THE RAYS AND THE INITIATIONS, PART II WEBINAR – 6, Michael Robbins

## Abstract

In this sixth program the Tibetan speaks in depth of the process of group initiation and its individual implications for those who are participating in that process. Certain factors prevail for such individuals: often identicality of soul ray; recognition on the outer plane of a deep subjective relationship; passing through similar tests based on their similar spiritual status and upon the frictional aspects of their personality rays; and a shared spiritual enterprise. Initiation is a soul recognition and not a personality recognition. DK works to clarify our understanding of initiation as it really is and not as we have imagined it to be, based upon earlier more orthodox Theosophical teaching. Initiation is based on soul recognition, inclusivity and renunciation.

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## Transcription of Rays and Initiations, II, Program 6, pages 340-344.

Hello friends. We now continue with our *Rays and Initiations Webinar Commentary* for Part II of that book and we are on page 340. We have examined a brief outline of 9 initiations. A very important tabulation:

Initiation 1. Birth

Sacral centre 7th ray Physical plane

Beginnings Relationship Sex Magic

Initiation 2. Baptism

Solar plexus centre 6th ray Astral plane

Dedication Glamour Devotion

Initiation 3. Transfiguration

Ajna centre 5th ray Mental plane

Integration Direction Science

Initiation 4. Renunciation

Heart centre 4th ray Buddhic plane

Crucifixion Sacrifice Harmony

Initiation 5. Revelation

Base of spine 1st ray Atmic plane

Emergence Will Purpose

Initiation 6. Decision

Throat centre 3rd ray Monadic plane

Fixation Intelligent cooperation Creativity

Initiation 7. Resurrection

Head centre 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

RI, Page 340

And said a few things about it which will lead into the more detailed explanation that Master D.K. offers. And we concluded with this paragraph which said:

“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.” RI, Page 340

It will not be possible for you to comprehend the synthesis which governs the four final initiations … namely the 6, 7, 8, 9 … and for these experiences we have as yet no adequate language. These are actually initiations which lie beyond the stage of mastership. 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… and I assume, well certainly, it's not written for the first degree. Maybe something for the 2nd degree and 3rd and to a degree I think the 4th initiation as well. … I can only hope that some meaning will be conveyed to those persons who are ready. Notice he still calls them persons, they are still to be considered personalities before they have taken the 4th degree. After that the personalities as we normally consider it disappears and the possibility of the creation of the mayavirupa exists.

2:00 So we studied that tabulation carefully and he says:

“A careful study of the above tabulation should give you a somewhat different idea anent the whole subject of initiation. The concept which has to supersede the one at present extant is that of group initiation, and not that of the initiation of an individual aspirant. In the past, and in order to get the idea of initiation into the minds of the people, the Hierarchy chose the mode (now obsolete) of holding out the prospect of initiation before the earnest disciple; upon this they placed an early emphasis of its peculiarity, its rewarding nature, its ritual and ceremonies, and its place in the scale of evolution.” RI, Page 340-341

A careful study of the above tabulation should give you a somewhat different idea anent the whole subject of initiation. Well course we've been studying it now together for years and so it is somewhat familiar to us, but as I said, I discovered myself that I have not paid enough attention to some of the later words which are found as the key words concerning the later initiations. The concept which has to supersede the one at present extant… and you know this is 70 years ago … is that of group initiation, and not that of the initiation of an individual aspirant. This is something he tries to bring to us and the 14 rules, really the advanced rules are rules for group initiation: shared levels of consciousness in an advanced realm ???. 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)… he specifies … of holding out the prospect of initiation before the earnest disciple… and you know Master D.K. has done exactly that. His very first and very popular book *Initiation, Human and Solar* held out the prospect of individual initiation before the earnest disciple. That word earnest saying a lot about the 6th ray and the kind of aspiration that would lead the individual toward initiation. … 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: ” RI, Page 340-341

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. Well after all it is increasingly the soul that is initiated and the initiations take place within the causal body through which what we call the soul manifests, that particular type of consciousness, and the soul as we have long been instructed, is group conscious. From the time our consciousness is focused on the higher mental plane, we have achieved a necessary preliminary level of group consciousness. 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: … So let us look here, these are the reasons why the fact of group initiation would have become obvious if clear thinking had taken the place of selfish individual aspiration:

“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. ” RI, Page 341

05:54 1. The soul—in its own nature—is group conscious… when we slip into that state of love and wisdom which is characteristic of all souls to a certain extent, then the group is realized as our truer identity. 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. And I suppose what we can say there is that the Solar Angel certainly has no individual ambitions or individual interests and to the extent that that type of consciousness underlies the egoic consciousness on the higher mental plane then the ego on the higher mental plane has no individual ambitions or individual interests. So individual ambitions and interests come from the personality and not from the soul. The welfare of the group is the objective of the entity in the state of soul consciousness. It is the soul which is the initiate. And of course you know when we look at the word soul we mean consciousness and ultimately, we mean the consciousness of the Monad. The Monad is the true initiate and its particular state of expression on the higher mental plane is what we customarily call the soul. But let us underline this, it is not the personality which is the initiate, it is the entity in the state of soul consciousness which is an extension of triadal and ultimately Monadic consciousness.

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. This is so important and … The moment a man realises this, even in a small measure, it is the group of which he is conscious. It is the soul which is the initiate. Okay soul is the initiate and how can we say becoming aware of oneself as a soul makes the initiate? Initiation is a process whereby the spiritual man within the personality… ultimately it is the Monad, the only identity there is … becomes aware of himself as the soul… this is the key thing because we are aware of ourselves at the moment as the personality and we really have to change our sense of identity. This is the key thing. … 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. And if we're not conscious of the group we are not really in the initiate consciousness. So this is a key statement. Okay, clear thinking has to take the place of selfish individual aspiration and the fact of group initiation would be obvious for the following reasons. These are the reasons why group initiation would be obvious and initiation is really the process whereby the spiritual man comes to himself realizes what he is and realizes his own powers.

11:25 Now further:

“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.” RI, Page 341

2. Only the man whose sense of identity is beginning to expand and become inclusive can "take initiation" (as it is erroneously termed). Because actually the man becomes the initiate before he is initiated, that is the idea. The initiate is the initiate before he is initiated. This has also something to do I think with the 7th, 8th and 9th petals and the degree of unfoldment that must be accomplished by the man himself, the strenuous and abnormal efforts. 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. Because we progress spiritually according to the nature of our consciousness. Every step upon the Path of Initiation increases group recognition. And eventually recognition of the whole, actually. Initiation is essentially an expanding series of inclusive recognitions. We recognize ever greater wholes. We realize that we see them as if, for the first time we didn’t realize they were there before but we in fact now notice them. That there are wholes within wholes and we are part of all of those wholes and we expand into them recognizing them one after another and recognizing our part in them.

Only the man whose sense of identity is beginning to expand and become inclusive can "take initiation"… we don't want to be thrown back into the ahamkara, into the sense of isolation, the sense of separateness. We want to overcome the ahamkara. … out of which he is endeavouring to escape. This would not be spiritual progression… if we were thrown back even into a rather exalted separative consciousness, the members of the counterforce have that, they are powerful individuals and they are fascinated by their own individuality with which they strongly identify. Every step upon the Path of Initiation increases group recognition. These two sentences - initiation is essentially an expanding series of inclusive recognitions - upon that we could ponder. Which type of whole at the moment do we recognize? Do we recognize the wholeness of the group, the wholeness of the nation, the wholeness of humanity, the wholeness of the planet? Do we recognize the wholeness of the series of planets to which we are related? Do we recognize the wholeness of the solar system as a whole and beyond? So the Whole is seen as One whichever Whole it may be by the initiate. Alright now, why is a group initiation recognized as obvious, the obvious goal of the one treading the path of initiation?

15:43 And the third reason:

“3. Initiation admits the aspirant into membership in the Hierarchy. This involves, speaking esoterically, the relinquishing of all separative personality reactions in a series of progressive renunciations; these culminate in the fourth initiation, and are again mysteriously emphasised at the ninth initiation.” RI, Page 341-342

3. Initiation admits the aspirant into membership in the Hierarchy. That admission is something entirely different from what we normally fancied to be. We oftentimes think of I the individual entering the Hierarchy and it is an entirely different perspective. It has to do with, I the group recognizing the group of which I am an integral part. This involves, speaking esoterically, the relinquishing of all separative personality reactions in a series of progressive renunciations; … we simply say well to begin with you know, I don't care about that. It's no longer of moment to me. I have an indifference to that. When the process of divine indifference takes hold in our method, we are able to no longer care and to put aside in terms of our focus the separative reactions we cared about before. All of these progressive renunciations, sacrifices we might say of things to which we were hereto attached. … culminate in the fourth initiation, and are again mysteriously emphasised at the ninth initiation. And this is, he comes later to say, renouncing contact with the entire cosmic physical plane. Well having read ahead, you know having read it, we can see how he's hinting at that even though he has not fully described or nor can he really what is the initiation of the refusal.

So all these, let’s see are there any more? No. All these realizations are what make the underlying fact of group initiation. All these realizations are what make the underlying fact of group initiation, so obvious to the clearly thinking candidate for initiation. Let’s just review them. We come to ourselves as souls and realize our own soul powers. We become ever more inclusive and we have a series of inclusive recognitions in which we are participating and we relinquish, so how can we say this? Coming to ourselves as souls being ever more inclusive and having inclusive recognitions, let us just say recognitions of inclusivity and renouncing. These are the 3 factors which tell us or reveal to us the underlying fact of group initiation and make it obvious to us that this is really what is happening.

Beneath the apparent individual initiation. So beneath and behind the apparent individual initiation, the following are occurring:

* Coming to ourselves as souls
* Being ever more inclusive and
* Having recognitions of inclusivity and renouncing

“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.” RI, Page 342

20:31 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… and in the rules of the road, that fact is always emphasized. He knows he travels not alone, the 6 rules of the road and precisely with that, and maybe they lead to the Monad you know, the #6. … that it is a joint effort that is being made. Let us just say, spiritual peers are facilitating the initiation of each other. This is in fact the keynote of an Ashram, conditioning its formation. Let’s call this mutual facilitation.

“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.” RI, Page 342

22:25 And this obviously the 9th initiation. We can say the words but what do we mean? You know we have not yet had the lower 18 subplanes dropped below the threshold of consciousness. But you know, renouncing or relinquishing contact with the cosmic physical plane occurs because there is no longer the interest and probably the need to remain associated with it. One is called on into greater spheres of service and of empowerment. So we are moving forward in the company of others who share with us more or less the same point in evolution and who are working towards more or less the same goal. This is, we could also say, related to a certain law of the soul, the Law of Group Progress. It’s the Capricorn Law, it’s the 5th law therefore related to the Solar Angels who do function in groups interestingly and who later will form Lords of Rays or planetary Logoi in groups, group formation.

So the Ashram is a mutually facilitative, coherent, cohering association of related units of consciousness. And they all move forward together even though they are in different stages. So to look above to help below. We are always looking above for some greater light upon the path often thrown upon our path by those who know and lead, and we’re always revolving upon the pedestal of light to help those who are in a lesser state of light than that of which we have arrived. So it is always a dual process. So in terms of our service we have to realize those whom we can help and those to whom we look for help. Okay, going on this is really important information about a larger view of initiation.

“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." RI, Page 342

25:14 This is one of the new factors in hierarchical methods and techniques which I have had the responsibility of bringing to public attention … Let’s call it the fact of group initiation … and so correcting the erroneous teaching of those trained under orthodox (so called) schools of occultism. And we might say in general wherein the ahamkara was too much emphasized, with the result that spiritual pride and initiation and the possibility of initiation were related. They should not have been. The Master K.H., in one of the few (the very few) paragraphs in The Mahatma Letters which are genuine… that is coming from the Masters … and not simply the work of H.P.B., … and this is an interesting commentary of course … gave a hint to aspirants of that time when He said that so many of them were so "spiritually selfish." We were looking forward to the delights which come from the release of the consciousness from many earthly obligations and looking toward the increase of powers which again would produce a greater ease and less subjugation to the pressure of the planet Saturn, less subjugation to karmic necessity. So how do we know which ones of these letters were really authentic? Obviously, the Tibetan could point them out, but he hasn't done that. He’s just given us the idea that H.P.B. seem to write quite a few of them, although you know she had the contact with the Masters and was inspired by them and so obviously, they still will be of value.

“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.” RI, Page 342

This spiritual selfishness has led the average esoteric student to appropriate initiation… make it his own … and to make it personal and individual. We might say in this way as if it were happening to him and not to the group for group purposes. So it gave him distinction which could lead to a separative attitude. Yet one of the prime prerequisites for initiation is a clear and concise recognition of one's own group, … And I don’t know, here I think of course he is speaking of real initiation let’s just say, not necessarily preliminary 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. Well some of us maybe who are involved in this great effort of spiritual propaganda, great educational effort, realize the group with which we are working and the importance of bringing these ideas forward in a world that is still subject to the roaring tide of ignorance. I said group, my brother, and not organisation, for they are two very different things. One can be in the same organization as others and not necessarily in the same group at all and one can be in very different organizations and still be in the same group. Let’s just put it like this, the group relation is a soul relation and is recognized in terms of soul affinity and union. So sometimes we feel that special connection to the soul of others, to others as they actually are, rather than as they are demonstrating through their personality and we have the sense of being related in a similar internal effort inspired from an internal source, inspired from the particular ray Ashram. This is a subjective realization and everybody has to come to this himself or herself.

“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:” RI, Page 342

30:32 Have carefully in mind, therefore, the fact of group initiation … he really emphasizes this, doesn’t he? We are moving together into greater and greater light. … and forego the process of considered thought anent your preparation for initiation. Well we have to prepare but not become obsessed by it, we have to make sure the requirements for initiation are being fulfilled, not just on one's own behalf but on behalf of the group and the divine plan. Some groups are being prepared for initiation in which the following factors control—as far as the individual is concerned: … The individual still has responsibilities here, but the individual progress is not what is in mind. It is the progress of the group is in mind and not exclusively progress of the individual. So some groups are being prepared for initiation and the following factors control:

“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.” RI, Page 343

It could be soul ray, could also be Monadic ray, or the Monadic ray of some might be the same as the soul ray of many others. This was the case with Master D.K.’s group. Master D.K. worked in this way gathering men and women together whose soul ray or Monadic ray were, I believe on the same ray, in his case the 2nd ray. We are told somewhere that if the masters are going to be working with you for any length of time, you are to be considering him as your instructor that either your soul ray or your personality ray will be the same as his ray, probably his soul ray. Okay so on the same ray … on some one ray … now there were people gathered whose soul rays were not the same but they had something else in common, and it was usually this one ray affecting either the soul or the Monad.

“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.” RI, Page 343

2. Opportunity is given to such people to contact on the physical plane some of those who are thus subjectively linked … by similarity of vibrations, similarity of ray, and only some because the inner group is always considered much larger than the outer … and thus mutually convey a sense of group solidarity. In which it is possible to do better work mutually reinforced by each other just as the case in the ashram. The subjective relationship is assured by an objective contact. I think some of us have had that experience as we worked to advance the propagation of the Ageless Wisdom and in our various esoteric schools, whatever they may be. We have found those who are similarly drawn. You know out of the many millions, certain people are drawn to the same books in the same way of thinking and we find ourselves together with them. And it does represent a deep subjective contact, actually.

“Recognition is therefore a preliminary test of initiation, and this should be remembered.” RI, Page 343

34:50 Recognition of those who are in the same group with the same soul ray or the same Monadic ray. D.K. tells us about the primary ray and how when we discover someone who is on the same primary ray as we are, there is a very deep recognition, even deeper than recognizing the soul to be on the same ray. And when both are on the same ray, then we have those steadfast friendships, those identical paths to be trodden by two or more individuals who are really destined towards the same ray destiny. I’m not talking about which higher paths of evolution and so forth, way of higher evolution but at least as we move into the higher of the five initiations that we will be experiencing.

So I think we’ve all had these recognitions and we've also seen the differences which arise. But when we find that we are working with people on a sustained basis towards similar objectives, we can be sure that at least one of the rays is shared whether it's the soul ray of both, or the soul ray of one of the Monadic ray or the other. This is beyond those brief personality affinities of which D.K. speaks and which he judges to be ephemeral. So some groups are being prepared for initiation, that's what this is all about in which the following factors control. As far as the individual is concerned, we have those on some one ray and we recognize each other on the outer plane and this outer recognition is a testimony to the fact of inner subjective affiliation.

“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.” RI, Page 343

3. Such people thus being trained and related are, from the angle of the initiation to be taken, at the same point in evolution. More or less. He does explain that when he talks about being at the same point of evolution he means in a general sense if one were far enough away from the human condition and looked at those who are taking initiations 1, 2 and 3 they would all seem to come very, very close together as representing more or less one stage if the distance forward from those initiations were great enough. Well sometimes we may be precisely with those who are taking the same initiation as we are. Maybe there are groups between the 2nd and 3rd initiation who recognize each other and they have the same initiation for their objective. They are taking the same initiation and are being subjected to the same tests and difficulties. So I think both are true. He elsewhere tells us that in an Ashram there are those gathered who have more or less the same goal but are taking different initiations and here he is telling us about groups that are gathered and going through exactly the same tests because their objective is the same initiation. 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. But let us say not necessarily always, alright, there’s the case of the ray 1 soul and the ray 1 personality, eventually. There’s this one example that D.K. gives of how the individual with a ray 1 soul eventually acquires the ray 1 personality with other personality vehicles to balance that double ray 1. These tests and difficulties are due to the fact… it’s a contrast really … of the personality ray which may be (and usually is) quite different to the soul ray. And even if the personality ray with the same as the soul ray, there are higher and lower ways of responding to that ray and there would still be differences between the trend of the soul and the trend of the personality though on the same ray. Anyway, this is interesting. It is the personality ray which works to prevent contact, to mislead in recognition, … The fact of recognizing one's fellow human being as on the same ray … to retard progress and to misinterpret information. This is an astonishing statement you know for all the value of the highly developed personality ray, as an instrument of the soul, it is this ray which actually works to prevent soul contact and contact with each other as souls … to mislead in recognition… perhaps having us recognize those which are not at all to be recognized and failing to recognize those who are really subjectively linked. We might for instance be more interested in someone whose personality ray is the same as ours and develop a superficial relationship but one that is reinforcing on the level of personality but not on the level of final objective, and … to retard progress and to misinterpret information. Maybe coming from the soul because it distorts that information according to a different ray.

“As long as a disciple in training is focused in his personality, group initiation will not be possible for him, his recognition of co-aspirants will be fleeting and rapidly disturbed by the critical lower mind, and a wall of thoughtforms, created by the personality, anent the group members, will be thrown up and prevent a united moving forward through the Door of Initiation.” RI, Page 343

42:00 This is such a warning and we see the tendencies in the personality to separate those who really belong together and we see the dire separative effect of criticism. That dire creator of misery as Master D.K. has said. So this is spoken in no uncertain terms that we have to examine our personality ray and how it really works against contact and infusion with the soul ray and especially at certain points of evolution eventually becomes subdued and becomes a sub-ray of the soul ray and then its power to prevent contact is much reduced. And so often people were judging that their personality ray was their soul ray and the soul ray was their personality ray. This is misleading in recognition. Somehow we’re identified as the personality and because we have a greater identification with the personality and its ray, we think that that is our soul ray. So we have to be very discriminative here, very careful. And infusion would bring progress but the personality ray, often quite different, very different from the soul ray, retards the coming through of the infusion process. It blocks it. It's a quality of energy which is not initially compatible with the quality of soul energy. Although eventually, any personality ray can be compatible with soul energy once the personality is subdued and more infused and made a sub-ray of the soul ray. But we don’t want to have a personality bias. This misinterpretation of information to a personality bias. And you know if we go with the tendencies of our personality without being thoughtful about where they are leading, the direction intended by the soul will not be achieved. And I’m sure all of us can find times in our life when we have done that. I just had experienced recently you know where my sort of 4th ray personality and its desire for what I might call premature harmony without working through a problem at a deep level. May have contributed to preventing the greater loving wisdom of the soul from prevailing. We all have those and we should detect how they work.

45:07 As long as a disciple in training is focused in his personality, … and so many who are, think they are not, … group initiation will not be possible for him, … because this depends on soul contact and interplay and eventual fusion … his recognition of co-aspirants … whose soul ray is the same … will be fleeting … because the personality on different rays blocks the recognition … and rapidly disturbed … even if it's established a little bit … by the critical lower mind, … which is always separative and seems to put people at a distance because of their flaws, which we notice. We do not love them as we should and merge with them as we should … and a wall of thoughtforms, created by the personality, anent the group members, … will prevent true soul contact … will be thrown up and prevent a united moving forward through the Door of Initiation. On the basis of being focused in the soul or the same soul ray.

So you know these are statements deeply to be pondered. Everyone is like gold you know. We could extract, recognizing the hint which is appropriate for us, any one of these sentences and ponder it for quite a while until we extracted its deep meaning. The first impression with such a sentence may give us something, but will not to give us the fullness of what might be imparted if we were really to ponder it in a deep and ongoing way. And so these are, all of this is about, factors which control as far as the individual is concerned. These factors control and I’ll make these big so we understand its importance: the same soul ray, recognition on the outer plane, the passing through tests together, and these tests do prevent group solidarity because the different personalities are acting up in terms of their differing tendencies which tend to be frictional with each other.

And also his 4th point of factors which control:

“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.” RI, Page 343

4. Group initiation cannot be achieved by a group in training until the members, as a group, have developed their particular "spiritual enterprise." This was something for which D.K. labored in relation to the groups and then eventually the group he had in training a mutual spiritual enterprise in which all were working together and could contribute their particular abilities. I don’t know that they ever achieved that. It’s my hope that some of us who are identified with various seed groups have found our spiritual enterprise or a worthy spiritual enterprise. The teaching of the *Ageless Wisdom* and the dissemination of the *Ageless Wisdom* to all who can respond to it is a kind of spiritual enterprise undertaken together. It is the law of the spirit that the disciple must appear before the Initiator empty-handed, … you know this is worked out in various rituals where you are not allowed to be carrying anything on your person which is of conventional monetary value. 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. So we have to know the Ashram’s objectives. What are the Ashram’s objectives? The objective of the Master? This may take the form of some considered project in line with the Plan, … the illumination of the mind is one that a lot of us have undertaken. The revelation of love and the invocation of the will are two other and probably higher objectives but the illumination of the mind is accessible and can come, for many, when they are presented with the Ageless Wisdom.

“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.” RI, Page 343

51:02 Okay and you know this is a clearly articulated idea. To be accepted as a group, the group must serve. So even though individually, you know, everything we own is really of the group; we cannot stand before the initiator with anything of conventional value on our person. We are really sort of energetically naked within the causal body, at least in the first several initiations, but even though we stand empty-handed, the group can offer enrichment to the objective of the Ashram which is the objective of the organizing Master who stands to the Ashram as the Monad stands to its energy system and … This may take the form of some … notice it’s not just a spontaneously derived project but well … considered project in line with the Plan, … and this project is the means … whereby they testify to their comprehension of that Plan and demonstrate to the initiate-company … the group … in which they find themselves, … and also the other initiates of other groups and the wider initiatory group … and those senior disciples … such as the Masters, because they are disciples as well… to whose contact they are to be admitted, that they have already proven their fitness for acceptance … acceptance into the hierarchical company … and have proven it along the line of service. So it is not aspiration alone which leads to acceptance, something must be done and in line with the Plan.

“It has to be a group enterprise, a group service and a group contribution. The specific contribution of the individual does not appear.” RI, Page 343-344

Of course it’s important to the group process but the individual per se does not stand out. His contribution is absorbed into the group contribution and it is this group contribution which is noticed and of note. So all the time the group awareness is the key thing and this is difficult for the individualistic disciple. I think he's telling us all disciples are very individual and maybe even individualistic which is a step beyond individual and can lead to separatism and emphasize separatism.

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.” RI, Page 344

54:21 We can be speaking of accepted discipleship but acceptance as a group is of more importance in this context than individual accepted discipleship.

“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.” RI, Page 344

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. We can see why those very accomplished, those separative to the point of evil, individuals who represent the counterforce cannot be admitted into the Ashram of the Christ. They seek to reinforce their individuality. We might say the left hand path reinforces separative individuality. So we have to think in terms of the group. 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. So the separative personality would still be emphasized. This is happening all the time. People with some degree of power and magnetism form around themselves a group and they labor to bring people into the group rather than allowing the natural laws of soul attraction to gather around in those who share similar soul ideals. This is not the idea as it is presented in the Aquarian Age, so close today; … 2117 is the year we have from Master D.K. … 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: ” RI, Page 344

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. Notice how that is said because Alice Bailey was the focal point of her group, but it was a natural focalization through soul magnetism and her objective was not to say let me be the leader of this group. It was just something that happened because of who she was. There was recognition of her status and the soul stimulated desire of others to work with her towards the objective she outlined, because they were objectives that these people shared. No man today is expected to stand at the centre of his little world and work to become… that's the key there because, you know that would simply be ambition. You work to become … a focal point for a group. This either happens naturally or if it doesn't it’s a forced issue. 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 … and notice that it is aspirants who travel on 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.

58:50 And that's the whole idea that Right Group Relations lead eventually to group initiation and I think you know these are so wonderful that we should delay and use them I think in Program #7 rather than in our present program. So let’s just say that this will be end of *Rays and Initiation Webinar Commentary Program* #6 pages, where are we? We've gone to page 344. So we began at 340 and we went to 344 and the next will be the beginning of *Rays and Initiation Webinar Commentary Program* #7, pages 344 and onward.

So we’ve had a summary there of the factors which control the individual within the groups that are being prepared for group initiation. They are on the same ray or you know, whether it's soul or Monadic ray. They have a sense of a recognition on the outer plane which is the reflection of the inner subjective relationship. They are undergoing together work towards the same initiation. Some of these groups are anyway and are being prepared to pass through similar tests and the tests are caused by the obstructive nature of the frictional personality rays. They attest that they have to undergo with each other based upon subduing those personality rays and they have to have a spiritual enterprise which is in accordance with the Divine Plan and to which they are fully committed and as a group - they have to offer something of value to the Ashram. They prove their fitness for acceptance into the Ashram. In a way we could say we are speaking of acceptance into the Ashram and that is Rule 3, isn’t it? Or is it Rule 2? The word has not gone forth from the great point of tension, yes it’s Rule 2, accepted as a group with trauma. Now your application you could not if you would but add to it three great demands and forward move, acceptance into the Ashman. Okay friends, this will be it for the moment, I’m confining myself somewhat to 1 hour programs and then we will get on and read the next section that has to do with the catechism that involves increasing group relations and the Ashramic identification. See you soon.