Nine Initiations from *The Rays and the Initiations*

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

You have, therefore:

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*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

It will not be possible for you to comprehend the synthesis which governs the four final initiations, and for these experiences we have as yet no adequate language. All that is possible is to indicate certain spiritual trends and tendencies and—as this section is written primarily for those who have taken or who are preparing to take one or other of the initiations—I can only hope that some meaning will be conveyed to those persons who are ready.

A careful study of the above tabulation should give you [Page 341] a somewhat different idea anent the whole subject of initiation. The concept which has to supersede the one at present extant is that of group initiation, and not that of the initiation of an individual aspirant. In the past, and in order to get the idea of initiation into the minds of the people, the Hierarchy chose the mode (now obsolete) of holding out the prospect of initiation before the earnest disciple; upon this they placed an early emphasis of its peculiarity, its rewarding nature, its ritual and ceremonies, and its place in the scale of evolution. Since the fact of initiation had been grasped by many and achieved by some, it has become possible today to reveal what has always been implied, that initiation is a group event. If clear thinking had taken the place of a selfish individual aspiration, the fact of group initiation would have been obvious and for the following reasons, inherent and implied in the whole situation: