***Initiation 1. Birth***

Sacral center 7th ray Physical plane

Beginnings Relationship [Alchemy of Union]

***Initiation 2. Baptism***

Solar plexus center 6th ray Astral plane

Dedication Glamour Devotion

***Initiation 3. Transfiguration***

Ajna center 5th ray Mental plane

Integration Direction Science

***Initiation 4. Renunciation***

Heart center 4th ray Buddhic plane

Crucifixion Sacrifice *[taken over]* Harmony

***Initiation 5. Revelation***

Base of spine 1st ray Atmic plane

Emergence Will Purpose

***Initiation 6. Decision***

Throat center 3rd ray Monadic plane

Fixation Intelligent Creativity

Cooperation

***Initiation 7. Resurrection***

Head center 2nd ray Logoic 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

**The Mysteries are revealed not primarily by the reception of information anent them and their processes, but by the action of certain processes, carried out within the etheric body of the disciple; these enable him to know that which is hidden; they put him in possession of a mechanism of revelation and make him aware of certain radiatory and magnetic powers or energies within himself which constitute channels of activity and modes whereby he may acquire that which it is the privilege of the initiate to own and to use**.

The disciple upon the Probationary Path starts off on his quest for the door of initiation, and for that which he will contact after passing through that door, with a definite equipment and created mechanism. This has been acquired, and facility in its use has been attained, through many cycles of incarnation. An incarnation is a definitely determined period (from the angle of the soul) wherein Experiment, Experience and Expression are the keynotes in each incarnation. Each successive incarnation continues the experiment, deepens the experience and relates the expression more closely to the latent unfolding divinity.

The same three words—in greatly enhanced interpretation and with the emphasis upon a much fuller opportunity—can be used to describe the progress of the initiate upon the final stages of the Path; with this we shall be partly engaged in this section. I would ask you, whilst reading and pondering upon all that I say, to have these three words in mind. Every initiation is approached by the disciple or initiate in a spirit of divine experimentation, but with a scientific aspect, because an initiation is a culminating moment of achievement, and success is a graded series of experiments with energy.

Having garnered the fruit of the experiment above indicated, there follows a certain period wherein experience in the use of the related potencies tales place. This occupies the interlude between one initiation and another. This may cover a period of many lives or prove relatively short. The results of the experiment of initiation and of experience [Page 338] with the then endowed energies emerge as the ability of the initiate to express divinity more fully than heretofore; this means that he increasingly can function as a divine creator in relation to the hierarchical Plan, as the manipulator of the attractive energies of love, and as one who determines under the impelling will of Shamballa—the phase or aspect of the divine purpose with which he must himself be occupied in relation to the manifestation of the planetary Logos. You will note that I do not say in relation to humanity. The initiate works in many fields of divine creativity of which the field of mankind is only one.

These three words will therefore indicate the first type of approach to our subject; what I have to say will therefore, in every case, have them in mind.

Secondly, I would have you consider with me the various aspects of our sectional theme from the angle of the seven rays. By this I mean that disciples upon the different rays will all have the same goal, make the same experiments, go through the same experience and arrive equally at divine expression. However, their qualities and their modes of approach, their reactions and their distinctive natures will differ according to their ray type; this constitutes a most interesting and little known phase of our study of initiation. Initiation has been a blanket happening, and no note has been made of the ray implications. This I propose to remedy.

**Each of the seven initiations, for instance, is an exemplification or a revealer of one of the seven ray qualities or tendencies; it is governed and conditioned always by a certain ray, and this is one of the factors which disciples have to learn and grasp whilst preparing for an initiation, because it involves success in handling and manipulating certain types of divine energy.**

Each of the initiations brings one or other of the seven centres into full functioning activity, not from the angle of awakening or of stimulation, but from the angle of a "wheel turning upon itself." This is an Old Testament expression [Page 339] and is wholly inadequate, but I can find none other to substitute. The wording is totally blind and inadequate and will prove to you somewhat meaningless, except to the initiate who has experienced that turning.

As esoteric astrologers know well, there comes a life cycle wherein the disciple reverses himself upon the Wheel of Life (the zodiacal wheel) and from going clockwise around the zodiac, he now begins to go anti-clockwise; he learns that the substance aspect of his nature may still be conditioned by the forces flowing through them sequentially and serially, and according to his horoscope and according to the exoteric mode of the zodiacal revolution; at the same time, the disciple is receiving energy currents from the reversed wheel whereon he, as a soul, finds himself. He is consequently the recipient of two currents of energy, going in reverse directions; hence the increased conflict in his life and circumstances; these constitute the reason for the tests of initiation.

This, on a tiny scale, is true of the centres in the etheric body of the disciple; they too evidence the same dual activity, once the Path of Discipleship is trodden and the Path of Initiation is entered. The zodiacal wheel is itself essentially a cosmic centre; it is a twelve-petalled lotus, but it is a twelve-petalled lotus within the thousand-petalled lotus of an unknown cosmic Entity, the One referred to in my earlier books as the ONE ABOUT WHOM NAUGHT MAY BE SAID.

The multiplicity of zodiacal influences have eventually a dual effect: one upon Shamballa (the planetary head centre) and the other upon the Hierarchy (the planetary heart centre); the effect is also felt in the head centre and the heart centre of every initiate. This final dual activity is registered by the initiate of the highest degrees when he undergoes the eighth and ninth initiations; the other seven initiations are governed by the seven rays.

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 [Page 341] 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 endeavouring 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 [Page 342] 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 organisation, 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: [Page 343]

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 focussed 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 [Page 344] 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 colour 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. [Page 345]

***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 the 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 [Page 346] 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.