

# Discipleship and Initiation: The Three Stages and Seven Steps to Hierarchy and Beyond (Part II)

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## Summary

The nature of the spiritual path has been discussed in the books of Alice Bailey by the Tibetan Master Djwhal Khul in terms of discipleship and initiation. It is therefore imperative that these terms be well understood. To this end, this essay surveys definitions of the terms “disciple” and “initiate” offered by the Tibetan. Each is explained in practical terms which may be applied by the seeker. Next, the three stages of discipleship are enumerated and explained, these being the Paths of Probation, Discipleship, and Initiation. Finally, the seven initiations available on planet Earth are described in detail, including the names for each, the nature of ray energies encountered, the resultant psychospiritual issues, the centers concerned, the marks of recognition, and the numbers of persons thus qualified, all according to the published books of Alice Bailey. Full footnote information is provided throughout. This is Part II of a two-part article.

## The Fourth or Renunciation Initiation

Sometimes referred to as the Crucifixion Initiation, the Fourth Initiation signifies a dramatic abstraction of energy and connection from without the three planes of human endeavor and the transfer of attention and focus into the planes above the mental plane. It is this dramatic and permanent disidentification with the formerly familiar vestures of consciousness which has earned this step on the path the rather ominous sounding moniker, Crucifixion,<sup>1</sup> with its inevitable and unfortunate connotations of physical mortification in the extreme.

However, a literal immolation of the fleshly self is not actually characteristic of passage through the Fourth Gate, proof of which may be gathered from the fact that the Tibetan has stated that he preferred the term “Renunciation” as a name for this initiation.<sup>2</sup> Thus, rather than the torture of the physical vehicle, this initiation more essentially concerns a great psychospiritual relinquishment or renunciation,<sup>3</sup> the nature of which involves the release of any attachments to personality life<sup>4</sup> and a resultant complete freedom from any aspect of desire.<sup>5</sup> The Tibetan has stated that the essential teaching of the Buddha regarding detachment from the transitory elements of life has indicated the way toward the Fourth or Renunciation Initiation.<sup>6</sup>

On the more esoteric side of things, the Renunciation Initiation involves three major spiritual movements—release of the energy contained within the causal body,<sup>7</sup> attainment of consciousness upon the buddhic plane,<sup>8</sup> and solid linkage with the monad,<sup>9</sup> thus conferring knowledge of the Planetary Logos and its plans and the institution of the spiritual will where desire once reigned.<sup>10</sup> Each of these three shall now be explained.

Up until the time of the Fourth Initiation, the egoic lotus or causal body on the higher sub-planes of the mental plane functions as the

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## About the Author

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source of spiritual inspiration and literally as the heart center of monadic life.<sup>11</sup> However, as the Fourth Gate is neared, there begins a process which will ultimately change the situation drastically. The light content of the causal body reaches such a volume and intensity due to the wisdom accumulated that the energy within the egoic lotus grows beyond what can be contained. At the moment of the Fourth Initiation, the accumulated energy bursts forth into incandescence and escapes from the bounds of the causal vehicle, surging upward in vibrational levels to be absorbed into the monadic point.<sup>12</sup> This is the destruction or conflagration of the egoic lotus or causal body so frequently mentioned by the Tibetan, and which is unequivocally characteristic of the Fourth or Renunciation Initiation.<sup>13</sup> The causal vehicle itself therefore constitutes one of the essential factors renounced or released at this initiation, as all attachment to accumulated personal past life experience is discarded, though some remembrance of the past once stored in the causal body is transferred into higher levels.<sup>14</sup>

Thus, at the Fourth Initiation, attachment and connection with the causal vehicle and its vestures on the three planes of personality endeavor are forever severed. In exchange, the consciousness of the initiate is raised and transferred to the fourth or buddhic plane, which plane becomes the permanent seat of focus until a later initiation.<sup>15</sup> It is just this transfer of consciousness to the buddhic plane which determines the status of the Fourth Initiation. Attainment of consciousness on the buddhic plane immediately opens the way to contact with the Planetary Logos, which fact was brought forth plainly by the Tibetan Master, who stated, "When a man has attained the consciousness of the buddhic plane, he has raised his consciousness to that of the Heavenly Man in whose body he is a cell. This is achieved at the fourth initiation, the liberating initiation."<sup>16</sup>

Since the Heavenly Man to whom the Tibetan referred in that passage is our Planetary Logos, the meaning is clear: consciousness of the buddhic plane facilitates connection with the emanations and inner being of the Planetary

Logos. This resonance perhaps comes into play on the basis of a fundamental correspondence. The Planetary Logos of our scheme is, like the Fourth Degree Initiate and the fourth or buddhic plane, fundamentally connected with a fourth position among the seven, and is even slated to take the equivalent of the Fourth Initiation at its own level of being.<sup>17</sup> In a further reference to the factor of fourness, it is also said that the Fourth Initiation not only reveals the nature of the Planetary Logos, but also that it places the initiate in contact with the Four Avatars of the Planetary Logos.<sup>18</sup>

Thus, attainment of buddhic consciousness at the Fourth Initiation brings the initiate into vibrational contact with the Planetary Logos, whose karma has been said to be concealed by the higher manasic and lower buddhic levels.<sup>19</sup> This is a way of saying that the nature and purposes of the Planetary Logos can only be contacted and scrutinized after consciousness has passed through the matter of the higher mental subplanes and has penetrated into the buddhic levels. Thus, the higher mental and lower buddhic subplanes constitute the vestibule leading into the inner sanctum of consciousness connected with the nature, plans, and purposes of our Planetary Logos. This is why the attainment of consciousness upon the buddhic plane is, as the Tibetan has said, synonymous with awareness of the Planetary Logos.

Yet another factor which serves to increase linkage with the Planetary Logos comes into effect with this initiation. It is that of centering within monadic awareness, the accomplishment of which is fundamentally linked with the Fourth Initiation,<sup>20</sup> at which time the initiate is placed in touch with his monadic group, a center in the body of the Planetary Logos.<sup>21</sup> Once this is done, conformity to the Will Aspect as embodied in the monad is estimated by the initiate as the only desirable objective, as the Tibetan has stated.<sup>22</sup>

Further, the Will Aspect indicates to the initiate "...some definite, active undertaking which embodies that aspect of the Will of God which it is his peculiar function to appropriate and make possible of expression."<sup>23</sup> In other words, through the monad and its inherent con-

tact with the Planetary Logos, there is made plain to the initiate a definite action that he or she can take to advance the objectives of the Planetary Logos. This revelation appears in the form of a specific project, the carrying out of which is required for the full outworking of the effects encountered at the Fourth Initiation. With the completion of such a project, no other desires may be allowed to interfere, for the Fourth Degree initiate must demonstrate that he or she has moved well past the point at which personal desires figure into to major decisions in any prominent way.<sup>24</sup> Thus, the initiate at this point is still challenged to prove his or her ability to move forward along the indicated line of service, though the outcome is hardly in any real doubt.

Thus, the picture from the esoteric angle reveals that the Fourth Degree initiate is advancing through the planes of consciousness away from the world of the personality and most decidedly toward the higher reaches of systemic knowledge.

At the same time, it is said that the Fourth Initiation entails a complete renunciation of all things personal, including friends, family, money, reputation, character, status, and even physical existence itself.<sup>25</sup> Many have conjectured that because the Tibetan spoke from within an essentially Asian or Eastern frame of reference, that therefore he must have meant that the attainment of the Fourth Initiation requires utter personal isolation and entire absence of material comfort—the terms of existence traditionally associated with Eastern asceticism. Yet, the Tibetan has specifically stated that the teachings of both the West and the East are required truly and correctly to estimate the sacrifice to be made at this initiation,<sup>26</sup> so it is not likely that the exclusively Eastern notion of spiritual asceticism

would adequately describe the attainment to be made. In fact, the Tibetan even stated that the Fourth Degree initiate after taking this initiation may actually return to the familiar world of human endeavor and use the physical body as the medium of service,<sup>27</sup> appearing just as before, which statement suggests that Fourth Degree initiates may be found in varying circumstances.

Hence, a more mediated understanding of the term “renunciation” is in order in regard to the Fourth Initiation. It may be more accurate to say that this renunciation hinges not upon a repudiation of the material world in which

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In fact, the Tibetan drew a portrait of certain Fourth Degree initiates as well versed in the ways of the material world and in fact, skilled in financial matters. Specifically, he stated that there exist Fourth Degree initiates who are “authorities

upon modern financial matters” and who are working at the design of a world economy which will be based on barter and exchange, and that the system which will result from their labors will “supersede big business and enterprise.”<sup>28</sup> Further, the Tibetan described other initiates of the Fourth Degree who are specialists in the English language, which language is to become, according to the Master, the language of international relations.<sup>29</sup> Clearly, such individuals live not the lives of isolated hermits, disinterested in all but austerity. Rather, it would appear that they apply themselves to a study of the methods and means

whereby life may be materially and ethically improved. These are not individuals who have marginalized themselves through vows to live in abject poverty, or through the refusal to become educated in a conventional sense, or through the wholesale rejection of the notion of a world economic and political system.

Thus, it is entirely possible and in fact downright likely that a Fourth Degree Initiate may have a family, a method of livelihood, a home, and the other accoutrements of modern living. Inwardly, however, such an individual will be immune to the normal pressures of personality life—such as the invitations to collect friends, please the family, compete in commerce, impress others, or fight for physical survival—and especially if any of these things should constitute a compromise of basic spiritual orientations and commitments. This is not to say that such a person would not be found in social and professional circles, but rather to say that his or her reasons for doing so would be of an impersonal character reflecting the interests and propensities of the Fourth Initiation.

This level of spiritual attainment, the Tibetan has said, “has to be faced clear-eyed, free from glamour, with a heart full of love and a mind released from all criticism.”<sup>30</sup> The absence of glamour is to be noted in the immunity of the initiate to the pull of worldly identity just discussed, while the heart full of love correlates to the attainment of consciousness upon the buddhic plane, the plane of universal love. In keeping with this emphasis, the heart center itself becomes the main center via which service aims are accomplished.<sup>31</sup> All tendency to indulge in criticism disappears, for it is at this initiation that the discriminating mind even in its higher manifestations loses hold over the initiate,<sup>32</sup> to be replaced with the ever and always functioning buddhi or intuition.<sup>33</sup> This is in keeping with the fact that the Fourth Initiation is an encounter with the Fourth Ray and hence all its correlates, including the fourth plane, that of buddhi—the plane of love-wisdom, pure love, or universal love,<sup>34</sup> knowledge of the Plan,<sup>35</sup> and complete spiritual knowledge illumined by the loving purpose of Divine Mind.<sup>36</sup>

In preparation for the Fourth Initiation, the intuition is exercised and cultivated by intensive study of highly symbolic charts and diagrams, this process leading to the unfoldment of fourth dimensional vision.<sup>37</sup> The training of consciousness for this initiation includes “access to the library of occult books,” which wording in this case is likely to refer to a series of impressed images existing in matter of planes higher than the physical subplane of the systemic physical. In this way the acquisition of knowledge concerning occult principles and laws is much intensified, and the process of assimilating such information much accelerated.<sup>38</sup> When the Fourth Initiation is ultimately consummated, all this and previous preparation results in the ability of the initiate to engage in a direct contact with the Mind of God at a relatively high level<sup>39</sup> and to contact not only her or his personal Master, but the heads of the three major departments of Hierarchy as well.<sup>40</sup>

As is evident, the stage of the Fourth Initiation marks a relatively high level of attainment. It was this level of attainment to which the Master Jesus rose during his incarnation during the First Century CE in the area of Jerusalem and Palestine,<sup>41</sup> which fact suggests that perhaps attainment of the Fourth Degree is an extremely rare occurrence. The question of the number of persons who have lifted themselves to this status and how many the esoteric student might therefore expect to encounter is highly relevant. This question can perhaps be answered by the following considerations.

A hint may be found in the fact that during 1940s, the Tibetan remarked that many thousands of spiritual seekers were at that time already responding to the light of the spiritual triad.<sup>42</sup> Since the spiritual triad is the outer veil through which the light of the monad expresses itself, this comment could be read to imply that in the mid 1940s, many thousands of persons were within range of making monadic contact,<sup>43</sup> which accomplishment would in course of time lead to the taking of the Third and Fourth Initiations.

The Third and Fourth Initiations were in fact linked with each other by the Tibetan, who

stated not only that they may be taken within the limits of one lifetime, but that many were doing just this and heading on to the even more demanding Fifth Initiation. He put the matter this way: speaking of the mid 1940s, he remarked that “today,” as he called it, “...initiates above the third degree are rapidly taking the fourth and fifth initiations and becoming masters.”<sup>44</sup> In other words, even back in the approach to the middle of the twentieth century, the taking of the Fourth Initiation was becoming a more frequent occurrence.

Thus, it would seem that the accomplishment of the Fourth Initiation lies well within range of attainment by many and that indeed, as time goes on, it is certain that Fourth Degree initiates will become more plentiful. The Tibetan even voiced encouragement in this direction,<sup>45</sup> stating that the goal set before Humanity is to attain buddhic functioning (as done at the Fourth Initiation) and beyond that, to become Masters of the Wisdom,<sup>46</sup> the technical term for initiates of the Fifth Degree.

Thus, contrary to the seeming remoteness of the Fourth Initiation, it appears that a reasonable amount of evidence points in the direction that the esoteric students of the twenty-first centuries and beyond may indeed expect to encounter initiates of the Fourth or Renunciation Initiation—likely only a few, but some nonetheless. Such individuals are likely to present a distinctively refined psychology, much characterized and influenced by advanced metaphysical knowledge, detachment from ordinary concerns, ability to integrate numerous time and space dimensions simultaneously, and a vision of life embracing the evolution of planetary consciousness. Further, at some point following the Fourth or Renunciation Initiation, the path does lead away from the normal endeavors of Humanity and toward the Seven Ways of Higher Evolution,<sup>47</sup> thus imparting to the Fourth Degree initiate a definite inclination toward matters of no relevance whatsoever to those centered within personality life. Thus, the Fourth Degree initiate is apt to present a decidedly exalted psychospiritual outlook, unhampered in any real sense by the ephemeral things of the personality.

## The Fifth or Revelation Initiation

The taking of this initiation traditionally and technically marks the point at which an individual becomes a Master,<sup>48</sup> or Master of the Wisdom,<sup>49</sup> such as Djwhal Khul, the Tibetan Master,<sup>50</sup> who took the Fifth Initiation in the mid-to-late 19<sup>th</sup> century.<sup>51</sup> Much about this initiation remains secret,<sup>52</sup> yet enough has been revealed that some picture of the states of consciousness and modes of activity native to Fifth Degree initiates may be comprehended.

According to the Tibetan, this initiation is called the Revelation because it is at this point in the spiritual career of the striving seeker that is attained and accorded a revelation concerning the nature of the Seven Cosmic Paths and the “door” through which one must pass in order to follow one of them<sup>53</sup> to the Central Spiritual Sun.<sup>54</sup> Though the actual decision as to exactly which one of the Seven Cosmic Paths shall be trodden did at one time take place at this, the Fifth Initiation,<sup>55</sup> since the mid twentieth century, that step has been transferred to the Sixth Initiation, now called the Decision Initiation as a result, leaving the Fifth to be denominated as the Revelation.<sup>56</sup> Consequently, the interlude between the Fifth and Sixth Initiations concerns a progressive inquiry into and understanding of the nature of the Seven Cosmic Paths.<sup>57</sup> Such matters far transcending the interests and engagements of all but a very few, this fact serves to alert those concerned that the consciousness content of the Fifth Degree initiate vectors significantly away from average human preoccupations.

This initiation represents a shift of emphasis from the intuition and the Fourth Ray correlates of the Fourth Initiation to an emphasis upon intention and development of the spiritual will, the atmic or Fifth principle, emanating from the atmic or Fifth Plane (counting up from the physical).<sup>58</sup> In fact, it is the attainment of consciousness and mastery upon the fifth or atmic plane which characterizes this, the Fifth Initiation.<sup>59</sup> As is therefore clear to see, this initiation follows the pattern set by the earlier initiations, in which each subsequent step raises the effort and attainment up by one

major vibratory level or plane. In this way, then, the Fifth Initiation marks the rise of consciousness and endeavor to the fifth or atmic plane, counting from below upwards.

Since the atmic plane is that of spiritual will, it is not too surprising to find that the Fifth Initiation concerns the Will Ray, which is of course the First Ray.<sup>60</sup> Thus, though the Fifth Initiation conforms to the previously established pattern of ascending one plane per initiation, it departs from the previous ray sequence pattern, concerning as it does an encounter with the First Ray<sup>61</sup> rather than the Third as might be expected. As it turns out, the Third Ray conditions the Sixth Initiation,<sup>62</sup> as shall be discussed shortly. However, the Fifth Initiation concerns the atmic plane, which is the domain of the spiritual will. In keeping with that fact, the Fifth or Revelation Initiation is an encounter with the First Ray, the ray of the will.

Thus, the Fifth Initiation entails the unfolding of a much greater appreciation of the Divine Will and the purpose lying behind it.<sup>63</sup> So much is this the case that at the Fifth Initiation, the advancing initiate arrives at conscious and complete identification with the unified divine intent lying behind all appearances and qualities.<sup>64</sup> It is this much enhanced understanding of the Will of Deity which makes possible the following of the Seven Cosmic Paths, the Ways of the Higher Evolution which glimmer at the edges of the Fifth Degree initiate's horizon.<sup>65</sup>

Just as the Will or First Aspect emerges into prominence at this initiation, so also does the monad, the First Aspect correlate in the individual unit. Linkage with the monad begins at the Third Initiation and continues to be strengthened through the Fourth. However, it becomes perfect and complete only at the Fifth Initiation, at which time the influence of the monad takes over entirely.<sup>66</sup> This fact is of great importance because the influence of the monad is in reality the influence of the Planetary Logos,<sup>67</sup> in Whom the monad is but a cell. Thus, the purpose of the Planetary Logos is progressively revealed over the course of the Third, Fourth, and Fifth Initiations,<sup>68</sup> the stages at which the striving unit makes increasingly

effective connection with the monad. It could therefore be said that initiations three through five (or the Transfiguration, Renunciation, Revelation Initiations) progressively unveil purpose.

This purpose is, according to the Tibetan, the drive to bring about right relations in every field contained within the manifestation of the Planetary Logos.<sup>69</sup> It is the reason for which the Planetary Logos has created this planet, and His intended contribution to the general work of the solar system.<sup>70</sup> This purpose and reason why the planet exists are revealed rather dramatically to the Fifth Degree initiate by the impact of the First Ray during the initiatory ceremony for the Revelation, during which there is a "blazing forth of the light which will focus... in a flash of time, the significance of that which is slowly being revealed on Earth...in toto..."<sup>71</sup>

Subsequent to this, sandwiched between the Fifth and Sixth Initiations, the purpose of the Planetary Logos continues to be revealed, bursting in upon the consciousness of the initiate in "blazing and synthetic glory."<sup>72</sup> All this brings the Fifth Degree initiate to a stage of consciousness which is actually equivalent to that reached by a Planetary Logos in a much earlier mahamanvantara,<sup>73</sup> thus confirming the intimate connection of the Fifth Initiation with the level of consciousness represented by a Planetary Logos.

Of course, the Fifth Degree initiate is not yet a being such as a Planetary Logos, but is all the same advancing toward real comprehension of just what indeed is meant by the term, Planetary Logos. Such an individual would be rare within the human community and would present to the onlooking esotericist a unique engagement with intentions far beyond the normal human scope. Conventional psychology would not know what to do with such a person, and would likely find reason to suspect all manner of psychopathologies. It is for this reason and because they have no need for human intervention that Fifth Degree initiates will not be found interacting with standard psychotherapeutic environments. They are far too advanced for that.

Indeed, this is so for many reasons. The Tibetan has said that an initiate of the Fifth Degree is given to know the nature of the energies coming from the six solar systems which together with ours constitute a basic septenary of great importance.<sup>74</sup> These would be the Seven Rays, and their basic vibrations. True knowledge of these energy qualities reveals the synthesis of life and the key to manifested existence. The Fifth Degree initiate is thus in a position to understand the grander workings of time and manifestation.

Further, after having arrived at the Revelation status, the now Master level initiate is endowed with the freedom of the Earth and is

responsive to all states of consciousness within the planetary sphere, whilst also being sensitive to perception of things far beyond our planet,<sup>75</sup> again a distant remove from the interests and capabilities of earlier stages on the path.

The functioning of the Fifth Degree initiate is also far advanced beyond normal human interests because he or she has moved beyond the effort to distribute the energy of ideas as in the case of a Third Degree Initiate, and the effort to understand the intuition as

with a Fourth Degree initiate, into an effort to develop the spiritual will. The Fifth Degree initiate is therefore concerned with integrating and distributing the energies of the spiritual triad,<sup>76</sup> itself the vehicle for the will-centered monad as atma-buddhi-manas. Much concerning the nature of the spiritual triad and its expression through the three major departments of Hierarchy is said to be vouchsafed at this, the Fifth Initiation.<sup>77</sup>

For all these reasons and due to the basic fact that the Fifth Degree initiate is no longer held by the maya of attraction to physical plane matter, the Revelation Initiation is character-

ized by the Tibetan as an “emergence out of matter,”<sup>78</sup> which epitomization has given rise to the popular characterization of this initiation as “the Mastery of Matter.”<sup>79</sup> However, since all the initiations connote mastery within and over one degree of matter or another, this name for the Fifth or Revelation Initiation fails to be particularly descriptive, and is even possibly somewhat misleading. At any rate, it is indeed said that the need or compulsion to function through a physical vehicle is dissipated totally at the this the Fifth or Revelation Initiation,<sup>80</sup> not the Fourth or Renunciation Initiation, as is commonly thought, so here again is another reason why the Fifth Initiation might legiti-

mately be portrayed as an emergence from matter.

Along with this decidedly upward focus in the levels of planes and states of consciousness, the Fifth Degree Initiate undergoes a profound expansion of inclusive awareness that allows him or her to begin the first formal association with the home of the Great White Lodge on the star Sirius and to take the equivalent of what is considered a First Degree initiation in that more exalted mi-

lieu. As a result, the Fifth Degree initiate—highly advanced by Earth standards—is but an initiate of the First Degree on Sirius. In acknowledgment of this fact, the Fifth Initiation on our planet is called the First Sirian Initiation,<sup>81</sup> in somewhat the same fashion as the Third Initiation on our planet is called the First Hierarchical. This is because the Fifth Initiation is the first point at which the candidate for spiritual advancement begins the training taken in association with the star Sirius.

Immediately there comes to mind the relevant question concerning how many such advanced initiates there might be circulating amongst

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Humanity, if there be any at all. It should be recalled that the Tibetan Master was himself an initiate of Fifth Degree status at the time he dictated and transmitted the second installment of the Ageless Wisdom to Alice Bailey,<sup>82</sup> having taken the Fifth Initiation in the mid to late 1800s.

Of course, the fact that the Tibetan took the Fifth Initiation in the 19<sup>th</sup> century indicates that in all probability, it was the Fifth Degree as the Decision Initiation through which he passed, since up until the middle of the 20<sup>th</sup> century, the Fifth Degree was constituted of the Decision rather than the Revelation. For that reason, the Tibetan's knowledge as set forth in the Bailey books may be more representative of what would be called a Sixth Degree initiate under the terminology presently in effect. Thus, there may be elements of both the Revelation and the Decision Initiations in the modes of being demonstrated by the Tibetan. This would mean that he knows something of the Seven Cosmic Paths firsthand.

How frequently might such an initiate be encountered? As may be surmised from the Bailey books, the Tibetan Master's contacts with average and even advanced Humanity were restricted to the telepathic kind, and thus, if he is a model for this initiation, it can be confidently concluded that Fifth Degree initiates are not likely to be found circulating freely within Humanity.

Even so, Fifth Degree initiates exist, according to hints given by the Tibetan. Writing in the 1940s, he stated that there would be individuals coming into incarnation in the following fifty years who were already in line for the following of the Seven Cosmic Paths, and that it was for such advanced units that he wrote.<sup>83</sup> Consideration of the Seven Cosmic Paths now taking place between the Fifth and Sixth Initiations,<sup>84</sup> this statement can be interpreted to mean that between the 1940s and 1990s, there would come into incarnation those who had attained sufficient initiatory progress in lives past to place them at what is now considered Fifth Degree initiate status, and who are thus preparing for the Sixth or Decision Initiation. Therefore, it can be reasoned that Fifth Degree

initiates are not altogether absent from Earthly endeavor.

Nor could they be, if logic be admitted. Consider that the Tibetan has stated the Fourth and Fifth Initiations follow very closely upon one another,<sup>85</sup> together with the fact that the Fourth Initiation is attainable as concluded in the previous section, and the only logical deduction can be that the taking of the Fifth Initiation is indeed possible to some and that applicants for the Fifth Initiation must be in the making. Further, there must be considered the group of Fifth Degree initiates said by the Tibetan to be incarnating from approximately the late 1940s to the late 1990s, members of which group will be present on Earth through the 21<sup>st</sup> century, and perhaps longer, given the capacity of the Fifth Degree initiate to perdure beyond the current average human life span.

What might such Fifth Degree initiates be found doing? According to the Tibetan, the Fifth Degree initiate will be found engaged in:

1. constant service to planetary life,
2. the forming of an original ashram through cultivation of proper magnetic and vibrational conditions,
3. attention to ashramic responsibility,
4. the subjection of self and the forming ashram to stimulation from Shamballa, the planetary head center, and
5. a mysterious process concerned with the "sensitivity of the universe."<sup>86</sup>

These are the pursuits which a unit of the Fifth Degree might follow. Clearly, it is a mode which has naught to do with the average interests of Humanity, nor with that of even its more advanced portions. Numbers 4 and 5 in the above list attest rather dramatically to that point, showing just how far beyond human concerns are the pursuits of the Master.

An interesting fact about the Fifth Initiation pertains here. According to the Tibetan, it is the manner of dress and physical appearance had by the initiate during the lifetime of the Fifth Initiation which remains the appearance used in working with Humanity.<sup>87</sup> For this reason, the familiar images of the Masters given out by the Theosophical and other

sources show the Great Ones as they looked during the lifetimes in which their Fifth Initiations were taken and in which technical mastery status was thus attained. This is the way Humanity knew Them then, and so this is the way They continue to present themselves to Humanity when interacting in the form vehicle, which the Fifth Degree initiate can do at will if necessary. At will, indeed, is precisely the issue, for here is the initiation at which the Will dawns glaringly and reveals much.

As remote and exalted as this Initiation may thus be, it remains apparent that evidence argues for the presence of Fifth Degree or Revelation initiates on Earth in some reasonable number—maybe a hundred or so. Yet, there could be more. In fact, the Tibetan went so far as to suggest the accuracy of such a deduction when he stated that “many thousands” of advanced units may ultimately take the Revelation Initiation,<sup>88</sup> though within exactly what time frame, he did not say. It would seem, therefore, that progress toward the Fifth Initiation is no more impossible than that toward the Fourth, which earlier initiation has been shown to admit of successful candidates and so to prove the onward march of emerging Fifth Degree applicants.

However, the presence of fully attained Fifth Degree initiates on Earth is nonetheless likely to be a highly secretive affair, their whereabouts and identities exactly as mysterious as that of Djwhal Khul, the Tibetan, who in the mid 1940s, as he stated, was still using the body in which he had taken the Fifth Initiation<sup>89</sup> some nearly 100 years earlier. Such initiates will likely be equally capable of the accurate remote clairvoyant viewing and sustained telepathic communication characteristic of the Master whose presence animates the Alice Bailey literature.

### The Sixth or Decision Initiation

According to the Tibetan Master, the Sixth Initiation constitutes the point at which the advanced initiate formally chooses which of the Seven Cosmic Paths to tread from that point forward, and hence this initiation is referred to as the Initiation of Decision.<sup>90</sup> In ad-

dition, the Tibetan Master has further stated that this initiation will ultimately be called the Ascension when the New World Religion has arisen.<sup>91</sup> So we have both Decision and Ascension as words to characterize this, the Sixth Initiation.

As many careful readers of the Bailey writings will note, the Initiation of Decision was indeed initially presented in the Tibetan’s dictations to Alice Bailey as the Fifth Initiation.<sup>92</sup> Many years later, that nomenclature was changed when the Tibetan announced that evolutionary advances had led to the designation of the Sixth Initiation as that of the Decision,<sup>93</sup> and the Fifth as that of the Revelation.<sup>94</sup>

According to the Tibetan, at what is now considered the Fifth Initiation, “a revelation of the true united goal of the seven Paths and likewise a vision of their varying intermediate, individual goals” is accorded; hence the moniker, “The Revelation.”<sup>95</sup> The nature of the Seven Cosmic Paths is unveiled at this point, and again according to the Tibetan, it is at this point that the initiate gains the first vision of the “door” through which one must pass to gain entry to the Seven Cosmic Paths.<sup>96</sup>

Consequently, the effort to discern the nature of the Seven Cosmic Paths occupies the attention of the initiate between the Fifth and Sixth Initiations (the Revelation and Decision Initiations, respectively), and so the existence of the Seven Cosmic Paths most certainly constitutes a major factor for the Initiate of the Fifth Degree.<sup>97</sup>

Nonetheless, the final choice of which path to tread is now made at the Sixth Initiation, which is therefore called the Initiation of Decision.<sup>98</sup> It represents a determination made through, as the Tibetan said, the “development of that higher sensitivity which leads inevitably to cosmic perception.”<sup>99</sup> It is a decision made possible by all the many right choices made earlier on the initiatory path<sup>100</sup> and by the favorable karma accumulated by the initiate leading up to this point.<sup>101</sup> As a result, the Master literally breaks through the planetary boundary or ring-pass-not to arrive at the door of the Higher Evolution.<sup>102</sup> Once set upon this way, the initiate contains nothing in inner be-

ing which would cause a turning back from the general region of the Cosmic Paths,<sup>103</sup> though in cases such as that of the Buddha (now following the Path of Earth Service), a second choice of path is actually possible due to the complete freedom of choice said to be characteristic of this stage of evolution.<sup>104</sup>

As the Tibetan has stated, any of the Seven Ways of Higher Evolution may be chosen by the ascending<sup>105</sup> Master, but the Sixth Initiation has a particular connection, he also said, with the Sixth Cosmic Path,<sup>106</sup> the path of those in training to become Solar Logoi.<sup>107</sup> Much more than this he did not specify. Students are left to draw their own conclusions, but the implication is large that the Sixth Initiation vastly transcends those states of being associated with anything planetary or human, verging most evidently toward far more inclusive orders of organization, particularly that evidenced by stars and their related planetary systems.

However, the Tibetan also reiterated that a Master is free to choose any of the Seven Ways of Higher Evolution, without reference to personal ray constitution or that of this planet,<sup>108</sup> so it is clear that the initiate who passes the Decision Initiation is in no way constrained to select any particular path, including the Sixth Cosmic Path.

In fact, the entire lack of constraint concerning anything is the keynote of the Decision Initiation. According to the Tibetan, it signifies the arrival at a uniquely liberated state in which the Law of Karma no longer exerts any hold - a state embodying the Master's recognition of liberation, what it is and how to be it, leading to an entirely free decision regarding projection into future states of being and purpose.<sup>109</sup>

Within this context, the Sixth Initiation signifies the first hint of truly cosmic consciousness.<sup>110</sup> It brings the Master to an understanding of "the reason for the intelligent manifestation of substantial forms," and reveals the good which is achieved by creation.<sup>111</sup> Along with this, the nature of cosmic evil is also unveiled, but the point of attainment now reached by the initiate prevents any harm to self as a consequence of such a recognition.<sup>112</sup> Nothing can

bind, and the initiate is free to progress along the paths which lead to the seven centers of the Cosmic Logos.

The opportunity to rise to such an exalted state comes but once every 49 years, according to the Tibetan Master,<sup>113</sup> who stated that the years 1903 and 1952 CE were years in which the Sixth Decision was offered.<sup>114</sup> This would mean that the Sixth Initiation was previously offered in the year 1854, a date close to one given for the Tibetan's Fifth Initiation, that of the mid 1850s.<sup>115</sup> This coincidence, together with fact that the Fifth Initiation prior to the mid 20<sup>th</sup> century was equivalent to what is now called the Decision or Sixth Initiation, broadly hints that in fact it may have been the Decision Initiation which the Tibetan underwent in the mid 1850s. Another possibility is that the upward shift of other advancing Masters made way for the Tibetan's Fifth Initiation, which in his case was still called the Decision Initiation (under the old categorization).

At any rate, the mid 1850s appears to have been a watershed development in matters Hierarchical. Then followed the 1903 passages to the Sixth Initiation, those in 1952, and in 2001. Future such opportunities will take place in the years 2050 and 2099, and at 49 year intervals thereafter. Even a casual examination of the years already passed in this regard reveal a suggestive connection with important world conditions and events. It would seem that in all likelihood, the consequences of Sixth Initiation ceremonies ripple out quite powerfully into planetary affairs.

As with the preceding five initiations, the Decision Initiation constitutes an encounter with ray quality, in this case, that of the Third Ray or the Ray of Active Intelligence.<sup>116</sup> It was originally an encounter with the Second Ray in the categorization of initiations used before the mid 20<sup>th</sup> century,<sup>117</sup> but the arrangement was eventually changed, as the Tibetan has indicated in his later dictations to Alice Bailey. Thus, it is the Third Ray which characterizes the achievements of this, the Sixth Initiation.

Perhaps this fact is best demonstrated by the experience of the Buddha, whose enlightenment has been described by the Tibetan in

terms directly reflective of the Third Aspect and Third Ray. According to the Tibetan, the Buddha embodied the force of the Third Ray in its capacity to produce light in and through matter, and that furthermore, the Buddha was an Avatar representing the ripened seeds of the prior solar system, which embodied the Third Aspect.<sup>118</sup>

This pertains to the Sixth Initiation because the Buddha at Wesak<sup>119</sup> performs one of the functions attributed by the Tibetan to Sixth Degree initiates,<sup>120</sup> that of representing Shamballa to Hierarchy. This the Buddha does amidst a brilliant display of light brought about by the force of his spiritual presence and high voltage energy. In this way, he brings force from Shamballa to Hierarchy, in somewhat the same way as do the Nirmanakayas, a group composed of certain Sixth and Seventh Degree initiates who regularly receive impression from Shamballa and pass it on to Hierarchy.<sup>121</sup> Thus, it could as well be said that the Buddha at Wesak performs a function carried on both by Sixth and Seventh Degree initiates, suggesting that his

initiatory stature may be the one or the other (or some beyond even that). At any rate, the manner of bridging from Shamballa to Hierarchy involves the characteristic mark of the Third Aspect, that of light in matter. Thus, the Buddha's work at Wesak provides some hint as to the nature of a Sixth Degree Initiate.

The relationship of the Sixth Degree initiate to Shamballa is of essence in this regard. According to the Tibetan, the Sixth Degree initiate has passed through what are called symbolically the three doors to Shamballa.<sup>122</sup> These three "doors" are the door of reason, the

door of the will, and the door of the monadic sense of essential duality. Passage through them gains the initiate the right of admission into the courts of Shamballa.

As a result of having successfully passed through the three doors leading to Shamballa, the Sixth Degree initiate faces all experience and perception from the angle of three factors: pure reason or infallible intuition (which is to say, fully developed buddhi); the true spiritual will bringing complete identification with the purpose of the Planetary Logos (which is to say, the fully developed atmic and monadic principles); and the highest possible focussed relation. This characterizes the level of functioning to be found, the Tibetan Master has stated, in Sixth Degree initiates and in a few Fifth Degree initiates,<sup>123</sup> the latter probably being those who had passed the Fifth Initiation under its prior designation as the Decision Initiation.

The plane of consciousness upon which the Sixth Initiate normally functions thus becomes that of the monad, with recourse to the levels of the atmic and buddhic planes as gained at the Fifth and Fourth Initiations, respectively.<sup>124</sup> Therefore, it is

plain to see that the normal region of awareness and activity of the Sixth Degree initiate is to be found from the buddhic plane upwards to the monadic. This might facetiously be called buddhi-atma-monas in a play on the familiar Theosophical formula of atma-buddhi-manas, or the Spiritual Triad which represents and channels the energy of the monad outward and downward, unlike buddhi-atma-monas, which points upward to the monad.

Though somewhat playful, the latter formula is truly relevant here, as it actually indicates the general direction taken by the now ascending

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Master, who is in process of raising the focus through the planes upward to the monad and to the Planetary Logos of which the monad is an integral part. At last, this brings contact with the seventh or Logoic Plane (if counting upward), the highest level of vibration in the planes associated with our solar system, the vibrational level which will engross the attention of the initiate at the next or Seventh Initiation.

In a nod toward the advanced status represented by the Sixth Initiation, the Tibetan revealed that the Sixth Degree initiate is controlled by the Logos of our solar system and suggested that Solar Logoi even beyond that of our system may lay some claim upon the awareness of those who have taken the Decision.<sup>125</sup> This would only make sense, as the Decision Initiation places the feet of the Sixth Degree initiate firmly on a path that will lead to the stellar congeries which constitute the centers of the Cosmic Logos, if not those of a Super-Cosmic Logos. In either case, such centers are formed of Solar Logoi, and it is these toward which the Sixth Degree initiate is inexorably attracted. That is why the Tibetan could say that those past the Decision Initiation are “controlled” from the level of Solar Logoi, either ours or others.

Meanwhile, here on Earth the Sixth Degree initiate becomes pupil to the mighty entities who dwell and work within the planetary head center at Shamballa.<sup>126</sup> These of course are the Kumaras around Sanat Kumara, and Sanat Kumara himself, backed by the Buddhas of Activity and the Nirmanakayas of the Eighth and Ninth Degree initiatory status. It is these beings, concerned with impression coming from the Solar Logos and from other planets and planetary schemes, with whom the Sixth Degree initiate is engaged. It can consequently be seen that the Sixth Degree initiate is on his or her way out of the planetary heart center as Hierarchy and into the planetary head center as Shamballa, leaving the Fifth Degree Masters to manage many of the affairs of Hierarchical concern.

Even so, Sixth Degree initiates exert enormous influence upon planetary affairs, meeting periodically in conclave and settling on decisions

that prove to have lasting implications for the worlds of human endeavor. In fact, according to the Tibetan, “All the Masters Who are initiates of the sixth degree meet in conclave... and decide what measures They propose Hierarchy should take which will drastically and permanently affect the planet on which They have lived and for which They have worked.”<sup>127</sup> In so doing, these Sixth Degree initiates “are the group which makes final decision anent human affairs,” such as that made to bring the Atlantean civilization to a close. They are certain, according to the Tibetan Master, to institute further initiatives that will cause sweeping changes in the current civilization.<sup>128</sup> It is possible or perhaps even likely that they will do so primarily in and around the years at which the Sixth Initiation is offered.

Two unusual terms were used by the Tibetan to designate initiates of the Sixth Degree – nirmanakaya and chohan, the first of which has already been mentioned, the second of which was first defined in *A Treatise on Cosmic Fire*. There it is said to be a Tibetan term denoting Lord or Master, a high adept, or an initiate having taken more than the Fifth Initiation,<sup>129</sup> but the assertion that it is a Tibetan word has been disputed by some modern researchers. Whether or not the term chohan is truly a word from the Tibetan language, Djwhal Khul the Tibetan Master certainly employed it, specifically associating it with the Sixth Degree initiatory status in *The Rays and the Initiations*, where he stated that the Master who takes the Decision Initiation is thereafter called a Chohan.<sup>130</sup> The Tibetan also took care to distinguish the terms Master and Chohan, noting that the Chohan is higher and more potent in force than the Master,<sup>131</sup> “Master of the Wisdom” being the technical term for an initiate of the Fifth Degree.<sup>132</sup>

Emphasizing the close connection of Sixth Degree initiates with the planetary head center, the Tibetan stated that it is the function of the Chohans to invoke energies from Shamballa for use in the process of bringing Hierarchy to external expression once again,<sup>133</sup> and to receive the consequent impression emanating from Shamballa.<sup>134</sup> In so doing, the Chohans function as focal points of very powerful Ash-

rams. The Tibetan singled out the names of Morya and Koot Humi as Chohans of this sort,<sup>135</sup> though these two are also called Masters throughout the Bailey material and in common parlance. However, there can be no doubt that Morya and Koot Humi were initiates of the Sixth Degree when the Alice Bailey books were written.<sup>136</sup> True, they both may have taken the Sixth Initiation when it was something more akin to what is now called the Seventh or Resurrection Initiation, since the taking of their Sixth Degrees was long before the mid 20<sup>th</sup> century, but all the same, it must be understood that Morya and Koot Humi are Chohans who have taken at least what is now called the Decision Initiation, if not one or more of those beyond it.

Another Master called by the term Chohan is that of the Seventh Ray adept known as Master Rakoczi in the Bailey material and Saint Germaine elsewhere. Mentioning the Master Rakoczi in the decade of the 1940s, the Tibetan stated that Master R. had “lately” acceded to the position and office of the Mahachohan,<sup>137</sup> which is to say that he had relatively recently taken the reins of the third great department of Hierarchy and the one charged with setting the tone for the nature of the civilization to be manifested under the Plan at any given time. Because the Master Rakoczi represents and embodies the Seventh Ray, his influence is needed in this position as archetype for the civilization to be created during the Seventh Ray Aquarian Age.

That Master R. functions in the role of Mahachohan strongly suggests that he passed the Sixth Initiation or its earlier equivalent not later than 1903, which would have been the most recent time of its availability before the decade of the 1940s. However, the Master Rakoczi’s ascension to the Decision Initiation may also have taken place in the mid 1850s, which date might well have been considered “recent” by the Tibetan at the time he made his comment. Either of these dates would have fallen considerably before the designation of the initiations was changed in the mid twentieth century, and so it may also be that the Master Rakoczi passed the Fifth Initiation as the

Decision Initiation, equivalent to what is now called the Sixth Initiation.

At any rate, there is no question that Rakoczi currently fulfills the role of the Mahachohan, and therefore stands in appropriate initiatory status for that position. Whatever it was when he originally took it, it is now equivalent to the Initiation of the Decision, or the Sixth Initiation in current esoteric parlance. Thus, as a Chohan and Sixth Degree initiate, the Master Rakoczi has charge over the management of planetary affairs.

The term “chohan” was also applied to the Master Jesus by the Tibetan in *A Treatise on Cosmic Fire*,<sup>138</sup> a footnote of which specifies this term as indicative of the Sixth Initiation. Such a comment can only represent the continuation of the initiatory history of the Master Jesus as given in *Initiation, Human and Solar*.<sup>139</sup> There, the Tibetan indicated that the Master Jesus passed the Third Initiation as the Biblical Joshua, then the Fourth or Crucifixion Initiation as Jesus whilst rendering his vehicles over to the Christ,<sup>140</sup> and then the Fifth Initiation as the adept known as Appollonius of Tyana.

Appollonius of Tyana was a great occultist of the first century CE who traveled throughout the Middle East, Near East, and India, becoming initiate in the Pythagorean and Vedic mysteries and even demonstrating many miracles of healing and dematerialization before various governmental figures of the time.<sup>141</sup> His Fifth Initiation under the auspices of Hierarchy would, of course, have been taken well before the change of nomenclature which took place in the mid-twentieth century. Thus, the Fifth Initiation taken by Appollonius of Tyana would have been the Decision Initiation, equivalent to the Sixth Initiation as it is now called. It is either due to this fact or because yet another initiation has been taken by the Master Jesus that the Tibetan refers to Him as a Chohan, which he most certainly does.

Last but certainly not least, the Head of Hierarchy, the Christ Himself was said by the Tibetan to have taken the Sixth Initiation long ago, and subsequently what is now called the Resurrection or Seventh Initiation.<sup>142</sup>

As is evident without any further elaboration, the nature and function of the Sixth Degree initiate is far beyond normal human concerns. Such high degree initiates exist off and beyond the scale of human psychology, having transcended even Hierarchy and the planetary ring-pass-not. The Cosmic Paths will be their guides; disciples of lesser degrees such as those who will study these pages may be only reverentially silent as the Chohans pass.

## **The Seventh or Resurrection Initiation**

If the Sixth Initiation represents a segment of the path far beyond human concern, the Seventh goes beyond that, for it stretches the bounds of perception to a region of being which knows even less limitation or requirement for orientation.

According to the Tibetan, it is the Seventh Initiation which is now considered the true Resurrection Initiation,<sup>143</sup> though this title was once associated with a lesser attainment.<sup>144</sup> The concept of resurrection is here applicable, stated the Tibetan, for the word itself denotes a return to an original state, which original state refers both to the condition of original spiritual light as well as to Shamballa, the planetary head center.<sup>145</sup> Indeed, the taking of this initiation confers the right of access to the courts of Shamballa, into which the initiate may go according to the dictates of service and the need for periodic re-charging with the high energies emanating in and throughout the planetary head center.<sup>146</sup>

Just as each of the previous six initiations has represented an upward step along the sequence of the planes in our solar system, so also does this one. Thus, whereas the focus for the preceding initiation involved the monadic plane, the Seventh Initiation concerns the highest systemic plane—the logocic, or Plane of Adi, the primordial or original. Hence, the Seventh Initiation is consummated upon the logocic or seventh plane,<sup>147</sup> counting from below upward. Upon this plane, according to the Tibetan Master, “dynamic electricity is held as in a great reservoir of potency.”<sup>148</sup> It is this energy which is directed by higher beings to the initiate undergoing the Resurrection Initiation.

Consequently, the Seventh Degree initiate is enabled to function upon the logocic or highest plane of our solar system, all of which planes belong to the cosmic physical plane.

In fact, the Seventh Degree initiate reaches from that platform onward to the cosmic astral plane, for as the Tibetan has stated, the one who attains the Seventh Initiation “dominates the entire sphere of matter contained in the lowest cosmic plane, escapes from all etheric contact, and functions on the cosmic astral plane.”<sup>149</sup> The “lowest cosmic plane” here referred to is, of course, the entire cosmic physical plane, composed of the seven planes in our solar system. It is these over which the Seventh Degree initiate gains dominion, and thereby claims ability to register and interact upon the next cosmic plane, which is the cosmic astral plane.

The number associated with any astral plane (whether systemic or cosmic) being even, there is immediately suggested a linkage with the rays of even number. Prime among these is the great Second Ray, with which this initiation has particular affinity. In fact it is this ray with which the Seventh Initiation is an encounter,<sup>150</sup> bringing the seven initiations pertinent to experience on our planet to a close with reference to the synthetic note of our entire solar system.

This is so for good reason. It is because the highest available realization in our system stems from the nature of our Solar Logos, itself an expression of the Love-Wisdom Ray. The Tibetan stated it this way: “The highest realization ...is the awareness...of the embodied Logos, of Deity...of that stupendous Creator Who is seeking expression through the medium of the solar system.”<sup>151</sup> The highest or seventh realization, then, is an awareness of the Solar Logos, which awareness characterizes the unfoldment taking place concurrent with the Seventh Initiation.<sup>152</sup>

This could be contrasted with the knowledge of the Planetary Logos which characterizes the initiate progressively from the Third to the Sixth Initiation. Over the course of that part of the journey, monadic awareness intensifies and so increasingly reveals the nature of the Plane-

tary Logos, until complete identification with that Source supervenes at the Sixth Initiation. Then at the Seventh Initiation, it is the Solar Logos of which the initiate becomes aware. In this sequence is to be perceived the fact that just as the initiations are an upward climb along the vibratory frequencies represented by the seven planes of the solar system, they are likewise a shift upward in levels of logic organization, proceeding from Planetary to Solar Logos over the course of the seven initiations pertinent to experience on our globe.

Thus arrives the initiate at the Seventh Initiation—the summation experience for our globe, and rightfully therefore at a connection with the summation ray for our present solar system—the Second Ray, or Love-Wisdom Ray. In fact, this ray represents the nature of the revelation associated with the Seventh Initiation, for the Seventh or Resurrection Initiation “accords a revelation of the quality which must express itself through all created forms: the quality of love-wisdom which...is the basic quality of our entire solar system.”<sup>153</sup>

However, the extent of the connection established at the Seventh Initiation is even greater than that. It extends all the way to the Central Spiritual Sun, for as the Tibetan has indicated, the highest initiation possible on this planet renders the initiate responsive to energy emanating from the “outer cosmic center.”<sup>154</sup> This “outer cosmic center” is, in all probability, quite simply the Central Spiritual Sun, toward which lead the Cosmic Paths, upon one of which the initiate sets foot at the prior initiation. Now here, one initiation later, the connection with that outer cosmic center has grown even more secure.

Limitation to time and locality is, quite obviously, no longer a factor at this point in the evolutionary journey. Said the Tibetan on this point, “The seventh initiation is divorced from all considerations of form.”<sup>155</sup> In fact, at this point, the initiate becomes nothing other than a concentrated point of living light.<sup>156</sup> Clearly, the Seventh Degree initiate no longer requires any kind of gross physical vehicle, but is instead a radiant field of light energy such as the spherical spiritual radiances conceptualized by visionary artists. In this condition, the initiate

is connected with and exists in the midst of universal life energies as they flow throughout all creation, on all planes and in all dimensions.

This consciousness of Universal Life, said the Tibetan, is the characteristic mark of the Seventh or Resurrection Initiation.<sup>157</sup> Such, he said, far transcends simple immortality, which is but one of the attributes of the secret of life and is an inherent factor of spiritual being not to be sought as an end in itself. However, the Seventh Degree initiate in fact is immortal by virtue of connection with Universal Life and the absolute whole of which our planet and Planetary Logos are simply one small part.<sup>158</sup> Why this initiation is called “The Resurrection” is therefore made plain. It is because it is a step on the infinite initiatory way which restores the unit to its original condition as unlimited light energy capable of connecting with the most seemingly distant aspects of existence, forever shining, no longer enslaved to the cycle of birth into form or physical existence such as it is on the cosmic physical plane.

Attainment of the Seventh or Resurrection Initiation is, according to the Tibetan, a rare accomplishment indeed, only one hundred eleven human beings having passed to this state of awareness over the course of our planetary history.<sup>159</sup> Apparently this stunning metamorphosis was undergone by the Christ during what Christianity calls the Resurrection episode following the alleged physical crucifixion and burial of the Master Jesus.<sup>160</sup> Other Seventh-Degree initiates would be found among the Nirmanakayas who link Shamballa with Hierarchy.<sup>161</sup> Their effulgence and transcendent functions speak eloquently of an exalted nature.

As has been shown, the spiritual journey from the Path of Probation to the Seventh Initiation is long, an astounding adventure in consciousness that leads from the first tentative victories over limited personhood to ultimate identification with the entirety of systemic creation and beyond. In surveying this path, the reader has toured the three stages of discipleship and the seven great steps on the initiatory path. It is hoped that this overview will serve to organize

the mind in regard to these matters, as well as to stimulate striving toward the higher initiations.

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- 1 Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 699.
  - 2 *Ibid.*, p. 696.
  - 3 Alice A. Bailey. *Initiation, Human and Solar*. Lucis, 1922, p. 89.
  - 4 Bailey. *The Rays and the Initiations*, p. 696.
  - 5 *Ibid.*, p. 651.
  - 6 *Ibid.*, pp. 702 – 703.
  - 7 Alice A. Bailey. *A Treatise on Cosmic Fire*. Lucis, 1925, p. 538.
  - 8 *Ibid.*, p. 114.
  - 9 Bailey. *The Rays and the Initiations*, p. 693.
  - 10 *Ibid.*, p. 651.
  - 11 Alice A. Bailey. *Discipleship in the New Age*, I. Lucis, 1944, pp. 766–768.
  - 12 See *A Treatise on Cosmic Fire*, pp. 538, 820; and Alice A. Bailey. *Letters on Occult Meditation*. Lucis, 1922, p. 11.
  - 13 Alice A. Bailey. *Esoteric Healing*. Lucis, 1953, p. 654; *The Rays and the Initiations*, pp. 279, 710.
  - 14 Bailey. *The Rays and the Initiations*, pp. 710–711.
  - 15 *Ibid.*, p. 704.
  - 16 Bailey. *A Treatise on Cosmic Fire*, p. 121.
  - 17 *Ibid.*, p. 384.
  - 18 Alice A. Bailey. *A Treatise on White Magic*. Lucis, 1934, p. 379.
  - 19 Bailey. *A Treatise on Cosmic Fire*, p. 704.
  - 20 Bailey. *The Rays and the Initiations*, p. 491.
  - 21 Bailey. *A Treatise on Cosmic Fire*, pp. 696–697.
  - 22 Alice A. Bailey. *Esoteric Astrology*. Lucis, 1951, p. 392.
  - 23 *Ibid.*, p. 392.
  - 24 *Ibid.*, p. 392.
  - 25 Bailey. *Initiation, Human and Solar*, p. 89.
  - 26 Bailey. *The Rays and the Initiations*, p. 700; Alice A. Bailey. *Esoteric Psychology*, II. Lucis, 1942, p. 231.
  - 27 Bailey. *The Rays and the Initiations*, pp. 704–705.
  - 28 Alice A. Bailey. *The Externalization of the Hierarchy*. Lucis, 1957, pp. 569–570.
  - 29 *Ibid.*
  - 30 Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 527.
  - 31 Bailey. *The Rays and the Initiations*, p. 698.
  - 32 *Ibid.*, p. 700.

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- 33 *Ibid.*, p. 699.
  - 34 *Ibid.*, p. 415.
  - 35 See: Bailey. *Discipleship in the New Age*, II, p. 258; *The Rays and the Initiations*, p. 700.
  - 36 Bailey. *The Rays and the Initiations*, p. 700.
  - 37 Bailey. *Initiation, Human and Solar*, p. 89.
  - 38 *Ibid.*, p. 89.
  - 39 *Ibid.*, p. 711.
  - 40 *Ibid.*, p. 89.
  - 41 Bailey. *The Rays and the Initiations*, pp. 290, 386, 697.
  - 42 Bailey. *Discipleship in the New Age*, II, p. 413.
  - 43 Bailey. *A Treatise on Cosmic Fire*, p. 511.
  - 44 Bailey. *The Externalization of the Hierarchy*, p. 529.
  - 45 Bailey. *The Rays and the Initiations*, p. 703.
  - 46 Bailey. *A Treatise on Cosmic Fire*, p. 511.
  - 47 Bailey. *The Rays and the Initiations*, p. 711.
  - 48 Bailey. *Letters on Occult Meditation*, p. 259.
  - 49 Bailey. *A Treatise on Cosmic Fire*, p. 66fn.
  - 50 Bailey. *The Rays and the Initiations*, p. 389. Here the Tibetan referred to himself as a Master of the Fifth Degree.
  - 51 Bailey. *The Externalization of the Hierarchy*, p. 522; *Initiation, Human and Solar*, p. 57.
  - 52 Bailey. *The Rays and the Initiations*, p. 706.
  - 53 *Ibid.*, pp. 391, 424.
  - 54 *Ibid.*, p. 652–653.
  - 55 Bailey. *A Treatise on Cosmic Fire*, p. 1241.
  - 56 Bailey. *The Rays and the Initiations*, pp. 410, 643.
  - 57 *Ibid.*, p. 391.
  - 58 *Ibid.*, p. 713.
  - 59 Bailey. *Initiation, Human and Solar*, p. 180; *A Treatise on Cosmic Fire*, p. 121.
  - 60 Bailey. *The Rays and the Initiations*, p. 567.
  - 61 *Ibid.*
  - 62 *Ibid.*, p. 642.
  - 63 *Ibid.*, p. 713 – 715.
  - 64 Alice A. Bailey. *Esoteric Psychology*, I. Lucis, 1936, p. 37.
  - 65 Bailey. *The Rays and the Initiations*, p. 518.
  - 66 *Ibid.*, p. 709.
  - 67 *Ibid.*, p. 706.
  - 68 *Ibid.*, p. 652.
  - 69 *Ibid.*, p. 394.
  - 70 *Ibid.*, p. 717.
  - 71 *Ibid.*, p. 650.
  - 72 *Ibid.*, pp. 652 – 653.
  - 73 Bailey. *A Treatise on Cosmic Fire*, p. 272.
  - 74 Bailey. *Esoteric Astrology*, p. 467.
  - 75 *Ibid.*, p. 503.
  - 76 Bailey. *The Rays and the Initiations*, p. 711.
  - 77 *Ibid.*, p. 711.
  - 78 *Ibid.*, p. 715.

- <sup>79</sup> Statements on p. 704 of *The Rays and the Initiations* can be construed as support for this contention.
- <sup>80</sup> Bailey. *Initiation, Human and Solar*, pp. 16 – 17.
- <sup>81</sup> Bailey. *Letters on Occult Meditation*, p. 262.
- <sup>82</sup> Bailey. *The Rays and the Initiations*, p. 389.
- <sup>83</sup> *Ibid.*, p. 390.
- <sup>84</sup> *Ibid.*, p. 391.
- <sup>85</sup> *Ibid.*, p. 700.
- <sup>86</sup> *Ibid.*, p. 653.
- <sup>87</sup> *Ibid.*, p. 705.
- <sup>88</sup> *Ibid.*, p. 648.
- <sup>89</sup> Bailey. *The Externalization of the Hierarchy*, p. 522.
- <sup>90</sup> Bailey. *The Rays and the Initiations*, pp. 654–655.
- <sup>91</sup> *Ibid.*, p. 284.
- <sup>92</sup> Bailey. *A Treatise on Cosmic Fire*, p. 1241.
- <sup>93</sup> Bailey. *The Rays and the Initiations*, p. 410.
- <sup>94</sup> *Ibid.*, p. 643.
- <sup>95</sup> *Ibid.*, p. 424.
- <sup>96</sup> *Ibid.*, p. 391.
- <sup>97</sup> *Ibid.*
- <sup>98</sup> *Ibid.*, p. 390.
- <sup>99</sup> *Ibid.*, p. 723.
- <sup>100</sup> *Ibid.*, p. 719.
- <sup>101</sup> *Ibid.*, p. 724.
- <sup>102</sup> *Ibid.*, p. 283.
- <sup>103</sup> *Ibid.*, p. 390.
- <sup>104</sup> *Ibid.*, p. 396.
- <sup>105</sup> According to the Tibetan, both Ascension and Decision are associated with the Sixth Initiation. See *The Rays and the Initiations*, p. 720 in this regard.
- <sup>106</sup> Bailey. *The Rays and the Initiations*, p. 721.
- <sup>107</sup> *Ibid.*, p. 421.
- <sup>108</sup> *Ibid.*, p. 721.
- <sup>109</sup> *Ibid.*, pp. 728–729.
- <sup>110</sup> *Ibid.*, p. 694.
- <sup>111</sup> *Ibid.*, p. 726.
- <sup>112</sup> *Ibid.*, pp. 726–727.
- <sup>113</sup> *Ibid.*, pp. 721–722.
- <sup>114</sup> *Ibid.*
- <sup>115</sup> Bailey. *The Externalization of the Hierarchy*, p. 522. There the Tibetan states in a letter dated January 1946 that he had taken the Fifth Initiation “nearly ninety years” previously, which would have been in the mid 1850s. However, in *Initiation, Human and Solar*, p. 57, the date given for his Fifth Initiation is 1875. This conflict might perhaps be solved by according greater emphasis to the more recently divulged information, which would confer pride of place to the mid 1850s date.
- <sup>116</sup> Bailey. *The Rays and the Initiations*, pp. 653 – 654, 725.
- <sup>117</sup> See: Bailey. *Initiation, Human and Solar*, p. 17.
- <sup>118</sup> Bailey. *Esoteric Psychology*, II, pp. 277–278.
- <sup>119</sup> Bailey. *The Externalization of the Hierarchy*, pp. 420–421.
- <sup>120</sup> Bailey. *The Rays and the Initiations*, p. 735; *Discipleship in the New Age*, II, p. 210.
- <sup>121</sup> Bailey. *The Rays and the Initiations*, p. 735.
- <sup>122</sup> *Ibid.*, pp. 139–142.
- <sup>123</sup> *Ibid.*
- <sup>124</sup> Bailey. *A Treatise on Cosmic Fire*, pp. 121, 451; *The Rays and the Initiations*, pp. 587, 729. The *Cosmic Fire* passages, since written in the early 20<sup>th</sup> century, would seem to refer to the old categorization, but the later passage in *Rays and Initiations* points to the same conclusion, as does simple logic, which would indicate that the initiations represent a sequential mastery of the planes in an upward direction. Thus, the Sixth Initiation should concern mastery upon the Sixth or monadic plane, if the count is begun from the physical plane. It may therefore confidently be accepted that indeed, the Decision Initiation entails a shift of focus one plane upward from that of the Revelation, which is to say, up in vibrational level from the atmic plane to the monadic.
- <sup>125</sup> Bailey. *The Rays and the Initiations*, p. 694.
- <sup>126</sup> *Ibid.*, pp. 722–723,
- <sup>127</sup> *Ibid.*, p. 721.
- <sup>128</sup> *Ibid.*
- <sup>129</sup> Bailey. *A Treatise on Cosmic Fire*, p. 66.
- <sup>130</sup> Bailey. *The Rays and the Initiations*, p. 284.
- <sup>131</sup> Bailey. *Discipleship in the New Age*, II, p. 606.
- <sup>132</sup> Bailey. *A Treatise on Cosmic Fire*, p. 66 footnote.
- <sup>133</sup> Bailey. *The Externalization of the Hierarchy*, p. 522.
- <sup>134</sup> Bailey. *Discipleship in the New Age*, II, p. 135.
- <sup>135</sup> Bailey. *The Externalization of the Hierarchy*, p. 522.
- <sup>136</sup> Bailey. *Discipleship in the New Age*, II, p. 135.
- <sup>137</sup> *Ibid.*, p. 135.
- <sup>138</sup> Bailey. *A Treatise on Cosmic Fire*, p. 439.
- <sup>139</sup> Bailey. *Initiation, Human and Solar*, pp. 56 – 57.
- <sup>140</sup> Bailey. *The Rays and the Initiations*, p. 290.
- <sup>141</sup> H. P. Blavatsky. *The Theosophical Glossary*. Theosophical Publishing House, 1892, pp. 26–27; Lynn Thorndike. *History of Magic and Experimental Science*. 1964, pp. 242–267. See also Manly P. Hall. *The Adepts in the Esoteric Classical Tradition*, 1981, part 1, pp. 64–69.

- <sup>142</sup> Bailey. *The Rays and the Initiations*, p. 655.  
<sup>143</sup> *Ibid.*, p. 729.  
<sup>144</sup> *Ibid.*, p. 643.  
<sup>145</sup> *Ibid.*, p. 730.  
<sup>146</sup> *Ibid.*, p. 735.  
<sup>147</sup> *Ibid.*, p. 733.  
<sup>148</sup> *Ibid.*  
<sup>149</sup> Bailey. *A Treatise on Cosmic Fire*, p. 121.  
This statement concerning the Seventh Initiation would have been dictated before the change in nomenclature regarding the initiations, but it so clearly mirrors the nature of the Seventh Initiation as described by the Tibetan later in *The Rays and the Initiations* that it would without question seem to apply.  
<sup>150</sup> Bailey. *The Rays and the Initiations*, p. 656.  
<sup>151</sup> Bailey. *Esoteric Psychology*, I, p. 15.  
<sup>152</sup> Bailey. *The Rays and the Initiations*, p. 732.  
<sup>153</sup> *Ibid.*, p. 726.  
<sup>154</sup> Bailey. *Esoteric Psychology*, I, p. 156.  
<sup>155</sup> Bailey. *The Rays and the Initiations*, p. 732.  
<sup>156</sup> *Ibid.*  
<sup>157</sup> *Ibid.*, pp. 730–731.  
<sup>158</sup> *Ibid.*, p. 733.  
<sup>159</sup> Bailey. *Esoteric Psychology*, I, p. 156.  
<sup>160</sup> Bailey. *The Rays and the Initiations*, pp. 730, 739.  
<sup>161</sup> *Ibid.*, p. 735; *Discipleship in the New Age*, II, p. 210.