

Initiation 1. Birth

Sacral centre	7th ray	Physical plane
Beginnings	Relationship	Sex Magic

Initiation 2. Baptism

Solar plexus centre	6th ray	Astral plane
Dedication	Glamour	Devotion

Initiation 3. Transfiguration

Ajna centre	5th ray	Mental plane
Integration	Direction	Science

Initiation 4. Renunciation

Heart centre	4th ray	Buddhic Plane
Crucifixion	Sacrifice	Harmony

Initiation 5. Revelation

Base of spine	1st ray	Atmic Plane
Emergence	Will	Purpose

Initiation 6. Decision

Throat centre	3rd ray	Monadical plane
Fixation	Intelligent cooperation	Creativity

Initiation 7. Resurrection

Head centre	2nd ray	Egoic Plane
The Eternal Pilgrim	Love-Wisdom	Attraction

Initiation 8. Transition

Hierarchy	Four minor rays	Planetary
Choice	Consciousness	Sensitivity

Initiation 9. Refusal

Shamballa	Three Major rays	Systemic
Seven Paths	Being	Existence

It will not be possible for you to comprehend the synthesis which governs the four final initiations, and for these experiences we have as yet no adequate language. All that is possible is to indicate certain spiritual trends and tendencies and—as this section is written primarily for those who have taken or who are preparing to take one or other of the initiations—I can only hope that some meaning will be conveyed to those persons who are ready.

A careful study of the above tabulation should give you

a somewhat different idea anent the whole subject of initiation. The concept which has to supersede the one at present extant is that of group initiation, and not that of the initiation of an individual aspirant. In the past, and in order to get the idea of initiation into the minds of the people, the Hierarchy chose the mode (now obsolete) of holding out the prospect of initiation before the earnest disciple; upon this they placed an early emphasis of its peculiarity, its rewarding nature, its ritual and ceremonies, and its place in the scale of evolution. Since the fact of initiation had been grasped by many and achieved by some, it has become possible today to reveal what has always been implied, that initiation is a group event. If clear thinking had taken the place of a selfish individual aspiration, the fact of group initiation would have been obvious and for the following reasons, inherent and implied in the whole situation:

1. The soul—in its own nature—is group conscious and has no individual ambitions or individual interests, and is not at all interested in the aims of its personality. It is the soul which is the initiate. Initiation is a process whereby the spiritual man within the personality becomes aware of himself as the soul, with soul powers, soul relationships, and soul purpose. The moment a man realises this, even in a small measure, it is the group of which he is conscious.

2. Only the man whose sense of identity is beginning to expand and become inclusive can “take initiation” (as it is erroneously termed). If initiation were a purely personal achievement, it would throw the man back into the separative consciousness, out of which he is endeavoring to escape. This would not be spiritual progression. Every step upon the Path of Initiation increases group recognition. Initiation is essentially an expanding series of inclusive recognitions.

3. Initiation admits the aspirant into membership in the Hierarchy. This involves, speaking esoterically, the relinquishing of all separative personality reactions in a series of progressive renunciations; these culminate

in the fourth initiation, and are again mysteriously emphasised at the ninth initiation.

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same point in evolution, and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made. This is in fact the keynote of an Ashram, conditioning its formation. It is composed of disciples and initiates at various stages of initiate-unfoldment who have arrived at their point of ashramic consciousness *together*, and who will proceed *together* until they arrive at that complete liberation which comes when the cosmic physical plane drops below the threshold of consciousness or of sensitive awareness and no longer holds any point of interest for the initiate.

This is one of the new factors in hierarchical methods and techniques which I have had the responsibility of bringing to public attention and so correcting the erroneous teaching of those trained under orthodox (so called) schools of occultism. The Master K.H., in one of the few (the very few) paragraphs in *The Mahatma Letters* which are genuine and not simply the work of H.P.B., gave a hint to aspirants of that time when He said that so many of them were so "spiritually selfish." This spiritual selfishness has led the average esoteric student to appropriate initiation and to make it personal and individual. Yet one of the prime prerequisites for initiation is a clear and concise recognition of one's own group, not through a process of wishful thinking, but through factual cooperation and work upon the physical plane. I said *group*, my brother, and not organization, for they are two very different things.

Have carefully in mind, therefore, the fact of group initiation, and forego the process of considered thought anent *your* preparation for initiation. Some groups are being prepared for initiation in which the following factors control—as far as the individual is concerned:

1. A group of men and women whose souls are on some one ray are gathered together subjectively by a Master on the same ray, for group training.

2. Opportunity is given to such people to contact on the physical plane some of those who are thus subjectively linked, and thus mutually convey a sense of group solidarity. The subjective relationship is assured by an objective contact. Recognition is therefore a preliminary test of initiation, and this should be remembered.

3. Such people thus being trained and related are, from the angle of the initiation to be taken, at the same point in evolution. They are taking the same initiation and are being subjected to the same tests and difficulties. These tests and difficulties are due to the fact of the personality ray which may be (and usually is) quite different to the soul ray. It is the personality ray which works to prevent contact, to mislead in recognition, to retard progress and to misinterpret information. As long as a disciple in training is focused in his personality, group initiation will not be possible for him, his recognition of co-aspirants will be fleeting and rapidly disturbed by the critical lower mind, and a wall of thoughtforms, created by the personality, anent the group members, will be thrown up and prevent a united moving forward through the Door of Initiation.

4. Group initiation cannot be achieved by a group in training until the members, as a group, have developed their particular "spiritual enterprise." It is the law of the spirit that the disciple must appear before the Initiator empty-handed, but that in group formation the group members unitedly contribute something to the enrichment of the Ashram. This may take the form of some considered project in line with the Plan, whereby they testify to their comprehension of that Plan and demonstrate to the initiate-company in which they find themselves, and those senior disciples to whose contact they are to be admitted, that they have already proven their fitness for acceptance and have proven it along the line of service. It has to be a group

enterprise, a group service and a group contribution. The specific contribution of the individual does not appear.

This thought of group initiation must be remembered, for it will color all that I shall seek to convey to your minds and will hasten the day of your own acceptance.

No one is admitted (through the processes of initiation) into the Ashram of the Christ (the Hierarchy) until such time as he is beginning to think and live in terms of group relationships and group activities. Some well-meaning aspirants interpret the group idea as the instruction to them that they should make an effort to form groups—their own group or groups. This is not the idea as it is presented in the Aquarian Age, so close today; it *was* the mode of approach during the Piscean Age, now passed. Today, the entire approach is totally different. No man today is expected to stand at the centre of his little world and work to become a focal point for a group. His task now is to discover the group of aspirants with which he should affiliate himself and with whom he must travel upon the Path of Initiation—a very different matter and a far more difficult one. He needs to bear in mind the meaning of the following words from the Archives of the Masters, given in question and answer form. The questions are addressed to the neophyte who is getting his first glimpse of group relations leading to group initiation:

“And dost thou see the Door, O Chela in the light?

I see the door and hear a calling voice. What should I do, O Master of my life?

Go through that Door and waste not time in backward glances at the road just trodden. Go forward into light.

The door is far too narrow, O Master of my life. I fear I cannot pass.

Go closer to the Door and take the hand in thine of another pilgrim on the way of life. Go closer to the Door; seek not to enter it alone.

I cannot see the door, now that I grasp the hand of the brother on the right and the brother on the left. I seem surrounded by the pilgrims on the way. Alike they seem, their note is one; they seem like unto me, and press around on every side. I cannot see the door.

Move forward on the Path, O pilgrim in the light, and stand together, hand in hand, before the Door of Light. What seest thou?

The door again appears, and wide it seems, not narrow as before. What was that I saw before? It was not like the door which now confronts this band of brothers as we stand together on the Path.

The door you saw before was a figment of your mind; a thoughtform of your separative creation, something that cuts you off from truth—too narrow for your passing yet full of wrong allure. Only the man who holds his brother's hand can see the Door in truth; only the man, surrounded by the many who are one, can enter by that Door which shuts itself upon the man who seeks to enter it alone.”

In Lemurian days, initiates entered alone and one by one, and then only a few managed to attain the goal and one at a time were admitted to the Mysteries. In Atlantean times, when the Door of Initiation stood wide open, the aspirants to the Mysteries were admitted in groups of seven, but had not contacted their fellow group members in physical consciousness; the emphasis was still (during the training period) upon individual attainment and achievement. Today, so rapidly is man making spiritual progress, the Hierarchy is admitting groups all the time, particularly in connection with those rays which are at present in incarnation. This means that the three major rays (which are always

predominantly active though they may have varying cycles of increased or decreased activity) have large groups undergoing their preparatory training for some one initiation. This group admission will develop rapidly as the world settles back into a cycle of peaceful growth and unfoldment after the drastic experience of the world war (1914-1945); it is for this that information such as I am here attempting to give must be made available.

One other point I would seek to make clear. As you know, an Ashram has in it disciples and initiates at all points of evolutionary development and of all grades and degrees; these all work together in perfect unison and yet—*within* their differentiated ranks, for each degree stands alone yet united with all the others—with their own established rapport, their coded telepathic interplay, and a shared occult secrecy and silence which guard the secrets and knowledges of one grade from another and from the unready. Similarly, when an aspirant, seeking upon the physical plane to find those who will share with him the mystery of his next immediate step or demonstrated expansion, discovers his own group, he will find that it has in it those who have not reached his particular point of wisdom and those also who have already left him far behind. He will be drawn into a vortex of force and a field of service simultaneously. Ponder on this statement. He will learn, therefore, the lessons required by one who is to work in an Ashram and will know how to handle himself with those who may not yet share with him the secrets which he already knows and with those who have penetrated deeper into the Mysteries than he has.

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THE RAYS AND THE FIVE INITIATIONS CONFRONTING HUMANITY

Let us now consider our theme of the rays and initiation. This signifies in reality a study of the rays as they actively condition the Path of Initiation. Forget not we are dealing here with the Path of Initiation and not primarily with the Path of Discipleship, even though the two paths are very closely related; we are not dealing with the disciple's character and actions. We are considering one thing only: the type of ray energy which makes any specific initiation possible, irrespective of the rays of the initiate.

We are in fact considering initiation as a planetary process, and not that process as it affects the individual initiate. That we shall consider under our point "The Significance of the Initiations." Then we shall take each initiation and consider it as outlined on page 340. This you will probably find more interesting but you will comprehend what I then say with greater facility if you grasp some of the implications—as far as in you lies—of what I have now to impart.

These five initiations are under the energy impulses of Rays 7,6,5,4, plus the dynamic influence of Ray 1 at the time of the fifth initiation. You will note, therefore, that these initiations which confront average humanity are all of them conditioned by a minor ray, yet finally bring in the energy of the highest Ray of Aspect, that of Will or Power. This dynamic electric energy has to act in a new and different sense if the four higher initiations are to become living objectives in the initiate's consciousness. It is for this reason that the fifth initiation is called the Initiation of Revelation. Some understanding of the first or will aspect is "conceded" at this initiation and for the first time the nature of divine Purpose is revealed to the initiate; hitherto he has been preoccupied with the nature of the Plan, which is after all an effect of the Purpose.

In these five preliminary initiations the true nature of the minor rays, in their creative aspect and as expressions of the quality of the manifested world, begins progressively to dawn upon the initiate. In the higher four initiations he slowly arrives at a dim understanding of the purpose of creation; the true purpose, however, and the nature of the will of the planetary Logos will only be revealed in the next solar system wherein the soul-infused Personality of the planetary Logos will demonstrate living purpose within the ring-pass-not of the three lower cosmic planes.

With these abstruse ideas we need not concern ourselves. Let us study the energy conditions wherein the initiate proceeds from one initiation to another until he stands at the portal of revelation.

Initiation I. The Birth at Bethlehem. Ray VII. The Energy of Order or Ceremonial Magic.

First of all, let us consider the type of energy which the seventh ray expresses and wherein lies its potency and efficacy, from the angle of the initiation. As we study these initiations and their conditioning rays, we will divide our ideas into three parts:

1. The type of energy and its quality in relation to the processes of the particular initiation with which it is associated.
2. Its effect upon humanity, regarding humanity as a world disciple.
3. The stimulating nature of the energy as it expresses itself:
 - a. In the three aspects of the initiate's nature—mental, astral and physical.
 - b. Through the soul-infused personality, the initiate “in good standing”—a phrase of the deepest occult implication.

At this particular time in world history, seventh ray energy is of a growing potency because it is the new and incoming ray, superseding the sixth ray which has for so long held sway. When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name “Lord of a Ray.” You will find much about these Ray Lords in the earlier volumes of *A Treatise on the Seven Rays*. His divine intention, will, purpose, or the determined projection of His mind, creates a radiation or stream of energy which—according to type and quality—plays upon all forms of manifested life within our planetary ring-pass-not. These Lords of the Rays are the creating and sustaining energies which implement the Will of the planetary Logos. They cooperate with Him in the defining and the expression of His supreme purpose. Their radiating emanations are cyclically objectified and are cyclically withdrawn. As they radiate forth into the three worlds, the impacting energies produce changes, disturbances, progress and unfoldment; they create the needed new forms and vitalise and qualify that through which the immediate divine intention is expressing itself; they intensify both the quality and the receptivity of consciousness.

At other times, during the process of being withdrawn “to their own place,” they cause the fading out or the dying of form aspects, of institutions, and the “organiz-

ing organisms” (to use a peculiar phrase); they therefore produce cycles of destruction and of cessation and thus make room for those new forms and life expressions which an incoming ray will produce. It has been the gradual withdrawing of the sixth Ray of Idealism and of one-pointed Devotion which has been responsible for the ferment, crystallization, destruction, death and cleavages of the past century; old things are passing away as the Lord of the sixth Ray withdraws His attention and therefore His energy; His radiation is today no longer centred or focused in the life of the three worlds. Simultaneously, the energy and radiation of the Lord of the seventh Ray are becoming steadily more powerful in the three worlds.

This incoming of a ray always produces an intensified period of initiatory activity, and this is the case today. The major effect, as far as humanity is concerned, is to make possible the presentation of thousands of aspirants and applicants for the first initiation; men on a large scale and in mass formation can today pass through the experience of the Birth Initiation. Thousands of human beings can experience the birth of the Christ within themselves and can realise that the Christ life, the Christ nature and the Christ consciousness are theirs. This “new birth” initiation of the human family will take place in Bethlehem, symbolically understood, for Bethlehem is the “house of bread”—an occult term signifying physical plane experience. These great initiations, implemented by the ray energies, must be registered in the physical brain and recorded by the waking consciousness of the initiate, and this must be the case in this amazing period wherein—for the first time since humanity appeared on Earth—there can take place a mass initiation. The experience need not be expressed in occult terms, and in the majority of cases will not be; the individual initiate who takes this initiation is aware of great changes in his attitude to himself to his fellowmen, to circumstances and to his interpretation of life events. These are peculiarly the reactions which attend the first initiation; a new orientation to life and a new

world of thought are registered by the initiate. This will be equally true on a large scale where modern man, the world initiate of the first degree, is concerned. Men will recognise the evidences in many lives of the emergence of the Christ-consciousness, and the standard of living will increasingly be adjusted to the truth as it exists in the teachings of the Christ.

This developing Christ-consciousness in the masses of men will create necessarily a ferment in the daily life of peoples everywhere; the life of the personality, oriented hitherto to the attaining of material and purely selfish ends, will be at war with the new and inner realization; the “carnal” man (to use the words of Paul, the initiate) will be battling the spiritual man, each seeking to achieve control. In the early stages, after the “birth” and during the “infancy of the Christ-Child” (again speaking in symbols), the material aspect is triumphant. Later, the Christ life triumphs. This you well know. Each initiation indicates a stage in the growth and the development of this new factor in the human consciousness and expression, and this continues until the third initiation, when there emerges the “full-grown man in Christ.” The initiate is then ready, at the fifth initiation, to register, realise and record the long awaited revelation.

In connection with the individual and the first initiation, the seventh ray is always active and the man is enabled consciously to register the fact of initiation because either the brain or the mind (and frequently both) are controlled by the seventh ray. It is this fact which is of importance today in connection with humanity, for it will enable mankind to pass through the door admitting them to the first initiatory process. It will be apparent to you why the present period in which human beings (in large groups) can take the first initiation corresponds to a situation in which bread is the major interest of men everywhere. Humanity will pass through this “birth” initiation and manifest the Christ life on a large scale for the first time during a period of economic adjustment of

which the word “bread” is but a symbol. This period started in the year 1825 and will continue until the end of this century. The unfoldment of the Christ life—as a result of the presence and activities of the second divine aspect of love—will result in the ending of economic fear, and the “house of bread” will become the “house of plenty.” Bread—as the symbol of material human need—will eventually be controlled by a vast group of initiates of the first initiation—by those whose lives are beginning to be controlled by the Christ-consciousness, which is the consciousness of responsibility and service. These initiates exist in their thousands today; they will be present in their millions by the time the year 2025 arrives. All this re-orientation and unfoldment will be the result of the activity of the seventh ray and of the impact of its radiation upon humanity.

The seventh ray is, par excellence, the medium of relationship. It brings together the two fundamental aspects of spirit and matter. It relates soul and form and, where humanity is concerned, it relates soul and personality. In the first initiation, it makes the initiate aware of that relation; it enables him to take advantage of this “approaching duality” and—by the perfecting of the contact—to produce upon the physical plane the emergence into manifestation of the “new man.” At the first initiation, through the stimulation brought about by seventh ray energy, the personality of the initiate and the hovering over-shadowing soul are consciously brought together; the initiate then knows that he is—for the first time—a soul-infused personality. His task is now to grow into the likeness of what he essentially is. This development is demonstrated at the third initiation, that of the Transfiguration.

The major function of this seventh ray is to bring together the negative and positive aspects of the natural processes. It consequently governs the sex relationship of all forms; it is the potency underlying the marriage relation, and hence as this ray comes into manifestation in this world cycle, we have the appearance of fundamental sex

problems—license, disturbance in the marriage relation, divorce and the setting in motion of those forces which will eventually produce a new attitude to sex and the establishing of those practices, attitudes and moral perceptions which will govern the relation between the sexes during the coming New Age.

The first initiation is therefore closely related to this problem. The seventh ray governs the sacral centre and the sublimation of its energy into the throat or into the higher creative centre; this ray is therefore setting in motion a period of tremendous creative activity, both on the material plane through the stimulation of the sex life of all peoples and in the three worlds through the stimulation brought about when soul and form are consciously related. The first major proof that humanity (through the medium of the majority of its advanced people) has undergone the first initiation will be the appearance of a cycle of entirely new creative art. This creative urge will take forms which will express the new incoming energies. Just as the period governed by the sixth ray has culminated in a world wherein men work in great workshops and factories to produce the plethora of objects men deem needful for their happiness and well-being, so in the seventh ray cycle we shall see men engaged on an even larger scale in the field of creative art. Devotion to objects will eventually be superseded by the creation of that which will more truly express the Real; ugliness and materiality will give place to beauty and reality. On a large scale, humanity has already been “led from darkness to light” and the light of knowledge fills the land. In the period which lies ahead and under the influencing radiation of the seventh ray, humanity will be “led from the unreal to the Real.” This the first initiation makes possible for the individual and will make possible for the mass of men.

Seventh ray energy is the energy needed to bring order out of chaos and rhythm to replace disorder. It is this energy which will bring in the new world order for which all men wait; it will restore the ancient landmarks, indicate

the new institutions and forms of civilization and culture which human progress demands, and nurture the new life and the new states of consciousness which advanced humanity will increasingly register. Nothing can arrest this activity; all that is happening today as men search for the new ways, for organised unity and peaceful security, is being implemented through the incoming Ray of Order or Ceremonial Magic. The white magic of right human relations cannot be stopped; it must inevitably demonstrate effectively, because the energy of this seventh ray is present, and the Lord of the Ray is cooperating with the Lord of the World to bring about the needed “re-forming.” Soul-infused personalities, acting under this ray influence, will create the new world, express the new qualities and institute those new regimes and organised modes of creative activity which will demonstrate the new livingness and the new techniques of living. It is the distortion of these seventh ray ideals and the prostitution of this incoming energy to serve the unenlightened and selfish ambitions of greedy men which has produced those totalitarian systems which today so terribly imprison the free spirit of men.

To sum up what I have said:

1. The energy of the seventh ray is the potent agent of initiation when taken on the physical plane, that is, during the process of the first initiation.
2. Its effect upon humanity will be:
 - a. To bring about the birth of the Christ-consciousness among the masses of intelligently aspiring human beings.
 - b. To set in motion certain relatively new evolutionary processes which will transform humanity (the world disciple) into humanity (the world initiate).
 - c. To establish in a new and intelligible manner the ever-existent sense of relationship and thus bring about upon the physical plane right human relations. The agent of this is goodwill, a reflec-

tion of the will-to-good of the first divine aspect. Of this first Ray of Will or Purpose, goodwill is the reflection.

d. To readjust negative and positive relationships, and—today—this will be carried forward primarily in connection with the sex relation and marriage.

e. To intensify human creativity and thus bring in the new art as a basis for the new culture and as a conditioning factor in the new civilization.

f. To reorganise world affairs and so initiate the new world order. This is definitely in the realm of ceremonial magic.

3. The stimulation of this seventh ray will, in relation to the individual initiate,

a. Bring into being upon the mental plane a widespread and recognised relation between the soul and the mind.

b. Produce a measure of order in the emotional processes of the initiate, thus aiding the preparatory work of the second initiation.

c. Enable the initiate—upon the physical plane—to establish certain service relationships, to learn the practice of elementary white magic, and to demonstrate the first stage of a truly creative life.

As far as the individual initiate is concerned, the effect of seventh ray energy in his life is potent in the extreme; this is easily realised, owing to the fact that his mind and his brain are conditioned by the seventh ray at the time that the initiatory process is consciously taking place. The effect of this upon the mental plane is similar to that seen—on a much larger scale—in the planet, for it was this ray energy which the planetary Logos utilised when He brought together the major dualities of spirit and matter at the commencement of His creative work. The two aspects of the mind (the lower concrete mind and the soul, the Son of Mind) become more closely related and enter eventually into a conscious, recognised association *on the*

astral plane; it is the seventh ray which restores order within the astral consciousness, and (on the mental plane) it is this influence which produces creativity, the organizing of the life, and the bringing together “within the head” of the lower and higher energies in such a manner that “the Christ is born.” This latter point we shall consider in some detail when we take up the significance of the initiations; we shall then find that the relationship between the pituitary body and the pineal gland is involved.

Finally, it is seventh ray energy which—in the initiatory process between the first and the second initiations—enables the initiate (in his physical plane life) to demonstrate a developing sense of order and of organization, to express consciously and increasingly a desire to help his fellowmen, and thereby establish relationship with them, and to make his life creative in many ways.

All these factors are embryonic in his nature, but he now begins to *consciously* lay the foundation for the future initiatory work; the physical disciplines are at this time of great importance, though their value is frequently over-emphasised and their effect is not always good; the relationships established and fostered are sometimes of small value, owing to the disciple being usually self-centred and thus lacking—from ignorance and lack of discrimination—complete purity of motive. Nevertheless, the changes brought about by the influence of this ray become increasingly effective from life to life; the disciple's relation to the Hierarchy, the reorganizing of his life on the physical plane, and his growing effort to demonstrate the esoteric sense of white magic will become more and more vital, until he is ready for the second initiation.

Initiation II. The Baptism in Jordon. Ray VI.
The Energy of Idealism and Devotion.

In the initiatory process between the first initiation of the Birth of the Christ and the beginning of the conscious unfoldment of the Christ life and awareness, the life of the initiate has undergone a pronounced reorienta-

tion. He is now capable of an equally pronounced and often fanatical adherence to the programme of aspiration and of devotion to the good (as he sees it at this stage). This is symbolised for us in the story of the twelve year old Jesus Who was so conscious that He “must be about His Father's business” that He defied His parents, caused them distress, and astonished those older than He by His spiritual poise and knowledge. This He offset by going down to Galilee and being “subservient” to His parents. A somewhat similar attitude (without the developed and inclusive understanding manifested by the Christ) can be seen expressing itself in the disciple during the period wherein the new orientation is taking place; the disciple is learning to discipline his lower nature and to achieve a measure of mastery over his physical inclinations; he thus releases physical energy and brings order into his life. This takes a very long time and may cover a cycle of many incarnations. He is constantly fighting against his lower nature, and the requirements of his soul (as he somewhat ignorantly interprets them) are in constant session against the animal nature, and increasingly in relation to the emotional nature.

Above all, he becomes aware of a secondary relation, involving a most difficult problem and one which enhances the fight and intensifies his problem. He discovers that his emotional nature, his lower psychic faculties, his astral development and the potency of glamour are now all arrayed against him.

The reorientation with which he is now faced has to be brought about primarily upon the astral plane, because that has been for untold aeons the level of his major polarization and the sphere of activity and the state of consciousness which has dominated him. The physical body is not a principle; his etheric body has, since Atlantean days, been the agent of his astral energy, for the mind nature is not yet developed and cannot, therefore, adequately take control. He discovers that he lives in a chaos of emotional reactions and of conditioning glammers. He slowly begins

to realise that in order to take the second initiation he *must* demonstrate emotional control; he realises also that he must have some knowledge of those spiritual energies which will dissipate glamour, plus an understanding of the technique whereby illumination from the mind—as the transmitting agent of the light of the soul—can dispel these glammers and thus “clarify the atmosphere,” in the technical sense.

I might emphasise that as yet no initiate demonstrates complete control during the intermediate period between any initiation and the next higher initiation; the intermediate period is regarded as “a cycle of perfecting.” That which is being left behind and subordinated to the higher realization is slowly dominated by energies which are to be released into the consciousness of the initiate at the initiation for which he is being prepared. This interim period is always one of great difficulty. The energies being registered, made active and finally used, are steadily increasing in number and potency at each initiation; these impacts upon the rays of the soul and the personality rays of the initiate, and on the subsidiary vehicles through which he works in the three worlds and upon their individual conditioning rays, produce at first tremendous difficulties; these the initiate must master and the problems involved he must solve. He thereby becomes a Master, and the process, as it goes forward from initiation to initiation, becomes (after the third initiation, the Transfiguration) less hard and distressing; the reason for this is that he is increasingly master of his own *individual* situation. He is, however, occultly involved in the difficulties and the problems of the group and of that totality of groups which we call humanity.

The initiatory process between the first and the second initiations is for many the worst time of distress, difficulty, realization of problems and the constant effort to “clear himself” (as it is occultly called), to which the disciple is at any time subjected. The phrase stating that the objective of the initiate is “to clear himself” is perhaps the most

arresting and illuminating of all possible definitions of the task to be undertaken. The storm aroused by his emotional nature, the dark clouds and mists in which he constantly walks and which he has created throughout the entire cycle of incarnated living, have all to be cleared away in order that the initiate can say that—for him—the astral plane no longer exists, and that all that remains of that ancient and potent aspect of his being is aspiration, a sensitive response to all forms of divine life and a form through which the lowest aspect of divine love, goodwill, can flow without impediment.

From the larger point of view, it is this struggle to clear the world atmosphere which will confront humanity after the first initiation, so close at hand today. You will see, therefore, why the Christ must come at this time, for He is the One Who presides at the first and second initiations and it is His coming which will indicate that humanity has taken the first initiation which will confirm and consolidate the work done and which will inaugurate the world cycle and period in which the task of reorganizing the emotional and psychic life of humanity will take place; this period will release the energy of goodwill and thus automatically bring about right human relations.

As regards humanity as a whole, polarised as it is in the emotional nature, the effect of this sixth ray is potent in the extreme. Its energy has been playing upon men ever since it came into incarnation, and the last one hundred fifty years have seen that potency become extremely effective. Two factors have enhanced this effect:

1. The sixth Ray of Idealism or of Devotion is the ray which normally governs the astral plane, controlling its phenomena and coloring its glamour.
2. The stream of energy, coming into our planetary life from the constellation Pisces, has for two thousand years conditioned human experience and is peculiarly fitted to blend with and complement this sixth ray energy and to produce exactly the situation which is today governing world affairs.

The united activity of these two great streams of cosmic energy, playing upon and through the third planetary center, Humanity, has created the unique condition in which “the race of men” can stand before the planetary Initiator, the Christ, and under the focused stimulation of the Hierarchy, pass through the appropriate initiation.

It should here be remembered that the masses of men can and will take the first initiation, but that a very large group of aspirants (far larger than is realised) will pass through the experience of the second initiation, that of the purifying Baptism. These are the people who express the essential qualities of ideological recognition, devoted adherence to truth as sensed, profound reaction to the physical disciplines (imposed since they participated in the first initiation many lives earlier) and a growing responsiveness to the aspirational aspect of the astral body; this aspiration is occupied with reaching out towards contact with and expression of the mental principle. This particular group in the human family are “kama-manasic” initiates, just as those taking the first initiation are “physico-etheric” initiates.

It is the activity of this sixth ray which has brought out into the light of day the growing ideological tendencies of mankind. These world ideologies (of which there are many present in the world today) are created by a triple reaction to the two streams of energy mentioned above:

1. The unfoldment of the mental principle in mankind during this Aryan Age has forced desire into the form of great mass concepts; these unitedly are governing the mass tendency toward mental unfoldment.

2. The steadily growing soul influence, working like a leaven on the astral plane, has lifted kama or desire out of its purely self-centred focus and brought in a new and hitherto unexpressed group emotional consciousness; this leads the fused emotional nature of men into great ideological mass expression, still selfishly expressed and impulse as yet by emotional excesses, but indicating new and better goals. These goals will assume clearer and more desirable

outlines when the second initiation is undergone by the world aspirant.

3. The influence generated by the Shamballa energy which has, for the first time, made direct contact with Humanity, is producing an emotional vortex in which old ideals and institutions are seen divorced from their hitherto controlling glammers, thus permitting the new and better ideologies to emerge in the consciousness of the race.

All these factors are responsible for the world situation at this time; great ideologies, potent groupings of workers and thinkers dedicated to the changing of the old order, and massed efforts to end separativeness are all present simultaneously. The *essential etheric world unity* (of which the telephone, the radio and the airplane are the tangible expression) is swinging vast groups of men everywhere into united emotional activity, thus creating those preliminary testings which ever precede initiation, and by means of which those capable of taking the second initiation are today passing.

I cannot here enlarge upon the various ideologies which are presenting themselves to the world of men—impulsed by the Hierarchy, precipitated into the human consciousness from the mental plane by the new group of world servers, implemented by the energy of the sixth ray, by the dominant Piscean energy and by the organizing energy of the incoming seventh ray, and responded to emotionally by the masses of men focused on the astral plane. To all intelligent observers, this ideological situation is clear; it is a needed and preliminary stage to the creation of the new world order; it provides a point of crisis and the required point of tension which will enable those aspirants who are ready today, in their thousands, to pass through the experience of the second initiation and to undergo the purification of the fluid emotional nature in the Baptism Initiation. Through this experience the kamanasic aspirant will be in a positive and spiritual condition to bring about (on the astral plane) those fundamental changes, rearrangements and readjustments which will

bring that level of planetary consciousness into line with the immediate divine purpose: the manifestation of the Kingdom of God.

The work of sixth ray energy, the result of the long cycle of Piscean energy, and the impact of the incoming Aquarian energy will bring a potent transformation in the “watery realm” of the astral plane. The symbol of that plane has ever been water—fluid, stormy, reflecting all impressions, the source of mist and fog, and yet ever essential to human living. The Piscean Age, now in process of passing away, is also closely related to this plane and to the symbol of water; it fixed in the human consciousness the realization that “men are as fishes, immersed in the sea of emotions.” Aquarius is also known by the symbol of water, for Aquarius is the “water-carrier.” The sixth ray will bring together all these energies in time and space: ray energy, Piscean energy, Aquarian energy and the energy of the astral plane itself; this again produces a vortex of force which is invocative of mental energy; it is a controlling factor, which has plunged humanity into a tumultuous awareness of clashing ideologies, which has precipitated a reflected vortex in the world war, and which is responsible for the present crisis and point of tension. This critical point of tension will enable groups of aspirants who—having passed through the first initiation—can undergo the Baptism experience, again a word identified with water. Simultaneously, large masses of men will take the first initiation and “in the house of bread” stand before the Initiator.

The coming Christ will therefore initiate two groups of aspirants within the near future and in preparation for His coming; it is the closer approach of the Christ and of the Hierarchy of Masters to humanity which is implementing the initiatory energies which is crystallizing the ideologies present today in the human consciousness, and fostering—if I may so express it—the latent ideology of the Kingdom of God.

As regards the individual initiate who is to undergo the initiation of the Baptism, the effect of sixth ray energy

upon his nature is easily apparent, owing to the extreme potency of the second aspect of the personality in the three worlds, his astral body or nature. In the early stages of the impact of sixth ray energy upon his emotional nature a perfect vortex of force is generated, his emotional reactions are violent and compelling, his glammers are intensified and controlling, and his aspiration steadily mounts, but is at the same time limited and hindered by the strength of his devotion to some sensed ideology. Later, under the influence of an increasing soul contact (itself the second aspect of his essential divinity), his emotional, kamic and aspirational nature becomes quieter and is more controlled through the agency of the mind; his alignment becomes astral-mental-soul. When this state of consciousness has been achieved and the “waters” of the astral body are quiet and can reflect the beautiful and the true, and when his emotions have been purified by intense self-effort, then the disciple can step into the baptismal waters; he is then subjected to an intense purificatory experience which, occultly speaking, enables him “for ever to step out of the waters and be no longer in danger of drowning or of submergence”; he can now “walk on the surface of the sea and with safety proceed onward towards his goal.”

The effect of sixth ray activity upon the mental nature is, as you may imagine, a tendency—first of all—to the crystallizing of thought, a reaction to imprisoning ideologies, and a fanatical mental adherence to mass ideals, with no understanding of their relationship to the need of the time or to their intended creative aspects. Later, as the disciple prepares for the second initiation, these tendencies are transformed into spiritual devotion to human welfare and to a one-pointed adherence to the Plan of the Hierarchy; all *emotional* reaction to the Hierarchy of Masters fades out, and the disciple can now work without being hindered by constant astral disturbances.

The effect of sixth ray energy upon the integrated personality of the disciple can only be described as producing a condition wherein he is definitely astral-buddhic

in his nature; gradually his one-pointed emotional effort towards orientation to the soul makes him “an aspiring point of tension, oblivious of crisis and firmly anchored in the love which streams forth from the soul.”

Let me sum up what I have said anent the effect of sixth ray energy:

1. The energy of the sixth ray produces two major results:

- a. An embryonic realization of the will nature which determines the life of the initiate.
- b. A pronounced conflict between the lower and the higher self. This reveals to the initiate the ancient conflict between the emotional nature and true realization.

This brings about a basic reorientation of the life of the initiate and of humanity as a whole.

2. In connection with humanity, the effects of the sixth ray are as follows:

- a. The development of a tendency to clarify the world atmosphere, thus releasing the energy of goodwill.
- b. The production of a condition wherein “the race of men” can take either the first or the second initiation.
- c. The sudden and powerful emergence of the world ideologies.
- d. A basic transformation within the astral plane itself which is producing points of crisis and a point of tension.

3. In relation to the individual initiate, the sixth ray produces:

- a. An acute situation wherein a vortex of force is generated.
- b. In this vortex all the emotional and ideological reactions of the aspirant are intensified.
- c. Later, when this subsides the initiate's alignment becomes astral-mental-soul.
- d. There takes place, in connection with his mental vehicle, a crystallization of all thought and a fanatical adherence to mass idealism.

e. These tendencies are later transformed into spiritual devotion to human welfare.

f. The personality becomes definitely astral-buddhic in nature and expression.

You will see, therefore, how immediate and important is the opportunity confronting humanity today. Vast numbers of men will take the first step towards the unfolding of the Christ consciousness and thus pass through the first initiation. This often (I might well say usually) takes place without the conscious realization of the physical brain. This first initiation is—and always has been—mass initiation, even when individually registered and recorded. Thousands of aspirants in every country (as a result of conscious effort to understand) will stand before the initiator and undergo the Baptism Initiation; bread and water are the symbols of these first two initiations; both are basic essentials for life in the physical sense, and are equally basic in their implications spiritually; this the initiate knows. These two initiations are the only two of significant importance at this time, owing to their *relative* immediacy.

It is the return of the Christ which has brought these subjective spiritual tendencies of mankind to the surface and made these two initiations possible; it is the activity of the seventh Ray of Order and of the sixth Ray of Idealism which has generated the tendency in humanity towards the white magic of right human relations. They have fostered the trend to ideological control of the human consciousness. It is the passing out of the Piscean Age with its type of energy and the coming into power of the Aquarian Age (with its potent purificatory energies and its quality of synthesis and universality) which will make the new world order possible. It is therefore apparent that the opportunity confronting humanity has never been so promising and that the corporate relation and fusion of all these energies makes the manifestation of the Sons of God and the appearance of the Kingdom of God an inevitable happening in our planetary life.

As we study the other ray energies and their initiatory effect, we shall not be able to indicate a great deal in relation to humanity itself. Only the first two initiations which are implemented by the Christ and which are “under the supervisory probation of the spiritual Hierarchy” are as yet possible to humanity. The initiation of the Transfiguration is not yet for the mass of men. We can, however, study the effects of these rays where the individual disciple is concerned, because the later initiations—from the third initiation onward—are administered by the Lord of the World from His high place in Shamballa; in the present world period, these initiations are individually administered and registered, and are undergone consciously and with an entirely awakened awareness.

It will be apparent to you that I shall necessarily have more to say anent the first three initiations and the ray effects upon the initiate and upon humanity than will be possible when the higher initiations come under consideration. The effects of ray impacts in the first three initiations come via the soul and the initiate is—during this period—a struggling aspirant, under the inspiration and the stimulation of the Hierarchy of which he is becoming increasingly aware. After the third initiation, which is in reality as you well know, the first major initiation, the ray energy is applied (if I may use such an inadequate word) via the Spiritual Triad, utilizing the antahkarana.

After the fourth initiation, the effects are felt predominantly in the initiate's group and in his field of service; there, he constitutes a point of tension and precipitates great points of crisis. His own points of crisis and of tension are existent but, mysteriously, only in relation to his consciousness of the group in which he plays an increasingly potent part.

The groups affected by the progressive initiatory process to which the disciple is being subjected are three in number, and these effects differentiate and condition his group service, according to the initiation being undergone; it is from this angle we must study the initiation,

the ray effects, and the results produced within the three groups. These are:

1. The group in which the initiate is working upon the physical plane and which is an externalization (existing on the mental and astral planes) of some phase of work sponsored by the New Group of World Servers. All disciples and initiates in physical manifestation are at this time members of that group, which is the focal point of the present effort being made by the Hierarchy. Through it spiritual energy from five of the Ashrams is flowing. These five are:

- a. The Ashram of the Master K.H., particularly in regard to the work of education.
- b. The Ashram of the Master D.K. (myself), particularly in regard to aspirants for initiation.
- c. The Ashram of the Master R., particularly in regard to the reorganizing and the reconstruction of Europe, from the point of view of economics.
- d. The Ashram of the Master Morya, as He seeks to find, influence and direct the activities of workers in the political field throughout the planet.
- e. The Ashram of the Master Hilarion, as He supervises the discoveries (and the application of such discoveries) of the scientific movement in the world today.

You will note, therefore, the profound and widespread interest of this field of energy wherein ray energy is now active.

2. The group which may regard itself consciously as the initiate's own group, in the sense that he is slowly influencing those around him, collecting the personnel and forming the nucleus of the Ashram by means of which he may some day serve the world. All those who are taking initiation do not necessarily create their own ashrams, though a large number do so. The work of those initiates who do not form an ashram is mysterious in the extreme, from the point of view of aspiring humanity, and there is little that I may say about the subject. These initiates work

in connection with plans emanating from Shamballa, of which humanity can know nothing; they work with the three subhuman kingdoms in nature, each of which has its own peculiar and specific band of initiate-workers. If they do not do this, they transfer into certain groups of workers who are engaged in activities connected with the deva or angel evolution, or in relation to the manifestation of energies about which I can tell you nothing. We shall deal only with the expansion of consciousness and the experience of those initiates who remain—in their activities and aims—related to humanity and to the Hierarchy. It might here be pointed out that:

- a. The work of the deva evolution comes under the ray energy of the third Buddha of Activity.
- b. The work with humanity comes under the influence of the ray energy of the second Buddha of Activity, Who embodies in a most peculiar sense the conditioning energy of the Hierarchy.
- c. The work with the subhuman kingdoms of nature is under the energy stimulation of the first Buddha of Activity.

Each of these great energizing Lives works through certain Masters and Initiates of the sixth initiation; these Masters work in full consciousness upon the atmic plane, the plane of the spiritual will; from that high level, They function as transmitting agents for the energy of one of the three Buddhas of Activity. These three Buddhas are the creative Agents of the planetary Logos and are Wielders of the Law of Evolution.

3. The ashramic group of which the initiate is a part and within which his influence or spiritual radiation is increasingly felt.

The awareness of the initiate and his ability to work consciously within this triplicity of groups becomes the major objective of all his efforts, once the third initiation is left behind. His magnetic radiation and the expression of his controlling energies—prior to this stage of unfoldment—

is that of the soul, working through the personality. After the third initiation this radiation and the energy expressed become increasingly monadic and subject to three stages:

1. The stage wherein the lowest aspect of the Spiritual Triad (that of the abstract mind) becomes potent as the conveyor of ideas; these are transformed by the initiate into ideals for the service of humanity.

2. The stage wherein pure reason, plus the spiritual will, makes him an effective server of the Plan and a transmitter, in a progressive manner, of the Purpose underlying the Plan.

3. The stage wherein pure monadic energy pours through him, focusing the will-to-good, as registered by the Hierarchy, and the sense of universality (not a vague phrase, but a specific potency) upon the physical plane.

A close study of these developing ranges of activity and of expanded consciousness will indicate why and how our planetary life is one immense synthesis of ordered activity.

The ray energies, utilizing the created form world and the “world of formless forms” (that is, the cosmic etheric levels of activity), constitute a great and applied process of initiatory activity, governing, controlling and conditioning every expression of divine life in all the kingdoms of nature—subhuman, human and superhuman. It is into this world of active moving energies that the initiate penetrates and within which he must consciously play his part. As you well know the work of the aspirant today is to become a conscious, self-controlled and spiritual worker in energy within the ring-pass-not of the three worlds and—as I have frequently pointed out—to function, first of all, in control of his physical instrument, demonstrating this at the first initiation and during the succeeding initiatory processes; secondly, to control his emotional, feeling nature, demonstrating that control at the second initiation; at the third initiation, he has to bring into visible activity the mental element, and thus function in the three worlds as a soul-infused personality, utilizing the illumined mind as the fusing and synthesizing factor. These things

accomplished, he can—again in full consciousness—begin to be active as “a radiating point of crisis and a producer of the needed tension.”

These three groups are essentially points of planetary tension and are producers of crisis in the lives of the individuals influenced and in the Hierarchy, as well as in the planetary life. Thus the conditions are created which make evolution possible. Some day the story of the evolutionary process will be written by an initiate of the great White Lodge, from the angle of its points of crisis and the subsequent points of tension. This enables the living forms, under this dual impact, to emerge into larger areas of consciousness. Each kingdom in nature can itself be regarded as a point of tension within the sphere of Being of the planetary Logos, and each—in time and space—is in process of generating those points of crisis which will produce a potent (and often sudden) moving forward upon the Path of Evolution. Humanity is today, in its present situation as a point of planetary crisis, generating such a point of tension that it will shortly be enabled to move forward into the new age dispensation, culture and civilization. The study of the individual aspirant parallels this.

These thoughts and ideas must be borne in mind as we study the remaining three major initiations confronting average humanity.

Initiation III. The Transfiguration. Ray V.
The Energy of Concrete Knowledge.

As all disciples have to be focused on the mental plane and must operate from that level of consciousness, the understanding of this type of consciousness is one of major importance. It is glibly and most easily said that disciples and (necessarily so) initiates must use the mind, and that their polarization must be mental. But what does this mean? Let me give you some concise definitions of this ray energy, leaving you to make your own individual application, and from your study of these concepts anent the mind, learn to gauge your own mental condition.

1. The energy of what is so peculiarly called “concrete science” is the quality or the conditioning nature of the fifth ray.

2. It is pre-eminently *the substance* of the mental plane. This plane corresponds to the third subplane of the physical plane, and is therefore gaseous in nature—if you care to use its correspondence as a symbol of its nature. It is volatile, easily dispersed, is the receptive agent of illumination, and can be poisonous in its effect, for there are undoubtedly conditions in which “the mind is the slayer of the Real.”

3. This energy is characterised by three qualities:

a. The quality which is the result of relationship with the Spiritual Triad. We call this “abstract mind” and the impact which affects it comes from the atmic level of the Spiritual Triad, that of spiritual will.

b. The quality which in this solar system is easily responsive to the major ray of the planet, that of love-wisdom. So responsive is it that in conjunction with emanations from the three worlds—it has produced the one existent form upon the mental plane. This form (in the planetary sense) is that of the Kingdom of God and, in the individual sense, is that of the ego or soul.

c. The quality which is basically related to the emanations or vibrations arising from the three worlds; these creatively result in the myriads of thoughtforms which are found upon the lower levels of the mental plane. It might therefore be said that these qualities or aspects of the fifth ray of spiritual energy produce:

Pure thought
The thinker or the Son of Mind
Thoughtforms

4. This energy (as far as mankind is concerned) is the thoughtform making energy, and all impressions from the physical, etheric and astral planes force it into activity on the level of concrete knowledge, with a resultant kaleidoscopic presentation of thoughtforms.

5. It is fundamentally the most potent energy at this time in the planet, because it was brought to maturity in the first solar system, that of active intelligence.

6. It is the energy which admits humanity (and particularly the trained disciple or initiate) into the mysteries of the Mind of God Himself. It is the “substantial” key to the Universal Mind.

7. It is profoundly susceptible to the energy of Love-Wisdom, and its fusion with the love aspect is given the name of “wisdom” by us, because all wisdom is knowledge gained by experience and implemented by love.

8. This energy, in its three aspects, is related in a peculiar sense to the three Buddhas of Activity. These great Lives reached Their present state of development in the previous solar system.

9. This energy, in so far as it is considered as the mental energy of a human being—and this is one of its minor limitations though a major one for a human being—is the higher correspondence of the physical brain. It might be said that the brain exists because the mind exists and needs a brain as its focal point upon the physical plane.

10. The quality of this energy of concrete knowledge or science is twofold:

a. It is extraordinarily responsive to impressions coming from some source or other.

b. It is rapidly thrown into forms in response to impression.

11. The impressions received come from three sources and are sequentially revealed to man. These three are:

a. Impressions from the three worlds; these come, first of all, from the individual and then, secondly, from the levels of planetary consciousness.

b. Impressions from the soul, the Son of Mind, upon the level of mentality itself.

c. Impressions from the Spiritual Triad, via the antahkarana; these come when the antahkarana is constructed or in process of construction.

12. This energy is essentially a light-bearer. It responds—again sequentially in time and space—to the light of the Logos. It is for this reason that the mind is regarded both as illumined when higher contacts are present and as an illuminator where the lower planes are concerned.

13. This energy is (from the human standpoint) awakened and brought into activity through the action of the five senses which are the conveyors of information from the three worlds to the mental plane. It might be said that

a. Five streams of informative energy, therefore, make their impact upon the concrete mind and emanate from the physico-astral plane.

b. Three streams of energy, coming from the soul, also make an impression upon the concrete mind.

c. One stream of energy—during the initiatory process—contacts the mind. This comes from the Spiritual Triad and utilises the antahkarana.

14. The energy of this fifth ray might be regarded as the *commonsense*, because it receives all these impacts of varying energies, synthesises them, produces order out of the many ceaseless impacts and interprets them, thus creating the multiplicity of forms to which we give the name of “world thought.”

15. This energy transforms the divine ideas into human ideals, relating the knowledges and sciences of humanity to these ideals, thus making them workable factors in human evolution, its cultures and civilizations.

There is much more that I could add, but the above gives you a series of simple definitions of value as you study the mental unfoldment of the disciple, as he undergoes the initiatory process which is our theme at this time. It also throws light upon the ray effects upon humanity *as a whole*. This ray energy is indeed sadly concrete in its expression in our Aryan race—a race, however, which will see more people take initiation than ever before in human history, and which will, in a peculiar sense, see *the descent* of the Kingdom of God to Earth as a result of *the ascent* of so many upon the ladder of evolution. Just as the dis-

ciple or the initiate is a soul infused personality, so will humanity—upon the physical plane—be also soul-infused, thus precipitating the Kingdom of God and giving birth to a new kingdom in nature. This great spiritual descent will be prefaced (if I may use such a word) by the appearance of the Christ among the peoples of the world and by a stupendous inflow of love-wisdom. There is a tendency in the minds of esotericists always to refer to the great lines of force: 1-3-5-7 and 2-4-6. I would have you remember with still greater emphasis the relation of rays II and V and of the second plane, the monadic plane, and the fifth plane, the mental plane; it is the relation of these major energies which makes the initiation of the Transfiguration possible.

What is the effect of this ray upon humanity as a whole and at this time? The effect of these influences is very great and of supreme importance in this fifth root race, the Aryan race, in this second solar system. Again you can see the clarity of the correspondences which are emerging. I would have you note them again.

1. Ray II, the Ray of Love-Wisdom; and Ray V, the Ray of Concrete Knowledge or Science.

2. The second plane, the monadic plane; and the fifth plane, the mental plane.

3. The second solar system of love; and the fifth root race, the Aryan race, of active intelligence.

In all these basic relationships, that which is the fifth in order is destined to be the instrument, the vehicle or the implementing factor for the second. The Universal Mind, as it works through all the planes of our conscious planetary life, is the creative agent and the form-building factor which makes the revelation of love possible.

Today in our Aryan age and race, we see the vital expression of this fifth ray energy. When I use the word “race” I deal not with man-made or pseudo-scientific differentiations of nations and races or types. I deal with a state of consciousness which is the Aryan or mental consciousness or state of thinking; this finds its exponents and

its "race members" in every nation, without any distinction or omissions. This I would have you carefully remember, for there is no new race in process of appearing, from the territorial angle; there is only a general distribution of those persons who have what have been called the sixth root race characteristics. This state of consciousness will find its expression in people as far apart racially as the Japanese and the American or the Negro and the Russian. It posits an ability to function with clarity upon the mental plane, to collate information, rightly to interpret and relate that information, and to create the needed thoughtforms or concepts for those interpretations.

These thoughtforms fall into three major fields of thought or thoughtform areas of consciousness:

1. *Science*. Under this word I include all that which the educational processes cover or are supposed to cover, and such a useful science as medicine.
2. *Philosophy*, with its presentation of great conditioning ideas.
3. *Psychology*, with its effort to account for humanity and to discover what man is essentially and how he functions.

You will note that I have not included religion in this analysis. The reason for this is that *IF* the world religions were really controlled by concrete knowledge or science, they would not be the vague, speculative, mystical and glamour-controlled systems which they are at present. Some day the minds of men—illumined by the light of the soul—will formulate the one universal religion, recognizable by all. Then the Kingdom of God will be known for what it is, another kingdom in nature. Speculation, wishful thinking and hopeful aspiration will disappear. The science of occultism is the first step upon the way of true religion, and the scientific investigation of human psychology will greatly help toward this end.

Today we find this ray energy expressing itself mainly through science—a science sadly debased and corrupted by materialism and human greed, but a science which (when

animated entirely by goodwill) will lift humanity on to higher levels of consciousness, thus laying the foundation for that time when humanity on a large scale can pass through the Transfiguration Initiation. Steps in this direction are already being laid and the existence of the press, the radio and the rapid means of transportation have done much to further the revelation of that unity and that Oneness which is the major characteristic of the Universal Mind.

These developments can be regarded as the initial steps of the initiatory process for the third initiation—far ahead as that initiation may lie for the mass of men. It is unification and a growing sense of oneness which is required in order to take this initiation, and it is the integrated personality which takes it. The major sin of Russia, and that which has prostituted and warped the initial divine impulse underlying the ideology of that country, is the determination she demonstrates at this time to be separate and to shut the Russian people away from world contact, using the implements of deception and the withholding of information. It is not the totalitarian nature of the Russian government which is the prime disaster; it is the refusal to develop the universal consciousness. Many governments today are totalitarian in nature, either openly or subtly, but—at the same time—their peoples have free access to press and radio and are not kept in ignorance of world events. Russia is drifting into a pronounced expression of the great heresy of separateness. There lies her problem—a problem which is refused recognition by her rulers.

The existence of a closed mind on a national scale is dangerous in the extreme, just as the individual is in a dangerous "state of mind" when he closes it to world contact, world news and world understanding, and when he refuses to admit new ideas and new modes of behavior. Fortunately, the influence of this fifth ray energy—which is always present, whether the ray is in incarnation or not—is steadily leading humanity towards illumination.

This ray energy operates always in connection with the Law of Cleavages. Today, tremendous cleavages between the past and the present are in order. The importance of this statement is to be found in the fact that—for the first time in human history—humanity is aware of cleavage *at the time* it is being brought about. Hitherto cleavages have been noted during an historical retrospect. Today, all men everywhere are conscious of the fact that the old order, the old cultures and civilizations are rapidly passing away and they are universally clamoring for the new. Everywhere men are laying the foundation for the new order, the coming of which is threatened only by one country, Russia, owing to its separativeness (and not because of its ideology), and by one world group in every country, those guilty of financial greed and consequent aggressiveness.

Before humanity can pass through the Transfiguration Initiation the new world order must be functioning and the coming civilization must be at its height. It is useless for me to consider with you this third initiation in connection with humanity as a whole or its preparatory or subsequent initiatory process. All this lies too far ahead for even advanced humanity to consider; there are, however, senior disciples who are preparing for this initiation, just as there are a few who are passing through the initiatory process, prior to taking the fourth initiation.

The outstanding expression of this fifth ray energy can be seen in the rapid formulating of the many ideologies which have taken place since the year 1900. Such words as Fascism, Communism, National Socialism, Socialism as the British accept it, and the names of many schools of psychology and philosophy, were unknown one hundred years ago; today they are the common talk and phrases of the man in the street. The inflow of this mental energy into the world of men, the attainment in consciousness of mental ability by many thousands, and the achievement of mental polarization by aspirants all the world over, are all due to the activity of this fifth ray energy; this may be

regarded as preparatory work for the first and the second initiations. Some of this success is due also to a little-realised function of this fifth ray energy—that of telepathic interplay. Few people realise in the slightest degree how naturally telepathic every human being is or how impressionable are their minds; this again is an effect of fifth ray influence.

The creation (and, I should add, the over-creation) of the millions of material things which men everywhere regard as essential to their well-being is also the result of the creative activity of the fifth ray consciousness. This is, of course, as it demonstrates upon the physical plane. When it demonstrates upon the mental plane we then talk of ideas, concepts, philosophies and ideologies. When it demonstrates upon the astral plane, we are aware of the religious impulse of mysticism and of the emotional and conditioning desires. All these aspects are present in the consciousness of men everywhere today. Everything is crystallizing in human consciousness, and this takes place in order to make man aware of where he stands upon the ladder of evolution, and of what is wrong and what is right. All this again is due to the influence of fifth ray energy. This will begin to transform human living and human desires and also human affairs and attitudes, and will lead eventually (in the middle of the sixth root race) to the great Transfiguration Initiation in which the reality that lies behind all human phenomena will stand revealed.

Let us now consider the effect of this ray energy upon the life of the individual, as he faces the third initiation. This third initiation is, as earlier said, the first initiation, from the angle of the Hierarchy; it is the one in which the spiritual man demonstrates his complete control of the personality. The physical body has been controlled through the medium of the physical disciplines; the emotional nature has been reorganised and made receptive to spiritual impression coming from the plane of pure reason (the buddhic plane) through the transforming processes of the mind or the fifth principle. In this connection the mind has acted as an organiser of astral reaction and as a dis-

pellier of glamour. The disciple is now focused in his every-day consciousness upon the mental plane, and the triangular relation of the three aspects of the mind upon this plane is now dominant. In the next initiation, the Renunciation, this relationship becomes a dual one instead of a triangular one, through the destruction of the soul vehicle which is no longer needed. Soul fusion with the personality is now completed.

During the initiatory process preceding the third initiation, the mind works in a new manner. Its *transmuting work* with the physical body has been accomplished; its *transforming work* with the emotional nature has been successful, and now its *transfiguring work* with the personality as a whole is carried forward, making the initiation of the Transfiguration possible. It is of value to the student to consider these three activities of the mind. The transmuting agent in the first case is the lower or concrete mind; the transforming agent is the soul, whilst the transfiguring agent is the Spiritual Triad working through the higher or abstract mind. You will here note the wonderful synthesis of the spiritual work. When this work is concluded, you have the initiation of the third degree made possible. This produces impelling and new contacts. It should here be remembered that when I use the word “new” I mean that which is new in *consciousness*, for the basic synthesis and fundamental relationship always exists in factual recognition, but is only progressively realised by the evolving spiritual man.

It is well nigh impossible to differentiate the results of fifth ray energy in the various aspects of the personality, for the reason that the initiate is now functioning as a soul-infused personality, and therefore the three aspects of that personality are nothing more or less than agents of the soul, and thus are progressively responsive to the inflow of triadal energy. It might therefore be said that, as a result of the Transfiguration Initiation—the culminating point of strictly human unfoldment—the three types of energy which are expressed through the Spiritual Triad

can begin—only begin—to flow through the reflection of itself in the three worlds. Let me state this as follows:

1. The directing energy of the higher mind is—as a result of the Transfiguration Initiation and via the antahkarana—thrown into the brain; therefore the man upon the physical plane is guided, directed and controlled by group purpose and by the hierarchical plan.

2. The illuminating energy of pure reason, emanating from the buddhic plane, pours down into the clarified and organised body of sensitive response which is all that remains of what has been called the astral body. This produces complete freedom from glamour and the creation of “a limpid pool of such reasonable response to the love of divine relationship” that the initiate becomes a sensitive revealer of that love.

3. The dynamic energy from the atmic plane (the highest aspect of the Spiritual Triad) pours into the mind and begins slowly to reveal the will-to-good, which is essentially the will of God.

Behind these three differentiations which are all of them expressions or aspects of the divine or the universal mind, the initiate dimly senses or becomes consciously aware of what has been called the Monad or Spirit or Life. This is subtly revealed in the Transfiguration Initiation of the Master Jesus Who re-enacted all the five human initiations for the benefit of humanity. In this dramatic picturing of the third initiation, the three disciples (or the three vehicles of the personality) prostrate themselves upon the ground and the Master Himself (the glorified personality) is transfigured before them. At this climaxing point they hear that which is called “the voice of the Father” speaking to the transfigured Jesus.

The personality is now possessed of knowledge, for fifth ray energy has done its needed work; the disciple is also aware that he is in possession of the wisdom which enables him to use knowledge in the furtherance of the Plan, and therefore to work as an illuminating factor in the world of men. He knows clearly what has been accom-

plished and senses something of what lies ahead. The great principle of cleavage (which the fifth ray governs) is the dominating factor in his *time* sense; he now differentiates sharply between past and present and that which has to be ascertained in the future. Cleavage, in the sense of separateness, is finished for him and he now feels and knows something of the essential unity of all manifested life; therefore, from the angle of *space*, he has dominated and overcome cleavage and division; in the sense of *time* he has not. The great heresy of separateness no longer exists in his consciousness: the consciousness of the initiatory process is not yet over, however for that involves the recognitions of time.

During the initiatory process between the second and the third initiations, the initiate has to battle with illusion in exactly the same sense as he earlier had to battle with glamour. Illusion is, in the last analysis, the control of the mental processes by great and massive thoughtforms; this conflict persists from the moment that the disciple has achieved mental polarization (at a midway point between the second and the third initiations) until he stands before the Initiator at the sixth Initiation of Decision, when the last illusion disappears. You will feel and comment that the Masters are therefore subject to illusion. This They definitely are, and there are great and basic illusions governing life within the Hierarchy. Nevertheless, they are illusions of such a high order that—for advanced humanity—they would signify achievement. I may not give you more than one instance of such illusion, but that should prove clear and sufficient. It is not until the sixth Initiation of Decision that the illusion of the planetary ring-pass-not finally disappears. The Master then knows that such a limitation is non-existent. For Him, the choice between the seven Paths becomes possible. This basic illusion constitutes for mankind a great hierarchical mystery and is based upon the Principle of Privation, by means of which the planetary Logos chooses to circumscribe His freedom and to limit His activities.

This curious freedom from successive limitations is experienced at the third, the sixth and the ninth initiations; these are, all three of them, related in a mysterious manner to each other. Transfiguration leads eventually to Decision, which culminates in due time with a final refusal to accept any planetary limitations whatsoever.

It will be obvious to you that the higher the initiation, the less will any involved energy have a personality control or connection. Progressive and recognised fusions have taken place as one initiation after another is undergone; the effect of the energy involved will be noted in relation to humanity as a whole, to the work of the Ashram within the Hierarchy and to the planetary life. This must ever be borne in mind and must necessarily limit the scope of the teaching which I am able to give you.

Let me now summarise the effects of this fifth ray energy in relation to humanity and to the individual initiate:

1. I gave, first of all, fifteen items of information anent this fifth ray energy, or fifteen definitions of its activity. These will warrant careful study.

2. The effect of this fifth ray energy upon humanity in this fifth root race was considered; it was noted that this Aryan effect was dominant and dynamic in the extreme and that it has greatly hastened human evolution.

3. I pointed out the close relation between love and mind, as follows:

- a. Ray II and Ray V
- b. Plane II and plane V
- c. Solar system II and root race V

In all of these relationships, the fifth in order is the prime agent and the revealer of the second type of spiritual energy.

4. The fifth ray energy produces three major areas of thought, or three prime conditions wherein the thought-form-making energy expresses itself:

- a. Science . . . education . . . medicine
- b. Philosophy . . . ideas . . . ideals
- c. Psychology . . . in process of modern development

5. This fifth ray energy operates in connection with the Law of Cleavages.

6. It is also responsible for the rapid formation of great conditioning ideologies.

7. This fifth ray energy is the important factor in making possible the first major initiation, the Transfiguration Initiation.

8. Fifth ray energy works in three ways in connection with the three aspects of the personality:

- a. As the transmuting agent . . . the physical body
- b. As the transforming agent . . the astral body
- c. As the transfiguring agent . . . the mental body

This gives you much food for thought; it indicates the personality goal and the mode whereby it is attained. After the third initiation, we reach out in consciousness to higher expansions of consciousness and will then enter a realm of ideas which are not yet easy for the disciple to appreciate or to understand. Much that I will have to say anent ray energy and the higher initiations will mean little to many, but it will mean much to the initiate-consciousness. The world initiates will be coming into incarnation at this time and will read my words towards the end of this century with great understanding.

THE SIGNIFICANCE OF THE INITIATIONS

We now start our consideration of the nine initiations, only this time we shall be occupied with the relationship and the detail connected with each initiation,

viewing them when possible from the angle of the Hierarchy and its effort on behalf of the evolutionary progress of the race, and not so much from the angle of the soul-infused personality of the disciple. It must be remembered from the start that no disciple can pass through the initiatory experience unless he *is* a soul-infused individual and is consciously aware on soul levels of the various happenings, possibilities, undertakings and implications.

In all the many books which I have given to the world I have taught much anent initiation; I have sought to bring a saner, more reasonable presentation of these great crises in the life of every disciple. It is wise to note that an initiation is in reality a crisis, a climaxing event, and is only truly brought about when the disciple has learnt patience, endurance and sagacity in emerging from the many preceding and less important crises. An initiation is a culminating episode, made possible because of the self-inspired discipline to which the disciple has forced himself to conform.

Much has been said in the occult books about the preparatory work to be done and the effort which such a task entails, plus the realisation of the consequences initiated and expressing themselves through the individual aspirant. Little has been said anent the more important truth that initiation admits a man into some area or level of the divine consciousness—into a plane or rather a state of being hitherto regarded as sealed and closed.

I shall not touch upon the ray effects, because we have already considered them, and because each level of consciousness, each phase or revealed area of the “lighted Way” is open to souls on all the rays and to every type of initiate.

From the standpoint of the Hierarchy, it is not the individual initiate who is of importance but *the groups* in every land who face initiation, and who fall into three categories:

1. Those in the group who have caught the vision, who accept the fact of the Hierarchy and of proffered op-

portunity, but who are nevertheless quite unready for their next step and must be taught and prepared to take it. Yet they are “set apart for fulfillment,” as it is esoterically called, and in spite of fluctuations and the many vicissitudes of the Path, they will eventually attain their goal.

2. Those in preparation for some specific initiation, particularly the first initiation to the third (inclusive). They have set their hands to the plow—another way of saying symbolically that they are toiling for and serving their fellowmen.

3. Those who have had the needed training and await the hour of initiation. As I have said, the first two initiations—those of the Birth and the Baptism—are not regarded by the Hierarchy as major initiations. They are in the nature of initiations of the threshold and are simply phases of, or preparatory to, the third initiation (as occult students call it), which is in reality the first major initiation. This must be most carefully held in mind, for these initiations indicate the process through which the personality can become soul-infused and the energy of the Spiritual Triad can make its presence felt.

For the sake of clarity, however, and because the Birth and Baptism initiations have been counted in with the true major initiations by the modern teachers of theosophy and similar occult bodies, and because people are therefore accustomed so to consider them, we will preserve the old method of counting them. The thought of soul-infusion must be held in mind—a soul indwelling which culminates at the third initiation, and of monadic control which increasingly possesses the soul-infused personality. This higher possessiveness steadily increases from the time of the third initiation until the seventh initiation; after the seventh initiation a condition can be seen which is extra-planetary in nature and of which little can be known. This brings in—for the first time—a registration or recognition of cosmic consciousness.

Let us now consider these initiations, one by one.

Initiation I. The Birth at Bethlehem

I have preserved the above Christian nomenclature because of its familiarity and because (symbolically speaking) it conveys an aspect of a major truth. Just as the birth of a child is an entrance into light, literally speaking, and the beginning of an entirely new way of life, so each successive initiation is in an exactly similar manner an entrance into light, involving the revelation of a different world to the one hitherto known, and the undergoing of entirely new experiences. If students would keep this symbology and this definition carefully in mind, they would arrive at a keener concept of the processes which lie ahead of them. This is particularly true in connection with this first initiation; the analogy holds good from the very dawn of history, where humanity is considered.

In ancient Lemuria, with the coming in of the mental idea and mechanism, the low grade animal life (which, to a certain extent, looked human but was definitely mindless, unknowing and unseeing) became suddenly aware of that which threw light upon its way. It meant little to the animal men of those days, but it came increasingly to have significance as millennia of years elapsed; civilisations came and went; races developed and disappeared. In *Lemurian days*, the indwelling light of perception (though it was a perception so remote from ours as to be practically inconceivable) revealed the physical world and that found upon it which the human being of that time would deem desirable. Later, in *Atlantean times*, that same indwelling light and unfolding light of the mind served to reveal the world of emotions, and in the later half of that period it revealed the more aesthetic values; the arts began to flourish; color and beauty were registered. In our more *modern Aryan race*, the light has revealed the world of thought and has brought us to a synthesis of the senses; these senses were developed in earlier cycles of human living. Each of these three races, in a mysterious manner, has a correspondence on a racial scale to the first three initiations.

Today, as we enter the new era, the symbology of the fourth initiation, that of the Renunciation, has application; men face the necessity of renouncing the material values and of substituting the spiritual. The ferment of the initiation process goes on all the time, undermining the materialism of the race of men, revealing more and more of the reality underlying the phenomenal world (the only world recognised by the Lemurians) and—at the same time—providing that cultural field of experience in which those sons of men who are ready to do so can undergo the five initiations, technically understood. This is the factor of importance. This therefore is our starting point.

The historical process can (and will) reveal the gradual entrance of mankind into ever-expanding “lighted areas” of consciousness; into these areas the way of evolutionary unfoldment has led the race of men right up to the point where there are many, many thousands (and millions if you consider all of humanity—those in incarnation today and those that are out of incarnation upon the inner planes) who have been enabled to step out of the lighted field of the three worlds into another area where the light of the mind can be blended with the still greater light of the soul. They have (in past lives, even though recollection may be lacking) undergone the birth experience and initiation, and as a result of this, that which can reveal what the mind is unable to illumine is now developing and functioning within them. The “light of life” is now available, in a sense far more literally true than you can at this time perceive, and each successive initiation will see this fact more clearly demonstrated. The Birth Initiation lies behind in the experience of many, and this is factually proved by the lives of those who are consciously and willingly oriented towards the light, who see a wider world than that of their own selfish interests, who are sensitive to the Christ life and to the spiritual consciousness in their fellowmen and who see an horizon and vistas of contact unperceived by the average man; they realise a possible spiritual achievement, unknown and undesired by those whose

lives are conditioned entirely by either the emotions or the lower concrete mind. At this stage of unfoldment they have a sense of conscious dualism, knowing the fact of the existence of that “something other” than the phenomenal, emotional and mental self.

The first initiation might be regarded as the goal and the reward of the *mystical experience*; it is fundamentally not an occult experience in the true sense of the term, for it is seldom accurately realised or consciously prepared for, as is the case of the later initiations, and this is why the first two initiations are not considered major initiations. In the mystical realisation there is naturally and normally an emphasis upon dualism, but in the new area of unfoldment—visioned and later to be struggled for and attained, initiation by initiation—unity is achieved and dualism disappears. Students should therefore have in mind the following definite occult concept: *The mystical Way leads to the first initiation. Having achieved its purpose, it is then renounced, and the “lighted Way” of occultism is then followed, leading to the lighted areas of the higher states of consciousness.*

Thus both ways are seen to be essential; the mystical way is for the majority at this time, and an increasingly large number of mystics will emerge out of the modern masses of men; paralleling this, the occult way is attracting more and more of the world intelligentsia. Its experience is not basically religious, as the orthodox churchman understands the word. The way of science is as deeply needed by mankind as is the way of religion, for “God” is found equally on both ways. The scientific way leads the aspirant into the world of energies and forces, which is the true world of occult endeavour, revealing the Universal Mind and the workings of that great Intelligence which created the manifested universe. The “new man” who has come to birth at the first initiation must and will tread the occult or scientific way, which inevitably leads him out of the world of mysticism into the scientific and assured perception of God as life or energy.

The first initiation marks the beginning of a totally new life and mode of living; it marks the commencement of a new manner of thinking and of conscious perception. The life of the personality in the three worlds has for aeons nurtured the germ of this new life and fostered the tiny spark of light within the relative darkness of the lower nature. This process is now being brought to a close, though it is not at this stage entirely discontinued, for the “new man” has to learn to walk, to talk, and to create; the consciousness is now, however, being focused elsewhere. This leads to much pain and suffering until the definite choice is made, a new dedication to service is vouchsafed, and the initiate is ready to undergo the Baptism Initiation.

Members of the New Group of World Servers should watch with care for all those who show signs of having passed through the “birth” experience and should help them toward a greater maturity. They should assume that all those who truly love their fellowmen, who are interested in the esoteric teaching, and who seek to discipline themselves in order to attain greater beauty of life, are initiate and have undergone the first initiation. When they discover those who are seeking mental polarisation and who evidence a desire and aspiration to think and to know coupled with the distinguishing marks of those who have taken the first initiation, they can, in all probability, safely assume that such people have taken the second initiation or are on the verge of so doing. Their duty will then be clear. It is by this close observation on the part of the world servers that the ranks of the New Group are filled. Today, the opportunity and the stimulation are so great that all servers must keep alert, developing in themselves the ability to register the quality for which search must be made, and giving the help and guidance which will weld into one cooperative band those disciples and initiates who should prepare the way for the Christ.

The first initiation should be regarded as instituting a new attitude towards relationships. This is not yet the case. The relationships hitherto recognised, speaking generally,

have been those karmically, physically and emotionally instituted; they are largely objective and predominantly concern the phenomenal plane with its contacts, duties, responsibilities and obligations. The new relationships however, to be increasingly recognised, are subjective and may have but little phenomenal indication. They embrace the recognition of those who must be served; they involve the expansion of the individual consciousness into a growing group awareness; they lead eventually to an eager response to hierarchical quality and to the magnetic pull of the Ashram. Such a development in the recognition of relationships leads finally to a recognition of the Presence of the Christ and to relationship with Him. With the recognition of and the relationship to the planetary Logos we need not at this point deal. All these relationships begin, in their truest connotation and with a correctly realised objective, at the birth of the “new man.” To this the Christ referred when He said: “Except a man be born again, he cannot see the Kingdom of God.” I am here using the Christian terminology but prefer to speak of the “new man” rather than the strictly Christian phrase “the birth of the Christ Child in the heart.” It is by means of the touchstone of relationships that world servers can contact the initiates and the accepted disciples in the world, and can discover those aspirants who can be helped and trained.

Let me bring another point to your attention. In the phenomenal world of the average human being who has not yet passed through the initiatory experience of the rebirth, the emphasis has ever been and is today upon the dual relationship of the sexes and to this our novels, plays, movies and affairs of all men bear testimony. Creativity expresses itself mainly through the propagation of the race, brought about through the relation of male and female, or of the positive and negative poles in the human family. This is right and good and part of the divine Plan. Even though men have prostituted their capacities and debased their relationships, the basic plan is divine and ideal. After the first initiation, the entire sex relationship shifts grad-

ually and steadily into its proper place as simply a natural phase of existence in the three worlds and as one of the normal and correct appetites, but the emphasis changes. The higher experience and correspondence, that of which physical sex is only the symbol, becomes apparent. Instead of male and female, there emerges the magnetic relationship between the now negative personality and the positive soul, with consequent creativity upon the higher planes. Of this relationship the head centre and the centre between the eyebrows (the ajna centre) are the agents and eventually—through the medium of the pituitary body and the pineal gland—they condition the personality rendering it soul-infused.

I have given you so much information anent initiation and the rays and centres in my many books that there is no need for me to repeat it here; there is, however, great need for you to collect and tabulate the scattered information so that you can register it as a whole. Many who read these instructions and who study the books I have written are in process of preparation for one or other of the initiations and the entire theme should therefore be of major interest to you. You should decide (at least tentatively) which initiation lies ahead of you and then discover all you possibly can about it and its prerequisites, endeavouring to make practical application of the imparted information; either that which I give to you is true or it is not; if true, it is vital to your future progress and you should aim at achieving a measure of real understanding.

You have been taught that the activity or the inactivity of the centres conditions the personality, working through the endocrine system; the energies which the centres channel and the forces which they generate can be controlled and directed by the soul, by the spiritual man. You have likewise been told that the energy of the sacral centre (the centre most implicated and active at the time of the first initiation) has to be transmuted and raised to the throat centre, thereby transforming the physical creative act into the creative process of producing the good,

the beautiful and the true. This is the A B C of your fundamental knowledge: the transmutation of sex. In that transmutative process men have greatly erred and have approached the subject from two angles:

1. They have sought to stamp out natural desire and have endeavoured to emphasise an enforced celibacy; they have thus frequently warped the nature and subjected the “natural man” to rules and regulations which were not of divine intent.

2. They have tried—at the other extreme—to exhaust normal sexual desire by promiscuity, license and perversions, damaging themselves and laying up the basis for trouble for many incarnations ahead.

True transmutation is in reality the achieving of a correct sense of proportion in relation to any phase of human life, and for the race of men today has particular reference to the sacral centre and the energies which bring it into activity. When a proper recognition of the place the sex life should play in the daily life is paralleled by the concentration of thought anent the throat centre, that centre becomes automatically magnetic and attracts the forces of the sacral centre upward through the spine into “the place of creative building”; the normal sex life is then regulated and not atrophied, and is relegated to its rightful place as one of the usual faculties or appetites with which man is endowed; it is brought under control through the lack of directed interest and is subordinated to the law of the land as regards its relation to its opposite pole—either negative and feminine or masculine and positive. To the aspirant it becomes mainly the agent for the creation of the vehicles needed for reincarnating souls. Thus by force of example, by the avoiding of all extremes, by the dedication of the bodily energies to the higher uses, and by the acceptance of the law of the land in any given country and at any given time, the present disorder and the current misuse of the sex principle will give way to orderly living and to the right use of this major bodily function.

This regulated physical life comes about when the

personality is sufficiently integrated and coordinated and the ajna centre (the centre between the eyebrows) is active and is coming under the control of the soul. This has an immediate effect—automatically induced—upon the gland associated with this centre; it becomes a balanced part of the general endocrine system and past imbalance is avoided. Simultaneously, the head centre becomes active as a result of the aspirant's mental perception, meditation and service; this brings the allied gland, the pineal gland, into action. All this is again only the A B C of occultism.

What is oft omitted from normal consideration is the fact that the increasing activity of these two “points of light within the head” is basically related to what is occurring in the sacral and throat centres as the transmutative process proceeds and the energies of the sacral centre are gathered up into the throat centre—without, however, withdrawing all the energy from the lower centre; thus its normal activity is properly preserved. The two centres in the head then become correspondingly active; the negative and the positive elements affect each other, and the light in the head shines forth; a line of light, permitting free interplay, is established between the ajna centre and the head centre, and therefore between the pituitary body and the pineal gland. When this line of light is present and there is an unobstructed relation between the two centres and the two glands, then the first initiation becomes possible. When this takes place, it must not be inferred that the task of transmutation going on between the lower and the higher centres and the relationship between the two head centres is fully and finally completed and established. The line of light is still tenuous and unstable, but it is in existence. It is the energy let loose at the first initiation and distributed into the sacral and the throat centres (via the slowly awakening head centre) which brings the transmutation process to a successful conclusion and stabilises the relationship within the head. This process may take several lives of steadily intensifying effort on the part of the initiate-disciple.

Thus the work of magical reformation starts, and it is here that the influence of the seventh ray (which governs the first initiation) enters in; one of the functions of this ray is to bring together soul and body, the higher and the lower, life and form, spirit and matter. This is the creative task confronting the disciple who is engaged in lifting the energies of the sacral centre to the throat centre and of establishing a right relation between the personality and the soul. Just as the antahkarana has to be constructed and established as a bridge of light between the Spiritual Triad and the soul-infused personality, so a similar bridge or correspondence is established between the soul and the personality, and, in connection with the mechanism of the disciple, between the two head centres and the two glands within the head.

When that line of light has related the higher spiritual aspects and the lower, and when the sacral centre and the throat centre are in true related alignment, the initiate-disciple becomes a creative worker under the divine Plan and a “magical exponent” of the divine building work; he is then a constructive force, wielding energy consciously on the physical plane. He creates forms as expressions of reality. This is the true work of magic.

You can see, therefore, that in the creative work three energies are brought into a related activity:

1. The energy concentrated in the ajna centre and which is indicative of the personality life.
2. The energy concentrated in the head centre as a result of soul activity.
3. The energy of the seventh Ray of Ceremonial Order or Magic, making possible true creative activity under the divine Plan.

There is nothing spectacular to be told anent the first initiation; the initiate-disciple still works in the dimly lit “cave of the spiritual birth”; he has to continue his struggle to reveal divinity, primarily on the physical plane—symbolised for us in the word “Bethlehem” which means the “house of bread”; he has to learn the dual function of

“lifting up the lower energies into the light” and—at the same time—of “bringing down the higher energies into bodily expression.” Thus he becomes a white magician.

At this initiation he sees, for the first time, what are the major energies which he must bring into expression, and this vision is summed up for him in the *Old Commentary* in the following words:

“When the Rod of Initiation descends and touches the lower part of the spine, there is a lifting up; when the eyes are opened in the light, that which must be lowered into form is now perceived. The vision is acknowledged. The burden of the future is assumed. The cave is lighted up and the new man issues forth.”

That this may be true of all of you who read these words is the prayer and the wish of your friend and counselor.

Initiation II. The Baptism in Jordan

The initiation which we are now to study is perhaps one of the most important, because it concerns that aspect of the personality which gives the most difficulty to everybody: the emotional or astral body. Today the mass of men are swept by the emotions and by a sensitive response to circumstance; they are not swept usually by an intelligent reaction to life *as it is*. The normal and usually violent reaction serves only to increase the confusion and the attending difficulties, producing vortices of uncontrolled energies, glamour and delusion. Even though it may at the same time produce a saving aspect in some cases, the violence of the astral testing and the potency of the astral temptation (as it might well be called) leads to a greatly increased sphere of suffering. To this must be added the materialistic bias of the many presented solutions, bringing in the force of the world maya and thus greatly complicating the problem.

Distressing as all this may be, and significant of the end of this age and the cessation of the Atlantean vibration and quality which has carried over so potently into

this Aryan cycle, it is however indicative of the attainment of a definitely racial opportunity. Humanity—on a relatively large scale—faces the second initiation, or the Baptism Initiation.

The concept of baptism is ever associated with that of purification. Water has ever been the symbol of that which purifies; it is also the symbol of the astral plane, with its instability, its storms, its tranquillities, its overwhelming emotional reactions and its pliability, which makes it such a good agent for the deceptive thought-forming faculties of the unregenerate man. It reacts to every impulse, every desire and every possible magnetic “pull” coming from the material or substantial form side of nature. In its cycles of tranquillity it reflects equally the good as well as the bad; it is the agent, therefore, of deception when manipulated by the Black Lodge, or of aspirational reaction when influenced by the great White Lodge, the spiritual Hierarchy of our planet. It is the battleground between the pairs of opposites; the problem is complicated by the fact that men have to learn to recognise these opposites before right choice, leading to spiritual victory, is theirs.

Today, desire for peace at any price, for adequate food, warmth and housing, for the restoration of stability and security and for the cessation of anxiety controls the mass of human reactions and makes the astral plane loom so large in men's affairs and in world decisions. This is so dominantly so that the realisation which the mind could reveal and of which the intelligentsia are the custodians is lost to sight and has small influence.

At the third initiation the control of the soul-illumined mind is finally established, and the soul itself assumes the dominant position and not the phenomenal form. All the limits of the form nature are then transcended. It is the vision of this transcendence which is communicated at the time of the second initiation under the symbolism of a positively applied purification.

I am not here emphasising the Biblical account of that purificatory process. That summarised symbolically

the watery nature of the astral plane and the “washing by water” of the initiate. It expressed the purely Atlantean form of the initiatory process, giving us the concept of a descent into water and of ascent out of water in response to a Word of Power from on high. The Aryan approach to this same initiation has not yet been fully understood.

This second initiation—as now undergone—is to some extent one of the most difficult. It involves purification, but it is purification by fire, symbolically understood. The occult “application of fire to water” produces certain most serious and devastating results. The water, under the action of fire, “is resolved into steam and the initiate is immersed in the fogs and miasmas, the glamours and the mists” thus caused. Out of this fog and out of the glamours, the initiate must emerge; out of the present fog of human affairs humanity will also emerge eventually. The success of the individual initiate is the guarantee of the racial destiny. The complications, produced by water in conjunction with fire in these Aryan days, are far greater than those produced entirely by water in Atlantean times; this age is kamanasic and not simply kamic or strictly astral. Remember therefore as you read these words that I am speaking symbolically. The fire of mind today has to be reckoned with in conjunction with the water of desire, and it is owing to this that much of humanity's problem develops. It is because of this that the second initiation has become one of the most difficult which the modern disciple has to take.

The result, however, of the modern initiatory process is of a much higher order. This statement is related to the emerging fact that the Hierarchy and its personnel in process of assembling will be of a much higher order than that previously responsible for human guidance. A more advanced humanity demands a more advanced Hierarchy and hierarchical supervision; this has ever been the case. The evolutionary process covers all that *is*. Even Sanat Kumara is learning and advancing from a relative imperfection to perfection.

This baptism of fire (to which reference is made in

the Western Scriptures) carries with it inevitably the connotation of *pain*, and this to an extent hitherto unknown. Even a casual glance at world affairs will reveal the truth of this statement.

What, therefore, is really happening, and what are the major facts involved? Much will depend upon my answer and upon your interpretation of it. I would ask you consequently to give careful consideration to my reply to these two questions.

Under the influence of the Piscean cycle which is now in process of termination, the sixth Ray of Idealism or Devotion was predominantly active. This is the ray of one-pointed determination and—from one angle—it is *the ray of blind procedure*. The individual, the group or humanity sees only one aspect of reality at any one time and (because of man's present point in the evolutionary process) usually the least desirable aspect. All else is sealed to them; they vision only one picture; their horizon is limited to only one point of the compass (speaking esoterically). To the mass of humanity, the aspect of reality which was visioned and for which men lived and died was *the material world, material comfort, material possessions and material enterprises*; to this the labour movement today and the tendencies already apparent in the United Nations bear incontrovertible testimony. To a much smaller group of human beings the world of the intelligence appears paramount, and the concrete mind is the desired ruler or controlling factor. All, therefore, remains within the area of material control and interest.

The solar plexus centre is consequently the dominant factor, because—even in the case of the intelligentsia—it is desire for material well-being, for territorial possessions and for planned governmental and economic material decisions which control and motivate the individual, the group or the nation. These are not necessarily wrong, but (under the present emotional-desire concept) they are placed in the foremost position and are regarded as causal in their nature; nevertheless they are fundamentally secondary

in their nature, and are effectual in their essential nature, placing the emphasis upon the word “effect”. Humanity, even in its advanced brackets, is not yet able to think on causal levels.

What is the basic goal of the initiate who has taken the second initiation? I would ask you to transit in consciousness from the concept that the process of initiation is a consummation of effort, to the higher and better concept that it is initiatory in effect and marks a beginning and not a consummation. What, therefore, lies ahead of the initiate who has entered the purificatory water, or rather, fire? To what is he pledged? What is to happen within “the area of livingness” (I want you to familiarise yourselves with that phrase) and what results will take place within the mechanism with which he approaches the place of initiation? These are the factors of importance, and these are the aspects of the life process which should condition him. At the close of the initiatory process certain energies and divine aspects should be recognised by him as now playing a part in his thinking and his purposes—energies which heretofore (even if present) were quiescent and not controlling.

Before him lies the third Initiation of the Transfiguration. Facing him is a great transition from an emotional aspirational focus to an intelligent, thinking focus. He has, theoretically at least, cast off the control of the astral body and nature; much still remains to be done; old desires, ancient astral reactions and habitual emotions are still powerful, but he has developed a new attitude to them and a new perspective to the astral body. Water, fire, steam, glamour, delusion, misinterpretation and emotional continuity still mean something specific and undesirable to him. He is now negative to their appeal and positive to the higher demanding focus. That which he now loves and longs for, desires and plans for, lies in another and higher dimension. He has, through his willingness to pass through the second initiation, struck the first blow at his innate selfishness and has demonstrated his determination to think

in wider and more inclusive terms. The group begins to mean more to him than himself.

What has happened, technically speaking? The energies of the solar plexus centre are being transferred from the major clearing house below the diaphragm to the heart centre—one of the three major centres into which all the lower energies must transfer. At the first initiation he was granted a vision of a higher creativity and the energy of the sacral centre began its slow ascent to the throat centre. At the second initiation, he is granted a vision of a higher focus, and his place in the larger whole begins slowly to reveal itself. A new creativity and a new focus become his immediate goals, and for him life can never again be the same. The old physical attitudes and desires may still at times assume control; selfishness may continue to play a potent part in his life expression but—underlying these and subordinating them—will be found a deep dissatisfaction about things as they are and an agonising realisation 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.

Do these ideas make the concept of initiation more useful to you and more practical? Any initiation which does not find interpretation in daily reactions is of small service and basically unreal. It is the unreality of its presentation which has led to the rejection of the Theosophical Society as an agent of the Hierarchy at this time. Earlier and prior to its ridiculous emphasis upon initiation and initiates and prior to its recognition of the probationary disciples as full initiates, the Society did good work. It however failed to recognise mediocrity and to realise that no one “takes” initiation and passes through these crises without a previous demonstration of a wide usefulness and of a trained intelligent capacity. This may not be the case where the first initiation is concerned, but where the second initiation is involved there must ever be the background of a useful dedicated life and an expressed determi-

nation to enter the field of *world* service. There must also be humility and a voiced realisation of the divinity in all men. To these requirements, the so-called initiate of the Theosophical Society (with the exception of Mrs. Besant) did not conform. I would not call attention to their prideful demonstration, were it not that the same claims are being made and the same delusions presented to the public.

The problem of freedom from the limitations of matter should now be considered and the entire theme be rendered practical.

There is perhaps an ultimate opinion that it is the realm of the emotions and the susceptibility to emotional reactions which constitute the major human limitation—both from the individual angle and also from that of the national angle. It is everywhere realised that the demagogue, for instance, who sways public opinion, is one who also and emphatically plays on human emotions as well as upon human selfishness. As the race progresses towards mental expression, this distorting influence will become increasingly less important, and once the masses (composed of the millions of so-called “men in the street”) begin definitely to think, the power of the demagogic approach will have disappeared. The major battle in the world today is that of the freedom of the average citizen to think for himself and to come to his own decisions and conclusions. It is here that the major quarrel between the Great White Lodge and the Black Lodge is to be found. It is a battle in which humanity itself is the decisive factor, and for this reason the Black Lodge is working through the group which is controlling the destiny of Russia and also through the Zionist movement. The leaders of the U.S.S.R. are working intelligently and potently against human freedom and particularly against freedom of thought. Communism per se has no such objective; it is the totalitarian policies of the national rulers which are so disastrous, plus their ambition and their hatred of true freedom. Zionism today stands for aggression and for the use of force, and the keynote is permission to take what you want ir-

respective of other people or of their inalienable rights. These points of view are against the position of the spiritual leaders of humanity, and therefore the leaders of the Zionist movement, and the group of men who direct and control the policies of Russia, are against the policies of the spiritual Hierarchy and are contrary to the lasting good of mankind.

The freedom of the human spirit, the freedom to think, govern and worship as innate, instinctual human desire may dictate, under the influence of the evolutionary process, the liberty to decide on the required form of government or of religion—these are the rightful prerogatives of mankind. Any group of men or any form of government which fails to recognise this inherent right runs counter to the principle which governs the Great White Lodge. The menace to world freedom today lies in the known policies of the rulers of the U.S.S.R. and in the devious and lying machinations of the Zionists. In neither group is there any true spiritual potency, and both are doomed to failure even though they may succeed from the angle of material gain; from the spiritual angle, they are doomed. The leaders of the Russian enterprise against the freedom of the individual are doomed, because inherently man is free and fundamentally divine, and it is assured (from the long range vision) that masses of men in Russia and in the communistically inclined “satellite states” will inevitably react divinely and potently. The true communistic platform is sound; it is brotherhood in action and it does not—in its original platform—run counter to the spirit of Christ. The imposition of intellectual and formal communism by a group of ambitious and sometimes evil men is *not* sound; it does not adhere to the true communistic platform, but is based on personal ambitions, love of power and on interpretations of the writings of Lenin and Marx which are also personal and run counter to the meaning of these two men, just as the theologians of the Church interpret the words of Christ in a fashion which has no relation to His original intention. The rulers of Russia are *not* truly working for the good of the people, any more

than academic Zionism is working and carrying out its projects for any humanitarian reasons. But *the people* hold the ultimate triumph in their hands, for the heart of the people in all nations is basically sound, fundamentally good and God-inclined. This the rulers of the communistic regime forget.

The leaders of the Zionist movement of aggression constitute a real danger to world peace and human development and their activities have been endorsed by the expediency policy of the U.S.A. and, in a secondary degree, by Great Britain, under the influence of the U.S.A. It is the Zionists who have defied the United Nations, lowered its prestige and made its position both negative and negligible to the world. It is the Zionists who have perpetrated the major act of aggression since the formation of the United Nations, and who were clever enough to gain the endorsement of the United Nations, turning the original “recommendation” of the United Nations into an order. The rule of force, of aggression and of territorial conquest by force of arms is demonstrated today by the Zionists in Palestine, as well as the demonstration of the power of money to purchase governments. These activities run counter to all the plans of the spiritual Hierarchy and mark a point of triumph of the forces of evil. I am emphasising the activities of these two countries because through the leaders of these groups of aggressive men the forces of evil—dammed back temporarily by the defeat of the evil group which Hitler gathered around him—have again organised their attack on the spiritual development of humanity.

The world today still remains divided into people of evil intention and great power and their victims, plus the negative reactions of the remaining nations. There is no nation in the United Nations which has attempted to swing the tide of evil by ranging itself and other nations on the side of freedom. There are only groups of unillumined men who seek to control national destinies. There is still emotional reaction to situations and the emotional exploitation of individuals and nations by those who are in

no way emotional but who are mentally convinced that certain lines of activity must be followed, leading to their own individual good but which—in the long run—are not good for the peoples involved.

We therefore come back to the problems of the astral plane, of the emotional level of consciousness, and to the second initiation; this initiation releases men from emotional control and enables them to shift their consciousness on to mental levels, and from that higher point of focus to control their normal and well developed emotional attitudes.

If you will turn back to page 340, you will find that the three keynotes are given for this second initiation and for its technique. I would like to call your attention to them because they present those keynotes which give us the clue to the world problems and indicate at the same time the solution and the way out of the present impasse. These three words are: Dedication. Glamour. Devotion.

It is the dedication of the aspirant which invokes the fire. You have here a statement of major importance. The aspirant upon the higher levels of the astral plane is swept by the “fire of dedication.” This immediately focuses his will as it demonstrates on the mental plane, and this focusing in due time starts the serious undertaking of the shifting of his consciousness on to mental levels. Then immediately the “fire” works and the first reaction (as I have earlier pointed out) is the “meeting of fire and water,” and consequently the production of fog, mist, of glamour and illusion. All of these four words must be understood symbolically. The glammers thus induced are dependent upon the ray and the point of evolution of the individual and the nation. It is essential that you learn to think in the widest possible terms. With these I shall not deal. Individuals are rapidly discovering the nature of their glammers, once their “spiritual intention” is determined; also national glamour is well recognised by onlookers, though seldom yet by the nations involved. The factor which leads to the dissipation of glamour is devotion—devotion to an

individual, to a Master (as taught by the Theosophical Society) or to some idealistic project. It is finally an unlimited devotion to the Way, to the treading of the Path at any cost, and to the unswerving attachment to service—as constituting the major technique of the Path.

Dedication, resulting in glamour, which is dissipated by devotion—these are the keynotes of the second initiation. Forget not that nationalism is the result of dedication to a particular national set-up and produces the glammers which lead to world difficulty.

These three aspects of evolutionary unfoldment must be recognised by every aspirant; their existence determines his place upon the Path, the initiation for which he is being prepared and the nature of his service for humanity.

And what will be the result of the combination in one's life of these three factors? Primarily two things:

1. The solar plexus centre will be brought, first of all, into a condition of almost violent and compelling activity. This activity is induced by dedication and produces glamour inevitably.

2. The violent energies of the solar plexus centre will eventually be controlled by the quality of devotion. It is this quality which transforms the solar plexus centre into *the great clearing house* for all emotional reactions and for all glammers, and makes it temporarily a cause of disaster, of conflict, of pain and of distress.

As a result of both of these, a great transforming agency is set in motion by the quality of devotion, and the solar plexus centre becomes not only a clearing house but the main factor in lifting both physical and emotional active energies from below the diaphragm into the heart centre. This constitutes a long process which the aspirant is forced to face in the interim between initiations. We are told (and it is factually true) that the longest period between initiations is that to be found between the first and the second initiations. This is a truth which must be faced, but it should also be remembered that it is by no means the hardest period. The hardest period for the sensitive, feel-

ing aspirant is to be found between the second and the third initiations.

It is a period of intense suffering, of the penalty of applying factors of glamour and illusion, of pronounced involvement in situations which, for a long time, remain unclarified, and of a steady moving forward as best the beleaguered aspirant can—under the influence of right direction and spiritual determination. This he has usually to do in the dark, working under the action of the logical and understanding mind, but seldom under the influence of inspiration. Nevertheless, the good work goes on. The emotions are brought under control, and necessarily the factor of the mind assumes an increasingly right importance. Light—flickering and as yet uncertain and unpredictable—pours occasionally in from the soul, via the mind, adding frequently to the complications but producing eventually the needed control which will lead to and result in freedom.

Ponder on these things. Freedom is the keynote of the individual who is facing the second initiation and its aftermath—preparation for the third initiation. Freedom is the keynote for the world disciple today, and it is freedom to live, freedom to think and freedom to know and plan, which humanity demands at this time.

The initiation (that of the Transfiguration) which we are next to study is one of the most important of them all. From one particular angle, it is peculiarly related to the fifth Initiation of Revelation and to the seventh Initiation of Resurrection. All three are concerned with freedom: freedom from the personality, freedom from blindness, or freedom from all the seven planes of our planetary existence—the planes which are sometimes referred to as the planes of human and superhuman evolution. You will have noted that lately I have been emphasising an aspect of initiation hitherto little emphasised—the aspect of freedom. The Path of Initiation has at times been called the Path of Liberation, and it is to this essential aspect of the initiatory process that I am seeking to call your attention. I have

pointed out continuously that initiation is not really the curious mixture of self-satisfied attainment, ceremonial, and hierarchical recognition as portrayed by the major occult groups. It is far more a process of excessively hard work, during which process the initiate becomes what he is. This may entail hierarchical recognition, but not in the form usually pictured. The initiate finds himself in the company of those who have preceded him, and he is not rejected but is seen and noted and then put to work.

It is also a graded series of liberations, resulting in the attainment of increased freedom from that which lies behind in his experience; this carries with it the permission (soul enjoined or given) to proceed further on the WAY. These freedoms are the result of Detachment, Dispassion, and Discrimination. At the same time Discipline enforces and makes possible the hard work required to pass the grade. All these four techniques (for that is what they are) are preceded by a series of disillusionments which, when realised and comprehended, leave the aspirant no choice but to move forward into greater light.

I would like to have you study initiation from the angle of liberation, looking upon it as a process of strenuously attained freedoms. This basic aspect of initiation—when realised by the initiate—ties his experience into a firm relation with that of the whole of humanity, whose fundamental struggle is the attainment of that freedom “whereby the soul and its powers can unfold and all men be free because of an individually attained freedom.”

If you will study the nine initiations and look upon them from this angle, you will see how each does most definitely mark a point of attainment, and therefore the entire subject of initiation takes on a new beauty and appears more worthy of the pain and struggle of attainment. Let me give you an indication (no more than that) of what I mean.

- Initiation I. Birth.* Freedom from the control of the physical body and its appetites.
- Initiation II. Baptism.* Freedom from the control of

the emotional nature and the selfish sensitivity of the lower self.

Initiation III. Transfiguration. Freedom from the ancient authority of the threefold personality, marking a climaxing moment in the history of all initiates.

Initiation IV. Renunciation. Freedom from all self-interest, and the renouncing of the personal life in the interest of a larger whole. Even soul-consciousness ceases to be of importance and a more universal awareness, and one closer to the divine Mind, takes its place.

Initiation V. Revelation. Freedom from blindness—a liberation which enables the initiate to see a new vision. This vision concerns the Reality lying beyond any hitherto sensed or known.

Initiation VI. Decision. Freedom of choice. I have dealt with these choices in an earlier part of this book.

Initiation VII. Resurrection. Freedom from the hold of the phenomenal life of the seven planes of our planetary Life. It is in reality a “lifting out of or above” the cosmic physical plane.

Initiation VIII. Transition. Freedom from the reaction of consciousness (as that word is understood by you) and a liberation into a state of awareness, a form of conscious recognition which has no relation to consciousness, as you understand that term. It might be regarded as complete freedom from sensitivity, yet with a full flowering of that quality to which we give the inadequate name “compassion.” More I cannot say.

Initiation IX. Refusal. Freedom from all possible forms of enticement, particularly with reference to the *higher* planes. It must constantly be remembered (and hence my constant reiteration) that our seven planes are the seven subplanes of the cosmic physical plane.

This goal of freedom is in reality the main incentive to tread the Path of Return. One of the most spiritually exciting things taking place in the world today is the use, in every country, of the word FREEDOM; it was that great disciple, F. D. Roosevelt, who “anchored” the word in a new and more universal sense. It now has a fuller and deeper meaning to humanity.

Initiation III. The Transfiguration

There is no need for me to enter into the symbolic details anent this initiation. The whole theme is adequately dealt with in a book written by A.A.B. entitled *From Bethlehem to Calvary*—a book to which I gave my approval and endorsement as presenting the subject of the five initiations in a form suitable for the Christian West. I would like to recall to you the fact that this third initiation is in reality the first of the major initiations and is so regarded by the emanating Source of our planetary Logos, Sanat Kumara, and in the two great planetary centres, Shamballa and the Hierarchy. I refer to that stupendous Source of our entire planetary life, the sun Sirius, and to the Lodge of Divine Beings Who work from this heavenly Centre.

The first two initiations—regarded simply as initiations of the threshold—are experiences which have prepared the body of the initiate for the reception of the terrific voltage of this third initiation. This voltage is passed through the body of the initiate under the direction of the planetary Logos, before Whom the initiate stands for the first time. The Rod of Initiation is used as the transferring agent. The second initiation freed the initiate from the astral

level of consciousness, the astral plane—the plane of glamour, of illusion and of distortion. This was an essential experience because the initiate (standing before the One Initiator for the first time at the third initiation) must be freed from any magnetic or attractive “pull” emanating from the personality.

The mechanism of the personality must be so purified and so insensitive to the material attractions of the three worlds that there is henceforth nothing in the initiate which could offset the divine initiatory activity. The physical appetites are subdued and relegated to their rightful place; the desire nature is controlled and purified; the mind is responsive primarily to ideas, intuitions and impulses coming from the soul, and begins its true task as an interpreter of divine truth and a transmitter of ashramic intention.

You will note, therefore, how this third initiation is a climaxing point and also inaugurates a new cycle of activity leading to the seventh Initiation of Resurrection. I would call your attention to the fact that the third, fifth and seventh initiations are under the control of the fifth, first and second rays. These, as you might expect, will constitute the emanating energies transmitted through the application of the Rod of Initiation.

Initiation III. The fifth Ray of Science. This inflowing energy produces its major effects upon the mind, or upon manas, the fifth principle; it enables the initiate to use the mind as its major instrument in the work to be done, prior to passing through the fourth and fifth initiations.

Initiation V. The first Ray of Will or Power. At this initiation the disciple appreciates for the first time the significance of the will and uses it to relate the head centre and the centre at the base of the spine, thus completing the integration started at the third initiation.

Initiation VII. The second Ray of Love-Wisdom is here active, as the major planetary ray. The application of the Rod of Initiation by the Initiator (working this time from the highest plane, the logoc plane) produces in a

mysterious way an effect on the totality of humanity and—to a lesser extent—upon the allied kingdoms. The effect is similar to that produced in the individual at the fifth initiation, wherein the head centre and the centre at the base of the spine became closely en rapport—through the use of the will.

Aspirants and disciples should remember that after the third initiation, *the effects* of the initiation which they may be undergoing are not confined simply to the individual initiate, but that henceforth at all the later initiations he becomes the transmitter of the energy which will pour through him with increasing potency at each application of the Rod. He acts primarily as an agent for the transmission, for the stepping down and for the consequent safe distribution of energy to the masses. Each time a disciple achieves an initiation and stands before the Initiator, he becomes simply an instrument whereby the planetary Logos can reach humanity and bring to men fresh life and energy. The work done prior to and at the third initiation is purely preparatory to this type of service required from an “energy transmitter.” That is why, at the seventh initiation, the dominating ray of our planet—the second Ray of Love-Wisdom—is employed. There is no energy upon our planet of equal potency, and no expression of it has so pure and constructive a quality as that to which the initiate is subjected at the seventh initiation. This seventh initiatory climax marks another culminating point in the career of the initiate, and indicates his entrance into an entirely different cycle of experience.

You will have noted, if you are comparing these instructions with the outline given by me on page 340, that in this third initiation it is the ajna centre (the centre between the eyebrows) which is stimulated. This is a fact of great interest, because it is at this initiation that the disciple begins consciously and creatively to direct the energies being made available to him, doing so via the ajna centre and directed towards humanity as a whole. These energies are:

1. *The energy of his own soul.* This has a purely group effect and though working through his personality, is consciously directed outward into the world—after the transforming process brought about as the energy received permeates his threefold mechanism.

2. *The energy of the Ashram* to which he belongs. Both this energy and the one above mentioned are necessarily the energy of his soul ray and of the Ashram which is representative of that ray. The effect produced—according to his capacity of absorption and direction—will further the working out of the divine Plan.

3. *The energy of the Hierarchy Itself.* The Hierarchy is primarily controlled by the energy of the second Ray of Love-Wisdom, though this dominant ray is modified and enriched through blending with the other six rays. His use of this energy will at first be largely an unconscious use and he will register at this point no definite intention. This is due to the magnitude of the great reservoir of energies; he is a recipient of the incoming energy largely because he is an initiated member of the Hierarchy and is also a pure channel for transmission.

4. *The peculiar energy which is transmitted to him by Sanat Kumara* at the time of his initiation. This is a totally different energy to that transmitted to him at the earlier initiations. It comes from Shamballa and is uniquely (in a sense undefinable and hence incomprehensible to you) the energy of the planetary Logos Himself. He directs extra-planetary energy (in the initiations which follow the third initiation) from the ajna centre of which He is possessed, to the head centre of the initiate and from thence immediately to the ajna centre of the initiate. Then this energy is directed outward into its destined field of service. This energy is of so high a quality that there is nothing of a registering mechanism in the initiate's equipment capable of registering its admission and circulation through his three head centres. Nevertheless, this energy does pour through him and out into the world, in spite of the fact that he remains unconscious of its presence.

The ajna centre is the “centre of direction”; it is placed symbolically between the two eyes, signifying the twofold direction of the life energy of the initiate—outward into the world of men and upward towards the divine Life and Source of all Being. Where the direction of the energy is consciously undertaken (and there are certain energies of which the initiate is constantly aware), the ajna centre is controlled and dominated by the indwelling spirit of man; this spiritual man bases all action in relation to these entering energies on the ancient premise that “energy follows thought.” His thought life becomes, therefore, the field of his major effort, for he knows that the mind is the agent of direction; he endeavours to concentrate within himself so that eventually he may consciously control and direct all the incoming divine energies. This is, in reality, the major hierarchical endeavour and the work to which the Masters are pledged and for which They are in constant training. As the evolutionary process proceeds, new and higher energies become available. This is particularly the case now as They prepare for the reappearance of the Christ.

There are three words which are *directive words* for the disciple as he handles his life, his environment and his circumstances. They are: Integration, Direction, Science. His task—as he faces it after the third initiation—is to produce a greater personal integration so that he becomes increasingly a soul-infused personality, and also to integrate himself with his environment for service purposes. To this must be added the subtler task of integrating himself into the Ashram so that he becomes an integral part of the Master's band of workers.

As the work of integration proceeds, he is striving all the time to learn the uses of the ajna centre and consciously and with right understanding to work with, absorb, transmute and distribute energy as his major ashramic service. His keynote is right direction as the result of right reaction to hierarchical intention and the injunctions of his own soul. Both integration and direction, he discovers, require

understanding of occult, scientific knowledge. He works then as a scientist, and for this reason all the three keynotes of his life as an initiate—before and immediately after the third initiation—are conditioned by and directed by the mind; the mental plane becomes the field of his major endeavour as a server.

Again you see that I am presenting you with no glamorous picture of the initiatory process but only one of hard work, constant effort and strenuous mental and spiritual living. There is much here for you to consider, and what I have here given warrants sound reflection and much thought. It is my earnest hope and wish that you may realise that the teaching here given can be appropriated by you and that the initiatory process is one that eventually you will understand and in which you will participate.