there is true spiritual safety. Before that, mistakes can be made. And look, even after that, mistakes can be made. If it's possible for the planetary Logos to make a mistake, a very understandable mistake out of compassion, then it's certainly possible for us human beings to make mistakes. So interesting that in the next solar system, D.K. tells us that it's going to be the energy of love, or whatever we're calling it then, which is going to be used by the counterforce, and it will prevent the application of the energy of will which will be major in that next solar system. Somehow we have to understand time in a better way, because we've been at this forever, you know. And trillions of years are like an evening gone when you compare it to absolute infinitude of time. There's just some things that human mind cannot fathom, can try to fathom, but then, you know, you're up against a wall in terms of your own capabilities and the magnitude of the subject. I think, you know, one of the greatest thinkers regarding infinity was Georg Cantor. He wasn't the only one. There were others. But he eventually, you know, he ended his days in an institution, and the reach was just beyond his grasp. And who can fault him for that? Anybody who's been into it realizes why it is so. When Galileo was facing thoughts on infinity having to do with an infinite number of lines, radii in a circle, and then expanding those lines to a concentric circle that was greater, finding spaces between the infinite number of lines, then he said, "God is not understandable." And maybe that's true. I sometimes think— I know there's a little bit of an aside here— but I sometimes think that even the universal Logos of every universe, who is a great, though finite being, is just an absolute infinitesimal compared to the beingness which runs through absolute infinity, through the absolute deity, post prolaic deity, through the absolute itself. I mean, you know, it's just the mind of man trying to fathom the unfathomable and probably making a lot of mistakes along the way and becoming the victim of illusion, even (*RI, p.351*) though the thoughts are high. Well, one has no other choice but to try to penetrate the mysteries. So anyway, we, you know, can't— Can't penetrate here and take the third degree if we're on this left-hand path, and if we have failed because we have remained selfish, as the temptations were offered, we seized them and we went with the temptation rather than rejected them for the sake of higher values. To the black magician at this third opportunity, the door of initiation presents an insuperable barrier and obstacle. (*RI, p.351*) To the true spiritual neophyte, (*RI, p.351*) the door connotes overcoming, overcoming of the lower nature. Right. Overcoming. Whoops. Whoop. That's ditto. That won't do with it. So excuse me while I deal with technicalities here. I've always got to get my little bracket there. Overcoming. Yeah, so overcoming of the lower nature. And the black brother just wants to— The black brother wants to magnify the lower nature. So the objectives are very different and the result is very different. And the rejection, such an individual is hard and fast. The black brother rejects the sacrifice, the further sacrifice. We

shall not consider further the approach of the black brothers to that door. (*RI, p.351*) Apparently there's something to be considered if some of them can make it onto the higher mental plane and work from that position usually reserved for the white brothers, but shall confine ourselves to a consideration of the initiations of the Great White Lodge. (*RI, p.351*) Anyway, you know, this is most interesting. And, well, occasionally I get a telephone call here or something, and I hope that I don't mess up the whole timing here, but it'll be... The program will maybe be near two hours. We will see. So apparently there's a lot of mysteries about the interaction between the White Lodge and the Black Lodge, but he doesn't choose to go into that and maybe for good purposes. So we're really confining ourselves to the positive path. And even when we're dealing with people who are representing negativity and personality enthrallment, captivation, he tells us how the world servers have to work: not descending into the fray of attack and counter attack. He says they have no time for that, no interest in that, no money for that, but rather in the assertion of the good. So what has happened technically here? The energies of the solar plexus... Okay, so, all right, so this is... Maybe we've spent enough time there on the Black Lodge. And he has another thing to offer here. What has happened technically speaking: (*RI, p.678*) the energies of the solar plexus center are being transferred from the major clearinghouse below the diaphragm, which is, you know, the... That is the solar plexus, into the heart center. This is especially occurring... Well, I suppose it begins after the first degree, but it is especially active before the second degree and maybe following. At the first initiation, he was granted... I'm sorry, heart center, one of the three major centers in which all the lower energies... into which all the lower energies must transfer. (*RI, p.678*) The heart is involved all the time. And when you look at many of these triangular relationships, you just see the heart is just constantly a center which has its role to play in many different processes. It's not the full unfoldment of the heart, but it is a sequential unfoldment. At the first initiation, he was granted a vision of higher creativity involving the throat. Right. And the energy of the sacral center began its slow ascent. That's it. It's not going to happen overnight. Right. It's slow ascent to the throat center. At the second initiation, he's granted a vision of a higher focus, and his place in the larger whole begins to reveal itself. (*RI, p.678*) You know, the response to group vibration occurs and his place within various groups is given. A new creativity and a new focus become his immediate goals. Okay, so, all right. And we will say that form... And for him, life can never again be the same. (*RI, p.678*) So the old physical attitudes and desires may still at times assume control. (*RI, p.678*) Selfishness may continue to play a potent part. See, supposedly at the first degree, we were supposed to overcome these old physical attitudes and more desires of the flesh and so forth. And they still may come up. But they don't mean the same. And they are more easily overcome. Life can never be the same. The old physical attitudes and desires may still at times even assume control. Not... not just be recognized. Selfishness may continue to play a potent part in his life expression. (*RI, p.678*) But after the second degree, a major blow is struck there. At the second degree, Mars is subdued at first by Vulcan. But underlying these and subordinating them will be found a deep dissatisfaction about things (*RI, p.678*) as they are and an agonizing realization of failure. (*RI, p.678*) And he says this really correlates with that most difficult period, which is the period between the second and the third degree. The agonizing realization of failure. It is at this point that the disciple begins to learn the uses of failure, and to know certain fundamental distinctions between that which is natural and objective, and that which is supernatural and subjective. (*RI, p.678*) So, you know, in looking at this section on the Dark Brothers, and the kinds of difficulties they throw up on the path, we have ventured into other initiations. It's correlated with the second and third. But we just have to realize that even at the first, you're not home free. You know, you meet the Christ, you're extremely enthusiastic. The Holy Spirit, so to speak, is seizing you. You feel all the potentials of the new life. But... and you will be tested. No question about that. Okay. All right. I will go on here in a few minutes with these additional references that I have discovered. Some of which I've commented on before. But, you know, nothing is ever the same. And we have to think about this whole question of initiation as an integrated process. I'm not suggesting that all initiations can be taken simultaneously, because the working out of what you have to deal with and the revelations of the various initiations must occur. And then you are initiated before you are initiated. So if that were the case, and someone had not even taken the first initiation and was offered the opportunity to take all five simultaneously, he'd have to be a master, an initiate master, in order to take the initiation which included the fifth. So, you know, but it's a strenuous time for all of us as we move forward to fit ourselves better for real cooperation with hierarchy. Well, friends, as they say, the best laid plans of mice and men gang aft a-gley. So I'm one of those mice at the moment and have to bow to the realities of the phenomenal world. And so I'll stop here, wondering, you know, how close I am to an hour. I had intended to go on for two hours, but that was not possible. So I'll continue with these extra references. Some of the work there on the Black Lodge was mentioned in earlier commentaries, but the whole of it—the revelation of what it is and who these beings are and what they preserve as their preferred method of consciousness, and how different it really is from the White path towards the Sirian system of

initiation—that needed to be gone over, especially, you know, we're dealing with something that offers so much promise, but we must not forget the dangers involved as well. So it's... it's a path for those who are spiritually hardy, great. But at the same time, one must be cautious if one takes this kind of path, even at the first degree. That's why not all people follow the path of deliberate individual initiation, leading, of course, to ever greater group consciousness, and instead prefer to go along with the mass that will be lifted together as the planet progresses in its evolution. Now, I'm assuming that those who stick with the reading of Master D.K. and follow other valuable theosophical sources, such as The Secret Doctrine and other writings by other masters which are legitimate—the ones that are legitimate do have the intention and the power to tread the path of initiation. I'm assuming that. And we just have to be informed that this path, full of opportunity and full of the joy of helping with the divine plan and embodying the plan and being part of God's purpose. God, the planetary Logos, in a deliberate way. As much as that is the case, the path is arduous. Okay. So I'll do my best. I hope I haven't brought this in at some kind of ridiculous time. We'll see. We'll see how long this program has taken.