

Initiation I and II: Initiations of the Threshold
Course 340 Paper – Peg Rosenkrands – January 29, 2014

The agent of revelation is, for the first two initiations, the Soul and – for that reason – the first initiation is said to be (and with truth) the expression of the man’s own inner divinity. This is the reason why these first two initiations are regarded as “initiations of the threshold.” It is here that the work of the Christ or Whoever is the cyclic Head of the Hierarchy should be considered, working in cooperation with the Soul of the initiate upon the plane of the Soul, the mental plane; the Son of Mind is set free and then the higher initiations become possible.¹

Introduction

Exploring the first and second initiations as initiations of the Threshold means that we are considering the two initiations preparatory to the Threshold, at which the third initiation (first major initiation) is taken.² Master DK’s opening statement introduces several ways of speaking of the Soul. The divine Soul as Solar Angel is that “agent of revelation” accompanying and guiding the incarnating human soul in a long and gradual development of self-consciousness, from individualization through to full spiritual awareness. The human soul, Son of Mind, is the individualized germ of soul (Christ) consciousness that must first develop intelligence of mind and then train the mind meditatively, with the assistance of the Solar Angel, in order to further expand consciousness and eventually gain access to Higher Worlds. The Solar Angel assists a man through initial construction of his causal sheath and contributes Its fiery essence to vitalize his unfolding egoic lotus as he gains sensitivity to each higher level of consciousness. The Angel safeguards the transmutation of lower forces into higher energy until the personality begins to reliably demonstrate the love aspect in conjunction with spiritual intelligence and growing spiritual will.

Although the development of the human “initiate-soul” during these first two initiations of the Threshold may seem very important to aspirants upon the probationary portion of the Path, in the larger scheme of the initiatory process these first two tests are relatively minor adjustments. They serve primarily to reorient the personality toward a beginning and increasing recognition of soul contact. For those who strive toward the first and second initiations, the similarity of their work is to achieve ever more soul control and soul consciousness as disciples on their way to the third initiation;³ it is that Threshold, beyond

¹ DINA II, 435.

² RI, 662-663.

³ DINA I, 728.

which they see “possibilities and factors and revelations which have hitherto been totally unrealized and unknown, even to [their] consciousness at [their] highest moments.”⁴

The approach to the topic at hand is three-fold. In Part I, the initiations of the Threshold are considered first in their broader context and then briefly from the point of view of reversing the wheel and mounting the Fixed Cross. With this background, the first initiation is considered in Part II and the second initiation in Part III. Overall, the objectives in reaching each initiation are considered as well as characteristics of those who achieve them. Opportunity is brought about by the ray energies, thus attention is given to the ray and planetary influences, development of the centers and other energy-force considerations that bring about, at this stage, most important subjective changes within the disciple. The overall attempt is a synthesis that touches upon most all of the significant aspects of the Way leading to the second initiation. Sources are extensively quoted and documented so that there is plenty of material to refer back to in future study.

Part I: The Initiations of the Threshold in a Broad Context

Initiation as Expansion of Consciousness and Progressive Entry into the Mind of God

In general, initiation may be thought of as the process of expanding one’s consciousness,⁵ via the mind and heart, in order to be permitted “a progressive entry into the mind of the creating Logos.”⁶ This process is “implemented by the ray energies” through the initiation process for Logoc Purpose.⁷ The first ray of import for this study is the Fifth Ray of Concrete Knowledge; it is the prime facilitator in developing the intelligence of the lower concrete mind in the human being;⁸ through Its work, a man is eventually able to progress through successive stages of entry into a life of spiritual awareness. Master DK relates the effective scope of this ray energy:

“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 second initiations.”⁹

Underlying the work of the whole energy scheme, however, is the quality of Love. The Cosmic Ray of Love is the primary ray of the Solar Logos, therefore, the Second Ray, known also as the Lord of Love-Wisdom, in our solar system is the most potent of the Seven Rays.¹⁰ This makes

⁴ RI, 41-42.

⁵ IHS, 12.

⁶ RI, 557.

⁷ RI, 568.

⁸ DN, 91.

⁹ RI, 596-597.

¹⁰ EP I, 23.

our solar system a “system of Love, of sentient response to the love of God, and of the development of that response through the innate faculty of feeling or sentiency.”¹¹ This quality has many resonances within the system, within the soul of every human being as well as all greater and lesser Beings. It is resonant with all the ‘even’ ray energies (2-4-6) and also with the Fifth Ray in a “2-5” relationship between the Seven Rays. We later see how vitally important this dominant quality of Love-Wisdom is when energy relationships are considered in the emergence of all resonant qualities through the initiation process.

Embodied by the Life of the Deva Kingdom, the spiritual life unfolds gradually within the initiate-soul, eventually reaching a continuum of consciousness by the third initiation. The first two initiations of the Threshold encompass that portion of the Path wherein the probationary individual initially turns toward the soul [Christ] life and then moves further into the “world of meaning”¹² lying behind the objective world of his five senses. This symbolic world is revealed only through a “series of spiritual revelations” which build, one upon another as one approaches the Threshold and then actively seeks access to Higher Worlds thereafter.¹³ DK states that the disciple comes to an ever expanding understanding of the Way of the spiritual man through the mind because “understanding is a revealing energy which permits [him] to achieve.”¹⁴ The disciple recognizes and uses light “in order to enter into ever clearer light;” each revelation provides a new vision which continues to draw him toward ever greater light.¹⁵ Thus, through illumination, he gradually finds his own way into the world of energy and through the building of the antahkarana (the bridge in consciousness), he earns the opportunity to become a creator in thought.

“Those taking the first two initiations tread the Path as it passes through the Burning Ground”¹⁶ of life’s challenges and seemingly inexplicable crisis points on the way to these first two initiations; this is a confusing time when adjustment of the lower forces of the personality is first encountered. At such times men naturally begin to penetrate the lower mind as they seek explanation for their life experiences. A sustained penetration creates a point of mental tension and as each new mental level of tension is integrated, the man experiences a sense of his next step as a revelation or light upon his Way.¹⁷ In this way the first two initiations gradually prompt the personality toward recognition of the fact of the soul. Revelation of a man’s “soul powers, soul relationships and soul purpose”¹⁸ will then follow in the approach to

¹¹ EP II, 280-281.

¹² DINA II, 420.

¹³ CA, 116.

¹⁴ RI, 557.

¹⁵ RI, 538.

¹⁶ EA, 316.

¹⁷ RI, 557.

¹⁸ RI, 341.

the third initiation. Therefore, one way of thinking of initiation is the mental “process of penetration into the mysteries of the science of the Self and of the one self [soul] in all selves.”¹⁹ Alice Bailey explains, saying that “Initiation is nothing more than the process of developing within us the powers and faculties of this new and higher [soul] kingdom, which powers release one into a wider world, and tend to make one sensible of the organic whole in place of the part.”²⁰ This increasingly intense mental penetration into Higher Worlds, when sustained as mental polarization on the Path of Initiation, eventually allows the spiritual man to touch the Universal Mind of God.

Initiations of the Threshold & the Fixed Cross

The Fixed Cross is the Cross of Discipleship, and pertinent to the initiations of the Threshold. Until this point, life on the Mutable Cross involved a man ever more deeply, yet blindly in lower matter and pursuits of the material world. There comes a point, however, when he begins to yearn for more; he senses a separate, different and inner part of himself that yearns for meaning. He may not yet know this aspect of himself as the soul (the spiritual man within), but self-consciousness is beginning to grow. Upon sensing that he has “exhausted” the material experience, he begins to deny the selfish pursuits of his lower nature (personality consciousness) and initiate his search for freedom from it.²¹ In so doing, the reversal of the wheel brings him to the soul experience and, after a period of probationary testing, he mounts the Fixed Cross. Upon this cross he will develop soul consciousness through the impetus of additional energies: the signs of Leo, Aquarius, Taurus and Scorpio.

Leo (Rays One, Five) brings the pressure of “Self-assertion” in the soul’s spiritual development, yet reflects the true nature of the soul as selfless.²² Aquarius (Ray Five) expands self-consciousness to group consciousness and through world service (via Hierarchy to humanity).²³ Taurus (Ray Four) prompts removal of glamour and development of the lighted and loving nature that leads to fiery aspiration for the spiritual life.²⁴ And, Scorpio (Ray 4) pressures the disciple to sort out the confusion of apparent dualities and find the balance point within that no longer responds to desire.²⁵ Upon the Fixed Cross, “soul consciousness is developed in three stages . . . the first three initiations” through these signs.²⁶ These energies, however, are augmented by planetary energies that also rule each initiation. Vulcan and Pluto (Ray One) rule the first initiation. The second initiation rulers are Neptune (Ray Six), Venus (Ray Five) and

¹⁹ IHS, 218.

²⁰ BC, 272.

²¹ EA, 447.

²² EA, 293.

²³ EA, 390.

²⁴ EA, 388.

²⁵ EA, 143.

²⁶ Hodgson, L., 48.

Jupiter (Ray Two). In the following sections on the each initiation, the planetary rulers are explained in conjunction with the objectives of each initiation.

Part II: The First Initiation

A New Beginning, a Subtle Shift and the “New Man”

The first initiation must be viewed from two different angles. Its’ defining characteristic is that it is simply an entrance into the spiritual life. In some fashion, “spiritual instinct, the lowest aspect of the intuition [has been demonstrated and] indicates readiness for the first initiation . . .”²⁷ This is important because the intuition must be active for a successful initiatory process.²⁸ This initiation is known as the “birth of the Christ in the cave of the heart.”²⁹ It is the birth of the human soul, that germ of Christ consciousness, in the depths of the heart where motive will evolve from selfishness to selflessness as a man learns to wisely choose the higher spiritual values. The aspirant can now make a beginning because “a *certain structure of right living, thinking and conduct has been built up [in the life] . . . [which] we call character. It has now to be vivified and indwelt.*”³⁰ Thus, the first initiation is ultimately important, not only for the man, but for the saving of the world.

Second, we have DK’s surprising counterpoint: “There is nothing spectacular to be told anent the first initiation . . .”³¹ The reason for this lies in the subtle and often unrecognizable changes in the man on the physical plane. These subtle changes, however, veil the true potency of this first step into the spiritual life because it launches the man’s long, active learning about the magical process that will eventually make him a conscious co-creator with the Divine. In brief DK captures the breadth of the man’s learning and experience that now becomes his opportunity to achieve his human potential:

. . . 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 – symbolized 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.” [It is] Thus he becomes a white magician.³²

The subtlety of the first initiation for the outer man is true because, as DK states, it is “purely the concern of the man’s own soul;” it is vitally important inwardly because it means that “a measure of buddhic energy [light of the intuition] can enter and the process of transference of

²⁷ DINA II, 267.

²⁸ DINA II, 267.

²⁹ RI, 436.

³⁰ IHS, 63.

³¹ RI, 673.

³² RI, 673.

the higher ethers and their substitution for the lower [forces] can go forward.”³³ We will say more about this energy transference later, but for now the man’s “immortal [human] soul” or “germ of the living Christ,”³⁴ which for aeons has been nurtured “within the relative darkness of the lower nature,”³⁵ has now reached the point where a new capacity for self-consciousness is born within the man. Although there is “very little egoic control ... evidenced [yet],”³⁶ the causal body that was formed by the Solar Angel can now be vitalized by the Angel through the building-in of spiritual fruit from each incarnation. Henceforward, the soul’s causal consciousness, housed in the egoic lotus, will be enhanced into a Temple of the Soul as the inner Christ grows into divine manhood.

“At the first initiation the Word [*know*] for the physical plane is given.”³⁷ DK states that to “*know*” . . . “is the order to reorient the soul to the monad and not an order to reorient the personality to the soul, as is so oft believed.”³⁸ This word defines a new orientation which, with the help of the soul results in a consecrated, soul-infused personality in service to and integrated with the Father in Heaven (the monad).³⁹ In order to eventually “*know*” the will of the monad, the disciple first needs a “new attitude towards [inner] relationships” which he does not yet register or recognize.⁴⁰ Prior to the first initiation, aspirants are focused on “karmically, physically and emotionally instituted” relationships in the objective world, but now that must change.⁴¹ They must develop “*knowing*” about the more subtle elemental and devic relationships in the subjective world. In the course of many lives on the long approach to the third initiation, soul-infusion of the personality takes place; “monadic control . . . increasingly possesses” the personality and eventually consecrates it to the higher service of all souls.⁴²

The two initiations of the Threshold begin the primary shift in ‘relationships’ in the man’s life, from objective world to inner subjective world concerns. His reorientation in this period is twofold and gradually becomes more evident to him: first, the lower lunar lives must be recognized and lifted as the evolving disciple, in Hierarchical formation with other souls, seeks to lift himself into Higher Worlds; second, the Spiritual Hierarchy and greater solar-infused Lives must be recognized and cooperated with in service to all planetary evolution. This new and increasing attention to the subjective inevitably means an “expansion of consciousness” from

³³ TEV, 161.

³⁴ BC, 42.

³⁵ RI, 665.

³⁶ EP II, 14.

³⁷ IHS, 160.

³⁸ RI, 316.

³⁹ DINA II, 268.

⁴⁰ RI, 667.

⁴¹ RI, 668.

⁴² RI, 663.

self-awareness to group awareness.⁴³ At the first initiation there is only a dim sense of all of these “relationships” that makes the disciple a “new man;” from that point onward he will struggle to make this a recognized reality in his life. In this regard, DK succinctly notes, the “new man” has yet “to learn to walk, to talk and to create.”⁴⁴

The Potent Planetary Influences of Vulcan and Pluto at the First Initiation

Vulcan and Pluto are esoteric planets⁴⁵ and bring Ray One influences upon the candidate for the first initiation.⁴⁶ Both planets have “crystallizing and destroying forces” that affect aspirants;⁴⁷ in fact, this description relates to their roles in breaking up the “static mineral world” within a candidate’s physical nature so that his soul can gain control over the physical appetites and he can then step onto the Path.⁴⁸ In this regard, DK states “The influence of Vulcan reaches to the very depths of his nature, whilst Pluto drags to the surface and destroys all that hinders in these lower regions.”⁴⁹

Vulcan symbolizes the soul or inner man and is the esoteric ruler of Taurus.⁵⁰ Vulcan brings Ray One “endurance”⁵¹ through a detachment and purification process that reaches the densest levels of the man. There it works “to find the material upon which to expend [its] innate art and to fashion that which is beautiful and useful,”⁵² a new “divine expression.”⁵³ Thus, the candidate entering the initiation process faces trials and tests that reshape him and reorient him to the soul. In so doing, Vulcan also “reveals that which is deeply hidden and brings it up into the light,”⁵⁴ fostering that “illumination [which from every angle] remains the theme of this sign [Taurus]. . .”⁵⁵ Through purification of the lower lunar nature of the candidate, Vulcan forges “the glorification . . . of matter”⁵⁶ in him. We can truly appreciate the powerful importance and role of this planet in DK’s summary statement below. Vulcan’s Ray One potency sets up the initiatory process and in effect, directly meets and augments the Seventh Ray energy as it brings the soul and matter together for the first initiation:

⁴³ RI, 668.

⁴⁴ RI, 665.

⁴⁵ EA, 195.

⁴⁶ EA, 66.

⁴⁷ EA, 70.

⁴⁸ EP I, 246.

⁴⁹ EA, 70.

⁵⁰ EA, 393.

⁵¹ EA, 274.

⁵² EA, 385-386.

⁵³ EA, 392.

⁵⁴ EA, 393.

⁵⁵ EA, 393.

⁵⁶ EA 126.

Vulcan is fundamentally the strength and potency which sets the world evolutionary process in motion; it embodies also the energy of the first ray, that force which initiates or begins and that which also destroys, bringing about the death of the form in order that the soul may be set free.⁵⁷

Pluto rules Scorpio; its' Ray One energy works in a benevolently destructive capacity to clear the way for the first initiation. With the first initiation marking the birth of the Christ in the heart, it is key to note that Pluto is the "arrow of God [which] pierces the heart and death takes place."⁵⁸ DK clarifies this by saying that it is the man's soul which shoots the arrow in order to bring this death; thus, we might say that Pluto eliminates those selfish motives of the heart that block a candidate from taking the first initiation. But DK has also said that Pluto "governs . . the death or cessation of old ideas and emotions, and its influence is therefore largely cerebral . . ."⁵⁹ In this sense, Pluto is known as the "Great Releaser," not necessarily bringing death per se, but "shattering forms which are bringing death to that which is embodied."⁶⁰ H.P. Blavatsky also spoke to the benevolent work of this planet by saying that "Pluto is a deity with the attributes of a serpent. He is a healer, a giver of health, spiritual and physical, and of enlightenment."⁶¹ With these expanded understandings of the role of both Vulcan and Pluto in the candidate approaching the first initiation, we turn to the positive results in disciples who have taken the first initiation.

Outer Results of the First Initiation

What does the "new man" experience and what changes may be noticeable on the physical plane after the first initiation? Few disciples remember the first initiation due to "slow permeation of information from the plane of initiation to the physical brain"⁶² but DK assures us that it is evident to the spiritually discerning eye: "That they have taken it is evidence by their deliberate treading of the Way, by their love of the Christ – no matter by what name they may call Him and by their effort to serve and help their fellowmen"⁶³ Progress is more readily appreciated when noting that an animal-man has become a probationer approaching the Path; he is no longer under dominating control of basic physical appetites leading to such things as "gluttony, drink and licentiousness."⁶⁴ Self-control was accomplished because "the control of the Ego over the physical body has reached a high degree of attainment . . . The physical elemental will no longer find its demand obeyed; the control [is] complete and the lure

⁵⁷ EA, 392.

⁵⁸ EA, 509.

⁵⁹ TWM, 439.

⁶⁰ EA, 545.

⁶¹ EA, 667.

⁶² RI, 436.

⁶³ RI, 436-437.

⁶⁴ RI, 126-127.

departed.”⁶⁵ Essentially, the man has ended “maya” through a “divine indifference to the pull of matter,” and it is this which allows him to begin to “live a life, inspired by God.”⁶⁶

A great many people on the planet today have taken this physical plane initiation many lives ago, according to DK:

All true aspirants have taken the first initiation. This fact is indicated by their intensive struggle to grow into the spiritual life, to follow the way of determined orientation to the things of the spirit and to live by the light of that spirit. I believe that many who read my words will recognize these determinations as the basic motivation of their lives”⁶⁷

Although a first degree initiate may not remember this initiation, he is usually “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.”⁶⁸ This does not mean, however, that physical self-control and the budding recognition of relationships make life easy. On the contrary, after an initial period of integration and stabilization, a new struggle begins at the emotional level. The personality begins to be threatened, leading to “ferment in the daily life of people everywhere” and outright “war” between the inner and outer man.⁶⁹ With the physical body automatically under etheric control now, the new man is emboldened by the potent astral energy of desire, and grows quite naturally more selfish and materialistic at this new level.⁷⁰ The maturing human soul, emerging via the unselfish nature of the Christ life, is directly at odds with this. Thus, the long difficult struggle between the new higher energies of the Christ life and lunar elemental forces begins. “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 [Second] Baptism Initiation,”⁷¹ an evolution that takes many lives.⁷²

The nature of the readjustment of the first degree initiate is also seen in the humanity of today’s global world. . . .⁷³ as described by DK:

Humanity, the world disciple, is now ready for this. The indications are evident in the reorientation of people everywhere to things spiritual, their interest in human good and human

⁶⁵ IHS, 82-83.

⁶⁶ GWP, 172.

⁶⁷ DINA I, 716-717.

⁶⁸ RI, 569-570.

⁶⁹ RI, 570.

⁷⁰ GWP, 172.

⁷¹ RI, 667.

⁷² EP II, 275.

⁷³ RI, 570.

welfare, the perseverance they show in their search for light and their longing and desire for a true peace, based on right human relations, implemented by goodwill.”⁷⁴

Thus, the acknowledgement of relationship is taking hold in the lives of first degree initiates worldwide and this is bringing humanity to the current reality of a global economic adjustment that must now demonstrate on the physical plane. This needed adjustment relates to the symbolism of the first initiation as the Birth at Bethlehem, the House of Bread. Bread is the symbol of material human need and the responsibility of the first degree initiate to become spiritually sensitive to his neighbor’s plight at the physical level. Mother Teresa has pointed out that a man cannot live a spiritual life when he must grovel for food like an animal. This statement by DK gives hope in this regard, “the standard of living will increasingly be adjusted to the truth as it exists in the teachings of the Christ” by those newly sensitized with Christ consciousness.⁷⁵ Let us then turn to the changes that take place in the energy system of a first degree initiate, for it is these that constitute this hope that, in fact, the global changes we speak of will come to pass in time.

The Impetus of Seventh Ray Energy and the First Initiation

The “magical force of the seventh Logos . . . is felt at the first initiation.”⁷⁶ The implementing ray energy for the first initiation is therefore the Seventh Ray, which DK states –

always produces an intensified period of initiatory activity” on the physical plane that has “the major effect, as far as humanity is concerned . . . to make possible the presentation of thousands of aspirants and applicants for the first initiation. . . Thousands of human beings can experience the birth of the Christ within themselves and can realize that the Christ life, the Christ nature and the Christ consciousness are theirs.”⁷⁷

The seventh ray cycle began in 1825 and will last through 2025.⁷⁸ The Christ life unfolds “as a result of the presence and activities of the second divine aspect of love” but the “reorientation [of men] and unfoldment [of opportunity at this time] will be the result of the activity of the seventh ray and of the impact of its radiation upon humanity.”⁷⁹ This is due to the fact that

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

⁷⁴ DINA I, 49.

⁷⁵ RI, 570.

⁷⁶ TCF, 433.

⁷⁷ RI, 568.

⁷⁸ RI, 571.

⁷⁹ RI, 568.

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 overshadowing 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. . .⁸⁰

Beyond striving to expand consciousness, first and second degree initiates now have the opportunity to think in terms of the higher transmission of “distinctive” and “dynamic” ray energies of the soul which “enter into” them; these are the “forces of intelligent love and spiritual will.”⁸¹ These solar energies are subtler and higher than the lunar forces of the personality and its three lower vehicles.⁸² Thus, there is a “spiritual transference” of energy that must eventually be recognized by all disciples as they approach the Threshold.⁸³ The higher energies enable a disciple, as he learns to meditate, to control the lower forces of the personality, and thus proceed upon the Path under direction of his soul. DK offers this summary statement as a basic definition of initiation for the human being: “These are all expressions or effects of the activity of the ray energy and all can be best summed up in the thought of a *dynamic “entering into”* – by an act of the focused will – a new state of consciousness. This leads inevitably to a new realization of being.”⁸⁴ EA 613

For the first two initiations, aspirants struggle, in part, because they are often blind to the fact that soul energy and lunar forces are inner oppositional forces within them and this situation increasingly challenges their lives. It may be many lives before they become sensitive to the energy and forces within themselves that “concern the wisdom aspect of the One Self,”⁸⁵ the devic Life of the Mother (Spirit-Matter) in its solar and lunar dimensions. This impending realization of the duality of the Life force, seeking expression through their vehicles and soul is further complicated by many disciples’ more usual and limited “recognition” of the One Self as God or Father, with little “sensitivity” yet to the Father as the Will aspect of God⁸⁶ or to the Mother as the dual Life of Spirit-Matter.

The Sex Relationship in All of Nature and Its Resolution in Magnetic Relationship

DK relates that “The major function of this seventh ray is to bring together negative and positive aspects of the natural processes. It consequently governs the sex relationship of all forms.”⁸⁷ DK reminds us that the sex relationship exists within all of nature; it “is the potency

⁸⁰ RI, 570-571.

⁸¹ EP II, 12.

⁸² RI, 735.

⁸³ RI, 324.

⁸⁴ EA, 613.

⁸⁵ IHS, 97.

⁸⁶ RI, 316.

⁸⁷ RI, 571.

underlying the marriage relation, and hence . . . we have the [negative] appearance of fundamental sex problems – license, disturbance in the marriage relation, [and] divorce . . .”⁸⁸ At the same time, ray stimulation produces positive outcomes as well and DK relates that they will lead to a “period of tremendous creative activity” . . . “entirely new creative art” . . . and . . . “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.”⁸⁹

In its lowest aspect the Seventh Ray governs the procreation of man on the physical plane, expressing through the sacral chakra, but from the first initiation onward, disciples who are growing in knowledge and appreciation of a higher creativity will “sublimate” their sacral energy into the “throat or into the higher creative center”⁹⁰ and the male-female sex relationship [then] gradually resolves itself into its proper place.⁹¹ At some point between the first and second initiations a new “magnetic relationship [begins to be sensed or experienced] between the now negative personality and the positive soul.”⁹² The head and ajna centers become the positive-negative agents in this transition for the disciple; through the associated glands, “the pituitary body and the pineal gland [respectively, these centers] condition the personality, rendering it soul-infused”⁹³ as disciples proceed toward the Path of Initiation.

At the appropriate time these disciples meet the teachers who will step forward to guide them, and in that process, they learn about initiation as a “process wherein [they are] taught how to work with energy, how to use the creative, attractive and dynamic energies in accordance with the hierarchical Plan.”⁹⁴ They learn that they, themselves, came under the Law of Attraction at the first initiation⁹⁵ and that this Law governs the whole process of initiation in which they learn to wisely negotiate the positive-negative energy relationships within themselves and in their groups. Finally, they also learn that there is magical power in the [inner] relationship that is associated with their conscious creation in thought;⁹⁶ and, it becomes their first creative task to build the antahkarana, that bridge in their own consciousness that will lead to Higher Worlds.

In discussing this topic, we have laid the groundwork for understanding the broader energy-force relationships facing all initiates from the first initiation onward. We now move on to consider the most important features of the Second Initiation.

⁸⁸ RI, 571-572.

⁸⁹ RI, 572.

⁹⁰ RI, 572.

⁹¹ RI, 668-669.

⁹² RI, 669.

⁹³ RI, 669.

⁹⁴ DINA II, 434.

⁹⁵ DINA II, 422.

⁹⁶ TWM, 86.

Part II: The Second Initiation

Setting the Stage for the Baptism – a Basic Conception of Glamour

Training for the second initiation brings the dedicated disciple into a period of purification and stability of the emotional nature of the personality.⁹⁷ The goal is to become free from emotional attachments, glamour, and selfish desires of the lower nature, while rightly using his emotional energy⁹⁸ in devotion “to the treading of the Path at any cost, and to the unswerving attachment to service. . .”⁹⁹ Preparation for this initiation brings a long, difficult involvement with astral energy, that “drifting, undefined and exceedingly fluid” energy of the astral plane.¹⁰⁰ Because the symbol of this energy is water, the second initiation is known as the Baptism, or “entering the stream.”¹⁰¹ The idea of the “stream” is associated with the very nature of these astral energies and how they affect evolving human beings. DK speaks to the power of this encounter:

Today the mass of men are swept by the emotions and by a sensitive response to circumstance; they are not swept 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.¹⁰²

To understand the complexities of this fluid, emotional test, it is important to first appreciate the basic concept of glamour. Glamour is not a thoughtform, but something very different; it is a product of our historical individual and group emotional lives on the astral plane and is related to the desire nature of man.¹⁰³ DK defines glamour as “essentially a bewildering, deceiving and illusory energy-form which seeks to sidetrack and mislead the neophyte and which is attracted to him by ancient habit and old controls [of the lunar nature].”¹⁰⁴ These are the energy-forms which a disciple must learn to recognize and dissipate for they are intensified by the “inflow of soul energy” into an “acute emotionalism and swift response to glamour” at this stage on the Path.¹⁰⁵ In effect, the dedicated, earnest seeker must gradually learn to “clear

⁹⁷ RI, 673.

⁹⁸ DINA I, 728.

⁹⁹ RI, 683.

¹⁰⁰ RI, 353.

¹⁰¹ RI, 353.

¹⁰² RI, 673.

¹⁰³ GWP, 200.

¹⁰⁴ RI, 352.

¹⁰⁵ DINA II, 526.

himself” of glamour in order to open the way to the selfless life to which he increasingly aspires as the heart opens.¹⁰⁶

The Second Initiation Today – Complexities of Glamour and Duality

DK relates that the challenges of the second initiation have changed due to evolution. The second initiation was once “purely Atlantean,” purification by water. Today, however, there is a new reality related to the Fifth Ray and the Aryan development of mind. As a result of the potent meeting of Rays Five and Six, the second initiation has today become “purification by fire” or “baptism of fire.”¹⁰⁷ The occult understanding is that water and fire produce hot steam. Considering glamour from this perspective, it is the steam that immerses the disciple in “the fogs and miasmas, the glammers and the mists,”¹⁰⁸ leading to great confusion and difficult change. Although DK assures us that great numbers of Aryan initiates are now meeting this problem successfully and that this is an indication that the race itself will prevail, it is not, however, without the global turmoil readily evident today. He makes a significant clarification in this regard when the unilluminated mind, known as desire-mind, serves the emotional life:

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 kama-manasic and not simply kamic [desire] or strictly astral [sensitivity]. . . 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 . . .¹⁰⁹

This potent problem of glamour stands between the first and second initiations; it is here that aspirants face a very long test, dealing not only with their own uncontrolled astral energies but also with the potent racial, national and world glammers which they unwarily attract to themselves in this period. The fire that was invoked by their dedication as first degree initiates brought these complexities of glamour but it also brought the eventual solution that will end their problems. DK states that the “fire of dedication” also “immediately focuses [the] will as it demonstrates on the mental plane, and this focusing in due time starts the serious undertaking of the shifting of [their] consciousness to mental levels.”¹¹⁰ Thus, Ray Five activity increases.

In conjunction with, and feeding the problem of glamour, is the aspirant’s perception of duality at this stage. This is captured most notably in much of humanity’s daily discourse of ‘right and wrong,’ ‘good and bad,’ or any of many other variations of these. Esoterically, these are known as the “pairs of opposites.” The developing mind now assists the disciple in his twofold goal:

¹⁰⁶ RI, 578.

¹⁰⁷ RI, 675.

¹⁰⁸ RI, 675.

¹⁰⁹ RI, 675.

¹¹⁰ RI, 682.

first, to wake up to and recognize the pairs of opposites at work in his life and second, to choose between the opposites and “*proceed with decision upon the “middle way.”*”¹¹¹ The antidote for resolving this battle with duality is known as the Technique of Light. Over time, the disciple learns to suspend emotional reactions and use his mind to view his life or problem “*as it is,*” as DK noted. Mental penetration, used more diligently at this stage to discern the deeper nature of such problems, will gradually bring in more of the light of pure reason (intuition) as he persists on the Way, the middle Path. The disciple is ready for the second initiation when it is evident that his “*illumined mind and spiritual intelligence*”¹¹² have brought emotional stability; he is then “*clear-eyed*” in facing and dissipating the glamour in his life (although mental illusion still persists).¹¹³ It is the Technique of Light which then enables the transformed second degree initiate, to “*live a life, enlightened by divinity.*”¹¹⁴

When the disciple has done this work well then the astral plane will “*no longer exist for him*” and in its place will be “*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.*”¹¹⁵ It can then be said that control of the astral body over the disciple is effectively “*broken;*” it is “*sacrificed in order that the intuition, the higher counterpart of [his] “propelling aspiration” . . . “may assume control”* at this point and illuminate the mind.¹¹⁶ This is a major accomplishment for the initiate on the Threshold. From this point forward, the “*soul will use the astral body, and mold desire into line with divine purposes.*”¹¹⁷ At this point we turn to the complexities of the Sixth Ray as it governs the second initiation.

The Impetus of Sixth Ray Energy: Idealism and Devotion

The Sixth Ray is the implementing ray energy of the second initiation. This is the powerful “*aggressive fire of the sixth Logos*”¹¹⁸ that rules the astral plane, the plane of emotions and creates for a disciple his potent emotional challenge with glamour and the pairs of opposites. The Sixth Ray is also, however, the energy of Idealism and Devotion,¹¹⁹ an energy that can and does provide the Way forward for the devoted disciple, but this too has its difficult challenges. In the sum of all of these effects, Ray Six creates the perfect storm for the disciple seeking to overcome his emotions on the way to the second initiation; this applies to individual disciples

¹¹¹ GWP, 103.

¹¹² DINA II, 267.

¹¹³ DINA II, 527.

¹¹⁴ GWP, 170-171.

¹¹⁵ RI, 578.

¹¹⁶ DINA II, 397-398.

¹¹⁷ TWM, 237.

¹¹⁸ TCF, 433.

¹¹⁹ RI, 575.

and also to humanity as a whole. DK confirms the pervasiveness of this Ray's influence at this stage of the Path, saying that the Sixth Ray –

will bring together all these energies in time and space: [sixth] ray energy, Piscean energy [sixth ray], Aquarian energy [fifth ray] and the [sixth ray] energy of the astral plane itself; this again produces a vortex of force which is invocative of [fifth ray] 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 . . .¹²⁰

This vortex of force created by the Sixth Ray provides the extreme pressure needed for a disciple to begin to wake up to the discord within him, recognize the particulars of his own emotional turmoil and persist in stabilizing himself. At the same time, his aspiration is growing and this also, under impetus of the Sixth Ray, drives his attraction to idealism and devotion. It might seem that this would bring swift closure to his problems, but at this stage of the Path it actually hinders. Once again, the potency and complexity of multiple glamours, combined now with the “slavery [of] ideas,” and a “fanatical reaction to any truth or spiritual leader” only compound his problems; at other times this it is his intense application of aspiration that “would sacrifice time, people and life itself *to the call of the Initiator [Christ]* – or rather, to be correct, to what they believe to be His call.”¹²¹ It can now be seen why it is a very long time (many lives) and so much struggle before the real devotee on the Way eventually achieves an “astral-mental-soul alignment” and comes to recognize the Good, the True and the Beautiful with more accuracy.¹²² Then, with assured control of his emotional lunar forces in place, the disciple takes the second initiation, and reaches the point of freedom “which marks the release of the soul from the prison of the astral body.”¹²³

The Planetary Energies of Neptune, Venus and Jupiter at the Second Initiation

It is now possible to consider the planetary influences that govern the training period for the second initiation. They are Neptune, Venus and Jupiter, with the solar plexus, heart and throat centers “actively involved;”¹²⁴ and the ajna center, [ruled by Venus, Fifth Ray],¹²⁵ also became

¹²⁰ RI, 581.

¹²¹ RI, 127.

¹²² RI, 582.

¹²³ TWM, 237.

¹²⁴ EA, 70.

¹²⁵ EA, 517.

very active at the first initiation.¹²⁶ The solar plexus is ruled by Neptune (Sixth Ray), the heart center is ruled by Jupiter (Second Ray), and the throat center is ruled by Saturn (Third Ray).¹²⁷

First, let us keep in mind that the goal for man is “spiritual love;” “The faculty that man has to develop to be able to express spiritual love, is the buddhic faculty.”¹²⁸ DK describes this highest aspect of love, spiritual love, as follows:

Love in its hierarchical sense – free from sentiment, emotion and personal emphasis – a love that sacrifices and understands, that acts with strength and decision, and that works on behalf of the whole and not in the interests of any group or individual.¹²⁹

We recall that the “heart of the Sun,” the second (consciousness) aspect of our Solar Logos is active for disciples on the Fixed Cross;¹³⁰ Neptune is the “agent” for this energy on the earth.¹³¹ The Christ, Initiator also for the second initiation, is symbolically known as Neptune.¹³² This is because Neptune rules the “waters [and] is related to the Sixth Ray which governs the astral or emotional plane of desire.”¹³³ As a disciple stabilizes his emotional life (solar plexus/astral plane), that life is “transmuted into loving aspiration and dedicated to and oriented to the soul [heart center] . . .”¹³⁴ This takes place through the raising of the energies below the diaphragm from the solar plexus, where they are transmuted, to the heart center. As stated previously, the light of pure reason (the intuition) illumines the lower mind through the buddhic energy of love-wisdom, gifted through the agency of Neptune.¹³⁵ When “the entire emotional or sensitive nature is responsive to energies coming from “the heart of the Sun,” it indicates that the disciple is now ready for the second initiation.”¹³⁶

DK states that “[The] training for the second initiation brings [a disciple] under Neptunian influences, with Venus and Jupiter contending for control.”¹³⁷ The Solar Angels came from Venus, bringing the fire of mind and implanting the germ of the human soul; thus Venus is the soul, symbolizing both love and mind.¹³⁸ The fire of mind is mental energy of the Fifth Ray; Venus rules the mental plane and develops intelligence.¹³⁹ DK also states that “Venus stands

¹²⁶ EH, 152.

¹²⁷ EA, 517.

¹²⁸ Hodgson, L., 180.

¹²⁹ EXH, 555.

¹³⁰ EA, 296.

¹³¹ EA, 296.

¹³² EA, 219-220.

¹³³ EA, 297.

¹³⁴ EA, 297.

¹³⁵ LOS, 159.

¹³⁶ EA, 298.

¹³⁷ EP I, 246.

¹³⁸ EA, 105.

¹³⁹ EA, 35 and DN, 91.

for the emergence of the love principle through the directing power of the mind;”¹⁴⁰ therefore, we can think of “Venus [as] the vessel that receives spiritual love and passes it on.”¹⁴¹ When the lower mind is purified it has become the mind of Christ and delivers pure intellect. Venus and Vulcan rule the ajna and head centers, respectively, their relationship established by the first initiation, as “two points of light within the head.”¹⁴² These centers become the “negative and positive elements,” respectively, of a “line of light” that allows the coordinated functioning of the pituitary gland (near the ajna center) and the pineal gland (near the head center) with other glands in the body.¹⁴³ Eventually, the Ray One of Vulcan ruling the head center and the Ray Five of Venus ruling the ajna center combined “direct the power of the mind” with great will and endurance for the Purpose of the Logos.

Jupiter is the primary expression of the Lord of Love-Wisdom, “Who is the embodiment of pure love” and thus rules the heart chakra.¹⁴⁴ DK provides the full perspective on the superior place of this relationship within our solar system and therefore upon the earth, human and greater and lesser relationships:

This Life [Second Ray Lord of Love-Wisdom] instills into all forms the quality of love, with its more material manifestation of desire, and is the attractive principle in nature and the custodian of the Law of Attraction, which is the life-demonstration of pure Being. This Lord of Love is the most potent of the seven rays, because He is on the same cosmic ray as the solar Deity. He expresses Himself primarily through the planet Jupiter, which is His body of manifestation.¹⁴⁵

Jupiter, as the representative of this great love, bestows Its “beneficence”¹⁴⁶ on one and all, seeking to draw all together “subjectively” even as it works through “fusion of heart and mind”¹⁴⁷ in disciples working toward the second initiation. Further upon the Path of Initiation, Jupiter brings the human soul to full maturity and, as “ruler and Conveyor of EXPANSION,” seeks fusion of all hearts and minds within the Ashramic groups of the Hierarchy itself in order to draw Humanity, as world disciple, toward Its group initiation as well.

It is through the Great Accompaniment of Spiritual Beings that man progresses. For those disciples persevering through the approach to the second initiation, the spiritual love of Neptune, the intelligent love of Venus, and the ever expanding inclusiveness and beneficence of Jupiter, combine to fuse their individual hearts and minds, filling them “full of unimpeded

¹⁴⁰ EA, 126-127.

¹⁴¹ Hodgson, L., 181.

¹⁴² RI, 671.

¹⁴³ RI, 671.

¹⁴⁴ EP I, 23.

¹⁴⁵ EP I, 23.

¹⁴⁶ EA, 311.

¹⁴⁷ EA, 139.

love” and rightly reorienting them toward the monad and Hierarchy.¹⁴⁸ In the initiations that follow, the Christ love will then demonstrate in greater maturity as that sacrificial will which increasingly acquiesces to the Divine Purpose for the sake of the whole.¹⁴⁹

Substituting the Sensitivity of Love, Expressing the Will and the Second Initiation

At the second initiation, the Word “*Express*” is given for the astral plane to those who have developed the appropriate measure of soul sensitivity. The initiate now strives to “*express*” the higher will of the monad by developing a much subtler sensitivity that touches the Plan commensurate with God’s Purpose.¹⁵⁰ This impetus of the will energy in the life prompts development of the soul toward further “acquiescence to the demands of the personality for spiritual life.”¹⁵¹ The Purpose of the Solar Logos is to develop the quality of Love in this solar system. The astral plane is where the feeling life or sentiency is developed in the three worlds, and in this regard, we have noted the great difficulty this brings for disciples. The greater hierarchical problem however, is that it is the very quality of Divine Love that became “distorted” on the astral plane over the aeons of man’s increasingly glamored history.¹⁵² This problem affects the evolution of the whole planet unless initiate-souls rise to correct their own astral conditions and then become of real group use to the Hierarchy in planetary service.

Restoring relations within man and upon the planet is a “substitution” process that begins to occur through the achievement of second degree initiates. Although we might assume that a disciple’s focus in the mental vehicle would be enough to control his astral body, DK states that it is only when a strong “mental radiation” is produced that the mental body dominates the astral aura.¹⁵³ In conjunction with this, we are told that “at the first initiation the heart center is the one usually vivified, with the aim in view of the more effective controlling of the astral vehicle, and the rendering of greater service to humanity.”¹⁵⁴ Therefore, as a disciple makes his way toward the second initiation both heart and mind converge in their development; indeed, the heart center is said to be “the advancing point of Light” related to it.¹⁵⁵ In separate quotes below DK relates that which takes place on or near this initiation. Pondering these offerings, we gain a better sense of the new convergence of heart and mind that takes place when soul control has definitely been established and the impetus to substitute love begins to markedly progress upon the astral plane –

¹⁴⁸ DINA II, 526-527.

¹⁴⁹ EXH, 555.

¹⁵⁰ RI, 315.

¹⁵¹ EP II, 282.

¹⁵² TEV, 99.

¹⁵³ TEV, 99.

¹⁵⁴ IHS, 84.

¹⁵⁵ DINA II, 369.

[At the second initiation, the initiate] receives a quality of stimulation which enables him to "see" the astral plane *as it essentially is*; with this revelation comes also the recognition of the basic human necessity to "make it holy" or to "render whole" that which provides the most disturbing [astral] element in the existence of mankind.¹⁵⁶

There comes a moment during the second initiation when the soul of the initiate sweeps into activity and fundamental force (if I might use such a term) submerges the astral [lunar] nature, vitalizing and inspiring the astral body, changing temporarily the quality of the astral aura, and establishing a control which will lead finally to the substitution which I have mentioned . . .¹⁵⁷

The stage wherein the soul expresses its essential nature of love and begins to pour its radiation into the astral aura, via the astral body. Eventually, the sensitivity of love is substituted for emotional sensitivity and desire . . .¹⁵⁸

In light of these words, it is not then surprising to realize that the second initiation takes place in the "Holy Place,"¹⁵⁹ the purified heart, and thus it is that "the disciple becomes an agent of the love of God" at this initiation.¹⁶⁰ Once this 'substitution' of love begins on the astral plane at this initiation, the expression of monadic will and service to humanity increasingly concern the Hierarchy. They now watch "the constant reorientation of the soul toward the monad, and the attractive power of that monad over the initiate."¹⁶¹ Since the astral plane was sacrificed to the intuition and the initiate is more conscious now of dynamic energies and forces within himself, he begins to exhibit a driving aspiration to comprehend and understand the Plan. His personal will as "an expression of the Law of Sacrifice"¹⁶² begins to take on new meaning and is expressed in a growing conformity to the Divine Will.

DK states that the initiate is shown "the part his egoic [soul] group plays in the general scheme" at the second initiation; he begins to learn about his group, karmic relations, and inter-group relations, and develops a better "insight into [his] specific group purpose."¹⁶³ With a growing confidence and assurance, he sees the wider whole and the part he is to play, and his soul-directed movement toward real cooperation with the Hierarchy commences –

Group relations are consolidated, and the plans and purposes can be furthered more intelligently. As this consolidation of group relations proceeds, it produces on the physical plane that concerted action and that wise unity in purpose which results in the materialization of the higher ideals, and the adaptation of force in the wise furthering of the ends of evolution. When this has reached a certain stage, the units forming the groups have learned to work together,

¹⁵⁶ DINA II, 376.

¹⁵⁷ TEV, 100.

¹⁵⁸ TEV, 99-100.

¹⁵⁹ EP II, 281-282.

¹⁶⁰ RC, 86-87.

¹⁶¹ DN, 120.

¹⁶² DINA II, 369.

¹⁶³ IHS, 120.

and have thus stimulated each other; they can now proceed to a further expansion of knowledge, resulting in a further capacity to help.¹⁶⁴

The Hierarchy is the planetary heart center and as such It is related to the Second Ray of Love-Wisdom. Through this energy relationship, the Hierarchy “brings to bear upon humanity the focused life of love;” this can be seen particularly as the outgrowth of the second initiation, for it will now produce in the disciple “a growing sense of relationships. . . a basic unity with all that breathes, and a recognition of the One Life which leads eventually to that state of expressed brotherhood which it is the goal of the Aquarian age to bring into being.”¹⁶⁵

Conclusion

In summary, the first two initiations mark much preparatory change in the mind, heart and will of the disciple. The outer changes, though hard fought, are not, however, as important as the inner results. At the first initiation, “the head, heart, solar plexus and base of the spine centers are connected in a peculiar fashion.”¹⁶⁶ Additionally, at both initiations the “direction of the triadal force is turned to the vivification of the heart and throat centers in their position of synthesizing the lower [energies below the diaphragm.]”¹⁶⁷ Then, the second initiation “relates the solar plexus to the heart, humanity to the hierarchy and the personality and the egoic rays to the second [ray], which is ever basically in manifestation.”¹⁶⁸ These rather hidden yet factual accomplishments of the Threshold lay a vital groundwork for the next and most important commencement, the road to the third initiation. It is this next achievement which will truly place the feet of the transfigured disciple, as true “initiate,” on the Path of Initiation. To achieve it, the second degree initiate will have to multiply his efforts many-fold and come to know the meaning of the following words most intimately.

*Initiation is essentially a moving out from under ancient controls into the control of more spiritual and increasingly higher values. Initiation is an expansion of consciousness which leads to a growing recognition of the inner realities. It is equally the recognition of a renewed sense of the need for change and the wise engineering of these needed changes so that real progress can be made; the consciousness is expanded and becomes more generously and divinely inclusive and there is a fresh and more potent control by the soul as it assumes increasingly the direction of the life of the individual, of a nation and of the world.*¹⁶⁹

¹⁶⁴ IHS, 120.

¹⁶⁵ DN, 138-139.

¹⁶⁶ TWM, 106.

¹⁶⁷ IHS, 84-85 and 139.

¹⁶⁸ DN, 138-139.

¹⁶⁹ EXH, 136.

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