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Well, hello, everybody, and welcome to our 12th program here on the first *(DINAII, p.270)* initiation in these video commentaries. You know, I realise, and I don't know if this will reach all who have been looking at these, that this material is perhaps not easy unless we have read in the books the Alice A. Bailey books. Because, as you may know, what I'm trying to do here is to take what has been written and correlate it with other factors that have been written. But first we have to have some familiarity with what is being written. So I encourage you to become a deeper student of the Alice A. Bailey work, of the Tibetan's work. And then programs of this nature—well, I'll say you'll get a lot more out of them, for sure. Well, we're on program number 12, and we still—we still have 11 pages to go in this particular extra references commentary. So I'll just do the best I can as I go along and… Well, you know, the whole *(DINAII, p.270)* idea about the first initiation is that so many have taken it and have not realised they have taken it because the memory in the brain cells is just not there for this initiation— maybe even the second. And, well, by the time we reach the third initiation, there should be increasing memory of these inner events. But it's not necessarily a foregone conclusion. So, anyway, so many have taken it. Now, from Dinah 2 here we read that this is testified to by the fact *(DINAII, p.270)* that so many thousands—as I have several times told you, I think he needs to say it several times—have taken the first initiation now as a symbol of material need. Yeah, let me check this out because I want to know the page on which it occurs. And it does occur on Rays and Initiations, page 571. So, you know, it's good to know where we're going. Excuse me. Where we've been and where we're going now. Bread is the symbol of material need. Interesting. The house of bread and the sharing of the things by which people live will be one of the signatures of the new age. Right now we have a very inequitable distribution system, and this is because of selfishness and egotism and basically just not caring about the other person. And that will cease during the decentralising age of Aquarius when we have the factor of Leo. As wonderful a sign as it is and the most human of all signs, we're told, there is the problem that we may think we're the only one in the world, and some kind of inherent narcissism may go with it and an uncaring about others. But that will be overcome if all goes well, I would say, in the Aquarian age. Okay, so bread, as the symbol of material need, will eventually be controlled by a vast group of initiates of the first initiation. And by the way, these are… No, no, okay, pardon my search for the blue bracket. Okay, but these are largely initiates on the seventh seventh Ray because they do tend to control the material resources of the earth. They are connected with concretion, manifestation, and generally the factor of appearance. So the highest and the lowest will meet, but they always have to have an externalisation of that which they find on the subtler planes. So a vast group of initiates of the first initiation on the seventh Ray as the symbol of material human need by those whose lives are beginning to be controlled by the *(RI, p.571)* Christ consciousness, which is the consciousness of responsibility and service. *(RI, p.571)* So when we feel this very strong responsibility towards others, and when we feel that in order to live, we must absolutely serve. Then the Christ consciousness is characterizing and beginning to pervade our normal personality consciousness. These initiates exist in their thousands today. *(RI, p.571)* Of course, D.K. has that point of view of the Master infancy, where they are probably through the phenomenon of light. They will be present in their millions by the time the year 2025 arrives. *(RI, p.571)* So we have great hope here. And even though there is at the present time, 2018, in process, an attack of the counter forces of materialism, the so-called Black Lodge, that attack will be overcome, I do believe, and these initiates will be able to step forward and, with a degree of fairness, seek to see the world's resources reach those whom it can serve, whom the resources can serve. We are told that heights of luxury unimaginable to us were reached in Atlantean days. And it was a time of war between good and evil. Well, there's a lot of luxury, waste, unnecessary accumulation and hoarding going on today. And it's out of fear, you know, preventing those who need resources available from receiving them. That has to end. And in order for the Christ to reappear, a measure of sharing—we're not told how much, but a fair measure of sharing—has to appear along with the peace, a reasonable degree, and the house cleaning that is so necessary. Obviously, right behavior is a factor that's very important to the seventh Ray types, so present in their millions. So we have to clear away the confusion, the noise, the chaos of this present attack, and by 2025, begin to reconstruct, we would say, the methods of distribution. Remember that circulation is one of the major themes of Aquarius, and that is accompanied by the seventh ray. And the seventh ray is also one of those rays for which right circulation is an objective. All this reorientation and unfoldment will be the result of the activity of the seventh ray and of the impact of its radiation upon humanity. *(RI, p.571)* What is it, the fifth time? Or is it the seventh time? Well, something like that. Either five or seven. That the cycle of the seventh ray has coincided with the cycle of Aquarius, probably the equinoctial age of 2,500 years. There are other types of ages related to the zodiacal signs, and they are of a duration of 25,000 years. So the cycles suggest—infer, implying—that things can get better, much better, if we take advantage of the energies offered and eschew selfishness. Hopefully there will be more and more initiates of the second degree. And we're told that a major blow against selfishness is struck at that degree. I suppose the overcoming of the lower aspect of Mars, which is directly

related to selfishness and rules just about the entire personality with its demands for satisfaction regardless of what happens to others. Okay, you know, there's some just marvelous compilations that I'd like to go through for topical study. There's a lot I'd like to do. It's just a question of whether I get to do it. But *(RI, p.316)* you'll see what the method is. Read deeply, think deeply, meditate deeply, and then use Mercury, which has a very deep third ray connected with it as kind of a lord of memory, and connect the isolated pieces of information into meaningful patterns. You'll be using the second ray too, because it is the ray of the divine pattern. It will reveal the archetypes that are found when we use pure reason. Now, what's this one about? Slow growth of the Monad during the first two initiations. Remember that we have an issue there, that at the first degree, the Monad does influence the soul, but we in the personality don't know it, so that's a problem. But still, it does have its effect and it begins to influence. We've seen the mental unit and in general the lower mind and its ray, and drives us onward onto the path. There's a driving energy to the Monad, whatever its ray may be. And the energy of progress onward is a kind of a first ray energy. And the dramatic title “Driving Forward Through Space” is associated with the Monad. The first two initiations, oft regarded by humanity as major initiations, are… Well, maybe from the theosophical point of view, they seem that way, but D.K. has corrected that, sharing with us the present hierarchical perspective. These first two initiations are in reality minor initiations from the Sirian point of view, because the relation of the man under discipline and in training is only a tendency, *(RI, p.316)* tendency, and of course can be reneged upon, as we have seen, unfortunately, that a veering off after the second initiation, even that is possible. And as I've said, I wonder how the sponsors and the Christ cannot help but see the danger. And yet a man must be allowed to go forward and prove himself or not. There is only a developing recognition of the Father, you know, coming after the second degree. The Monad becomes a factor for consideration, and so does Sanat Kumara, and so does identification and a slowly growing response to the Monad. Slowly, plus an unfolding sensitivity to the impact of the will aspect. *(RI, p.316)* The will aspect is monadic, but it also is very much emanating from the atmic level, which is the externalization of the will aspect into the spiritual triad from the Monad. So a slowly growing response to the Monad, even though as a conscious factor it may not be coming in until the third degree. But *(RI, p.316)* in the third initiation, these developments are sufficiently present to merit the phrase “revelation of the glory” and the transfiguration takes place. *(RI, p.316)* And this was, you know, enacted for us by the Christ, I think, even more than by the Master Jesus. The Christ was already a fifth degree initiate and verging on the sixth degree. And I think the power to dramatize these things at will was very strong. The initiate Jesus was indeed an initiate of the third degree at that *(RI, p.316) (RI, p.316)* time. But it is my impression that it was the Christ who enacted, demonstrated the glory of the third initiation. So let's just say that the Monad driving the progress, the spiritual progress of the man forward is present in an influential way within the egoic lotus from the first initiation on. And really it has been the signal of the Monad which has called for the creation of the causal body, *(RI, p.316)* the egoic lotus, and the calling in of the solar angels to assist. Because, you know, they're really helping the Monad reach deeper and deeper into the lower planes. They're acting as a bridge. Now, how all of that happens exactly? Okay, that's difficult to say at this point. It happens at the period that we might call the opening of the planetary heart. And we have to remember that individualization signaled a kind of first degree for our planetary Logos, maybe even in the cosmic sense. I'm not sure whether it's cosmic or in that series of seven initiations, but it does signal an important beginning. At that time, the Monad is active. And the heart center is definitely stimulated at the first degree, you know, because it's often called the birth of the Christ in the heart. And our relationship to the love factor and to a growing unselfishness definitely changes. All right, I may. Yes, I've done this one. Oh, there. So familiar. But this is all about, you know, stepping into the spiritual kingdom, a fresh stage of life, beginning to tread the path of holiness. So we are entering the superhuman kingdom. Well, we're certainly not masters and truly superhuman, but we are within that blue circle. And we are, as it were, within the periphery of hierarchy, if we have taken the first degree. And it will be a sign, you know, if you are, for the most part, let's just say, if you are a constant student of D.K., working with him, serving him as he seeks for his ashram to be served, deriving your nourishment, spiritual nourishment, largely from the D.K. books, and I want to include The Secret Doctrine, then it is a signal, one of the signals that you have probably taken the first degree along with your love of your fellow human beings and the disciplining of your life to create a greater beauty. And the occult studies or spiritual studies of any legitimate kind, these are all the signals. You know, you can be very intelligent, many people are, but they just have not seen fit to direct their life aspirationally towards the higher of the pairs of opposites, which does begin to show itself once we enter the unfoldment of the love petals. But, you know, it's possible to avoid the implications and deny the presence and even double down on the emphasis of the personality. That is really, in a way, later to be defeated by your dweller and to become a handicap to your fellow human beings, either as a first ray destroyer of souls, a second ray deluder of souls, or a third ray manipulator of souls. So there's always danger, and we have to be aware of it. We can never entirely relax our

point of tension, though we can fittingly relax the mechanism at times in order to recharge it. But then, you know, from Master Morya, we learn that rest is a change of labor. Well, maybe that's kind of a first ray perspective. It's not so much by reducing the point of tension that we rest, but by finding other worthy things to do. Anyway, this has been. This has been discussed above and just a little. Now, basically, the reason there are some duplications here is because I tend, when I put them in the Alice Bailey references, to give alternative titles so that the reference becomes easy to find in maybe a few ways because, you know, people may forget one keyword and another one will work. So, as I say, I do hope that I can get these Alice Bailey references to you and I trust they may be on Makara even now. I'll talk to my colleague who was responsible or agreed to distribute them or put them up. Now here's something about the sacrifice petals opening the fires of substance. The vitality of the permanent atoms escape from the atomic sphere and add their quota to the great sphere in which they are contained. *(TCF, p.543)* This is maybe the burning up of the causal body. And nothing is lost. That's something we have to understand. Nothing is lost. And the permanent atoms of the spiritual triad receive the information stored in the members of the atomic triangle. Let's see, do I have that? Maybe not. Atomic triangle. And so I guess, How will it go that the atomic permanent atom will receive that which is found in the physical permanent atom? The astral permanent atom will bestow its content on the Buddhic permanent atom. And the content of the mental unit will be absorbed into the monadic permanent atom. So the fire of mind blends with its emanating source, and the central life escapes. *(TCF, p.543)* This is the—we can say the life of the monad, previously invested in matter of the higher mental plane, making the egoic lotus with the help of the Solar Angel. Okay, this is the great liberation. *(TCF, p.543)* Now, there are a number of liberations, of course. This is probably the fourth degree. The man, in terms of human endeavor, has achieved his goal. *(TCF, p.543)* Well, he still is a man. As a Master of the Wisdom, yes, he is. But this really—this fourth degree is really a significant liberation from the dense physical body of the Planetary Logos and Solar Logos. The lower 18 subplanes are—even the lower 21 subplanes. The lower 21 subplanes are the dense physical body of the Solar Logos. And we're being liberated into the cosmic ethers. He has passed through the three halls: the Hall of Ignorance, first three petals; the Hall of Learning, second three petals; the Hall of Wisdom, the third three petals, or sacrifice petals, you know. And where are we? Hopefully we are at least struggling—first steps in the Hall of Wisdom, which counts everywhere in this universe. Knowledge is so plentiful. There's all kinds of knowledge for which we have no use. But any bit of wisdom becomes our way. We have use for it. If I'm saying, “Well, you know, what are the objectives of a certain order of lives on Pluto at this moment?” Well, the knowledge exists, but I can't possibly use it. So it is not relevant to my spiritual progress, or even to the spiritual progress of humanity right now. So we have to be selective about knowledge. I mean, knowledge— it's not endless, it's not infinite. In any universe, nothing is, as far as I can see. But it is available in vast quantities. And only when it's truly, truly relevant, or maybe about to become relevant in the not-too-distant future, should we give time to its acquisition. Anyway, the man, in terms of human endeavor, has achieved his goal. He's passed through the three halls and in each has transferred that *(TCF, p.543)* which he gained therein to the content of his consciousness. *(TCF, p.543)* What is the content of his consciousness, really? Well, from the point of view of virtue, it is stored in the egoic lotus. From the perspective of memory, it is stored in the members of the—the members of the atomic triangle. And I think atomic— atomic triangle. Well, let's call it that: atomic triangle. A.T.T.R.L.? And those are the mental unit, the astral permanent atom, and the physical permanent atom. Okay, A.T.T., right. He has in ordered sequence developed and opened the petals of the lotus—remembering, of course, that there is overlap. We always seem to have at least a petal behind and a petal ahead, in addition to the petal on which we are working—opened the petals of the lotus, first opening the lower three, which involves a process covering a vast period of time. *(TCF, p.543)* So let's just say for so long we walk in the Hall of Ignorance. Millions of years in the Hall of Ignorance. And the other halls are gone through much more rapidly. Remember, probably 700 years—for the number 700, symbolic incarnations for the Hall of Ignorance. Symbolic incarnations— 7/10ths of that for the whole of the learning, and 1/10th of that 7 for the path of probation. And then come the initiatory incarnations, which are relatively few. Okay, so a vast period of time in the Hall of Ignorance. Then the second series of petals are opened during a period of time covering his participation intelligently in world affairs until he enters the spiritual kingdom at the first *(TCF, p.543)* initiation. *(TCF, p.543)* Now this is really important because you kind of wonder what's going on when those love petals are opening. And this is what's going on. Participation intelligently in world affairs, which implies that in the Hall of Ignorance the participation is not too intelligent at all. And even though the mind does grow, the understanding per se is not anything near what it is in the Hall of Learning. And then we're entering the spiritual kingdom at the first initiation and a final briefer period wherein the three higher or inner ring of petals are developed and opened. *(TCF, p.543)* Now you know this: how many incarnations between the first degree and the third? It just depends on the degree of diligence and understanding and will applied and sacrifice, of course, of the candidate. I mean,

you can… you can see… Well, you can see an almost… I consider just about an impossible step, but an impossible method. But it's possible that there would only be one incarnation between the first and second *(TCF, p.543)* degree. And the second degree, third and fourth, can be taken in the same life. The third and fourth in the same life, the fourth and fifth in the same life. In just a couple few incarnations, one could travel the entire way to mastership. But it would require… What would it require? Something that I've never seen. Something that's never been written about, as far as I know. You know, most of us are not going to make anywhere near that kind of extremely rapid progress. And yet, you know, there can be between the first and second degree only one incarnation. And when the second degree is taken, then the third and fourth can be taken too. Initiation, Human and Solar, page 84, 85. And then when the fourth initiation is taken, the fifth can be taken. So conceivably, you know, one could do this all in two incarnations. But having some, I suppose, tens of incarnations is rather more likely. The way so many of us approach these things, as if the time equation were not really in our hands, and it is so much. And the responsibility for this time equation is heavy upon us if we really realize it. So sometimes, perhaps we shut our minds to just how much we might be able to do if we cared enough, focused enough, sacrificed enough. You know, as I sometimes said, the great yogi saint of Tibet, known as Milarepa, to me, he seems to have taken or have moved from the 2nd to the 5th degree all in the same incarnation. But then again, you know, that's a speculation. And I think all we can really do in these cases is to speculate as intelligently as may be possible and then wait for confirmation when we… when the certainty or uncertainty of these matters is brought home to us, as it will be with further learning, further meditation, and the advice of the master. Okay, well, I think we've done this one, too. The first steps into the spiritual kingdom, the Hall of Wisdom, the Kingdom of Souls, the fifth kingdom, all of that, we have done this. So we are passing. You know, this has been done. I didn't realize when I was selecting these because the titles were different, that we would have done so many of them by the time we reached this point. Now, let's see. Accepted discipleship includes the first and second initiation. One of the things that really interested me was that you can be quite far advanced on the path of probationary initiation and still not be an accepted disciple. It has to do with a special relationship with a particular Master of the Wisdom. And so even a student less advanced might be accepted by the Master. And therefore, in a way, be on the inner periphery of the ashram sooner than a disciple who has made greater progress but does not have that kind of relationship with the Master. But anyway, accepted disciples *(DINAI, p.728)*hip is not usually coming in exactly at the first degree, but sometime later, in my judgment, at least when the second initiation is in sight. And quite a number of D.K. students were at that stage. A few were immediate candidates for the second initiation. Some were to take it in a life ahead, and others one could see would require a few lives before *(TCF, p.543)* they took it. But it looked like the second initiation could be envisioned. And they were all accepted disciples. After the groups of nine, the first four groups really, of, you know, telepathic communicators and trained observers and healers, esoteric healers really, and educators for the new age, those groups all had nine. And the political group just had three. It wasn't fully formed. But when those groups of nine, whether formed or forming, were dissolved and a group of 24 was created, then everyone in that group of 24 was considered to be an accepted disciple, even *(DINAI, p.728)* one of whom had not taken the first degree. So there are variations in the otherwise quite strict rules. An initiate, technically speaking, is a third degree candidate, or one who has taken the third degree. We are initiated before, and we are initiate before we are initiated. That is the rule of thumb. And it explains many things. And it shows us the kind of responsibility we have to gain a certain spiritual status or point of tension before the accolade of fire is sent in by the Initiator to confirm it. So anyway, at the third degree, we're no longer, technically speaking, an accepted disciple, *(DINAI, p.728)* but *(DINAI, p.728)* we do remain within the Master's group and that until the fourth initiation. So if, you know, we do have third degree initiates still in the Master's group. And sometimes I wonder even about the fourth initiation, as we're told that Master D.K. has five masters in his ashram. But then what is his ashram? Is it somewhat analogous to that of the Venetian Master who has the third ray ashram and four others under his supervision? And is it so, then that Master D.K., in a way, has the second ray, third ashram and four others on the second ray line under his supervision and that the masters involved, so called in his ashram, are really heads of sub-ashrams on the second ray line, but are still, in a sense, within his ashram, just as Master D.K. is in the ashram of the Chohan, who manages the entire second ray group. And that is Master Kuthumi. Now, what if we hear the Rod of Initiation and the first two circles of petals at the first and second initiation? Again, we may have done this. Through the action of the rod as wielded at the first two initiations, the two outer circles unfold, the energy of the two is set free, and two sets of force, as embodied in the six petals, are coordinated and become interactive. Now, You know, the Rod of Initiation at the first degree, it seems to me that it is also active within the Love petals. Because we have to have the unfoldment of the fifth petal to make a true first degree initiate. But we don't know about those first three petals. Maybe there is a reflex action as well, and they are unfolded and unified and become interactive at that first initiation, along with, I would imagine, a

very full unfoldment of the fourth petal and a complete unfoldment of the fifth petal with progress in the sixth and activity in the seventh. Well, all of these things will be made plain to us when we can see the process directly. And there will, of course, be variations. Everybody is unique. And while there are general rules that relate to all candidates, there will be exceptions to those rules depending upon the kind of development that they have undergone. Anyway, the rule of thumb here is that when the fifth petal is fully unfolded, and, you know, there's a lot going on in that fifth petal, a lot of struggle, until finally we are ready to be a first degree initiate when that fifth petal is fully unfolded. Just thought of something. It's the First Degree. Now, remember, before the First Degree, astrologically, a lot of Vulcan and a lot of Pluto. Now, I already showed how, considering the Love Petals to be water petals, the fifth petal is a Scorpio petal. And then starting at Aries, with petal number one, we reach Leo. Aries and Leo. Well, Pluto is the ruler of Scorpio and Vulcan, that other hidden planet operative before the First Degree is closely related to the Sun and to Leo. You know, Vulcan is veiled by the Sun. And so we can see how toward the end of the fifth petal, a great struggle occurs. And the man becomes solidly oriented, well, quite solidly oriented, towards the higher of the pairs of opposites, towards the soul, towards the fifth principle, towards the fifth kingdom, towards the fifth grade of hierarchy. It's all coming in under the number five. Now, you know, if it seems to some of you that I am correlating these things relatively quickly and maybe too quickly to follow, just stop the program, go back, listen again, keep studying, refine your knowledge of each of the items of information so you're quite sure about them in isolation. And then the attempt to correlate them in this manner will make a lot more sense. That's my hope, you know. That's… that's my hope. We're all capable of much more than we think we are, and we just have to have the persistence to pass through the process of preparation. Okay, so this we've looked at before. Through the action of the rod as wielded at the first two initiations, the two outer circles unfold, and we might say as, excuse me, as circles and not just petals unfolding, okay, kind of looked at that. The energy of the two is set free. And this is a new step. This is the new step. And the two sets of fours are coordinated and become interactive. So what's important here, these are new processes reached at a climactic point. And remember, too, that even the synthesis petals immediately surrounding the jewel in the lotus are activated at the first and second initiation, not fully unfolded, because the bursting open of the three revealing the jewel doesn't occur until right before the fourth initiation. And then maybe we can really call ourselves the diamond soul. You know, even at the third degree, that jewel is not completely revealed. But there is a jewel, a diamond, a Vulcanian kind of construct at the heart of it all, which is really the presence of the monad projected into the egoic lotus. So the stage of petal adjustment succeeds upon that which was earlier called unfoldment, and has to do with the simultaneous action of two tiers. So somewhere in my book on the egoic lotus, all this is discussed in the egoic lotus video book. It's not just commentary. There's a lot of, you know, original kind of material in there, trying to follow the implications which are set from Master D.K. or are offered by Master D.K. And we were talking about the simultaneous activity of a different nature all in the egoic lotus book, I think, beyond unfoldment, where things begin to be interactive within the circles themselves and between the circles of petals. So all of these are technicalities. And the solar angels, they know all about it. I mean, they've been tremendously trained in dealing with the permanent atoms, the atoms of the atomic triangle with the different chakras. They are really experts because they have loads of fifth ray connected with them. They are a combination very much of the second ray and the fifth ray. So we can leave that to them. We don't have to get too much involved in all of this. So if you just excuse me for having maybe done a little personal business in the middle of all this business. Okay, I'm so sorry you may have had to wait just a little while all this is going on. But let's just say that there are stages of stimulation or organization, stimulation, unfoldment, kind of petal adjustment within the petals themselves, and the springing open of a group of three petals. And then there is as well the interaction between the petal groups which have sprung open. All of these are stages which I think one day we will actually see, as we should right now. It's a bit of reasoning, but we can visualize. We can visualize and hopefully understand something. Okay, when does the fifth kingdom begin? Okay. During his cycle of close to 2,500 years, I suppose. That is the Christ cycle of the Bodhisattva cycle. He's taking on two Bodhisattva cycles in a row. The number 25, as in 2500, correlates with the fourth ray and with humanity, but the number of 5, 50, 500, 5000 correlates with the second ray. So somehow, maybe it's very fitting that the Christ is taking on two Bodhisattvic cycles in a row under the second ray. And he has a huge work to do on behalf of humanity. So during his cycle of close to 2,500 years, close to, you know, maybe we're not given all the exact numbers here. You know, some of those are the secrets of initiation, and we are given approximations. Okay, I think we can live with that. A specific number of men, maybe it's already planned, will pass on to the path of initiation. Okay, is this already planned? How many? We'll pass on to the path of initiation and take at least the first initiation, thus transferring their centers of consciousness out of the purely human into the early stages of the spiritual. Now, remember how these words go? Something like this? Human, spiritual, divine. So, you know, human has to do with the personality per se,

spiritual with the soul and with the spiritual triad. And divine has to do with monad and the Logoic plane where the freed or liberated monad is found. But if you think about it, well, you know, when is the… Even the universe as it now exists is a ring-pass-not and the one monad which is an extension of the absolute deity in the post-prolaic world, or pre-universal world, that that one monad in cosmos is not really free yet until its boundary of finite perception is broken and it's liberated into, again, the perception of itself as absolute infinitude. What I'm saying here—it's speculative, of course—is that when the absolute deity perceives itself, then that perception is the revelation of absolute infinitude. Now, what I'm also saying is that the absolute in its usual condition of absoluteness does not perceive itself or anything. It just is. It just ultimately is. And the arising of self-consciousness, which is the arising of the observer from the absolute, is the very first limitation. The observer is a limitation; the observation is a limitation. And the universe which comes from it is a severe limitation upon the absolute and absolute infinitude. But okay, it— you know, I get there into third ray subjects and you know, very abstract, and you might kind of wonder why mention that at all, except that I tend to do that, you know, can't quite help it, because the implications are there anyway. The divine is the being aspect of our nature, and the spiritual has to do with the spiritual triad and the soul. They are relatively states of limitation. Okay. Well, I think, you know, we may have run into ones that we've done before. And I say thank goodness, because that will speed the process along. The fire of spirit, finally, when blended with the other two fires—right, which are well, I suppose they are latent fire, latent fire and active fire, active radiatory fire, which blending commences at the first initiation in that chronic center, particularly at the lower part of the shoulder blades— forms a basis of spiritual life or existence. Well, you know, spirit is involved even at the first degree. And even if we're not terribly aware of it, the Monad has been involved from the first in the creation of the causal body. In the early days on the moon chain, and maybe in the previous solar system, the animal man of the period invoked, called forth, inchoately, cried for something, and the Monad responded, and the solar angels were not there. But the creation of the petals was a gradual process involving that newly made kind of human being and the Monad. The solar angel was not there. Maybe it was not yet time for the opening of the planetary heart, because, you know, these are hearts of fiery love. That's what the solar angels are called. So their coming into any planetary— what is it? It's not a scheme. Is it a scheme? Well, maybe we can call it that: a planetary scheme. Their coming in there into the planetary scheme is a well-timed matter. Now, these great cycles—we don't know—maybe when we get to the stage of the third subplane of the atmic plane, third from the top, we'll have what's called all knowledge. But you know, it won't really be all knowledge. It'll be all knowledge related to our particular planetary scheme and—or maybe even just our planetary chain. I mean, all knowledge would embrace the universe, and we're just a speck when it comes to that. Even the planetary Logos is a tiny, tiny projection of the of the great one: universal monad, the one universal deity. Well, you know, we range far; we range into great speculations which are cosmological, and we range downward towards practical application of all these things. Okay. Right now, Sagittarius—I think we mentioned it— it's kind of a penultimate sign regarding initiation, and it's involved with initiations one and two. But also it leads up through vision and expansive understanding to initiation number three. So Sagittarius, or the vision of the accomplishment, always precedes Capricorn, which is the accomplishment itself. I mean, you can dream about a lot of things and see a lot of things and think they're wonderful. In Sagittarius you can even go there, but do you climb the mountain? So, you know, Sagittarius will take you to the base of the mountain, but it won't necessarily climb it. However, you might shoot your arrow into the intuitive spheres and get a nice response that will show you more and more the best way of climbing the mountain and what you might find at the top. But the real—I would say, you know, put the two together, Sagittarius and Capricorn—you have a very good combination for achieving elevation. The keynote here from esoteric astrology, “I vision,” talks about the early stages of initiation. But you know, when you think about the sixth initiation, which takes you off on one of those seven waves of higher revolution, seven paths—or even nine. Now, even though we don't know the nature of the other, the final two—not yet, Sagittarius is involved. It's a really explorative sign. It's an outward-bound sign. It's a sign that takes you into distant places. And so, you know, Libra is the decision part of the great decision, but Sagittarius is actually making the trip. And since this trip is all within the One about whom naught may be said, which has the zodiac of constellations as its heart within the head center, we can retain the idea of Sagittarius as useful. If we were going beyond our One about whom naught may be said, I don't know what would take the place of Sagittarius and what would be those higher initiations and so forth. We have enough to keep us busy as we head towards the Pleiades, that great cluster which, taken together, may well be the total head center of this great being that we call our local One about whom naught may be said. There are a number of them, I think, in my opinion at the moment. Forty-nine Ones about whom naught may be said are shown on page 344 of “A Treatise on Cosmic Fire.” And each one of these here, each one of these little triangles is, in my view anyway, a One about whom naught may be said now, or an unknown, as it were. And there are two orders of beings even above that. And you know, when

you study this chart, I would just say this: Don't be fooled by the word “solar Logos,” because “solar Logos” doesn't just mean one sun. It can mean, in this context, a constellation of suns, or it can mean a number of constellations of suns, as still called in this chart—at least as far as I can see—a solar Logos. All right, well, time will tell whether that is correct or not. You know, one simply must. There's no way around it. You have to speculate. I mean, when you're dealing with issues and structures that are semi-speculative for the Master himself—as he says, he has not been to those other cosmic planes, but he certainly has the sources and the tremendous intuition to see with accuracy what they are. But when it's like that for him, well, then it's really speculative for us. And if we can go into these speculations with the idea that analogies will hold and the speculations will tell us something as well about the more immediate worlds in which we live, then we have something of real value. First initiation. Well, I've said it before: into the fifth kingdom, into the Hall of Wisdom, in a way, onto the path into real discipleship, rather than simply probationary discipleship, unless you consider only accepted discipleship, non-probationary, changing into the fifth, you know, from the four to the five. The first initiation is regarded by the Masters as signifying admission to the path. Well, it's just absolutely clear, isn't it? When does the path begin? Are you on the path? Or are you simply, you know, a probationer seeking entry to the path? At some point this has to be determined, but the opportunity now to take the first degree, since there will be millions of first degree initiates. He tells us by 2025 that opportunity is very great. So just press on ahead, press on ahead strongly as if, you know, it really counted now and that the tide is with you and the current is with you and the wave is with you and you can be swept forward through the presented energies to achieve something that might be far beyond just your own individual strength. It's called an initiation by humanity because in Lemurian days it was then the first initiation, you know, bringing together almost consciously the etheric and the dense physical signifying entrance into complete physical control. Well, that's the ideal. But you know, history shows there's a lot of first degree, second degree, third degree, even fourth degree initiates, and then who's the judge? But they don't seem to be showing that kind of control or at least in whom or in relation to whom it is not completed. All right, well, this then, except for that little telephone call, which I'm just not, if you pardon me, I'm just not going to eliminate that. It's just too much trouble. So it's a little dip down into the mundane world, but okay, just otherwise it'll just be days before it can get fixed and it may be even a week or two. So you can benefit, I'm sure. All right, so this is the. This is the end of extra references for the first initiation video commentary. Yes, it worked. And this is number 12. And, and today is. What day is today? Today. Today. Okay, it's the 5th of July. And we're going to be beginning of extra references for the first initiation video. Extra references for the first initiation video commentary. And that will be number 13. And we'll see when that begins. I'm not sure. Okay, friends, excuse me. And there's a lot to study, there's a lot to correlate, and there's a lot to trust. Somehow in you the intuition is active. It lives in its own world of pure reason. It just has to be brought via impression, perhaps via the antahkarana, into your brain consciousness. And then a lot of these higher things related to the invisible worlds will really make sense. And you will be able to achieve what is called buddhi-manas or manas-buddhi, the blend of the abstract mind and the intuition and the concrete mind will not be left out of it. And the brain consciousness will not be left out of it. Okay, lots of love, see you later. And we'll go on as we can.