

**THE RAYS AND THE INITIATIONS
A TREATISE ON THE SEVEN RAYS
VOLUME 5**



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PART ONE

**THE FOURTEEN RULES FOR
GROUP INITIATION.**

PRELIMINARY REMARKS.

It might be here of value, my brothers and sisters, if I again laid emphasis upon the fact that the formless world is only entered when the aspirant has acquired somewhat the capacity to center himself on the abstract levels of the mental plane. This involves necessarily certain developments within the aspirant's own nature. The demanded contact would otherwise be impossible. What is needed is self-exertion, the resultant developments of which might be touched upon as follows:

I. The Repolarization of the Entire Lower Man so that his attitude toward the aggregate of forms which make up his field of general contact has changed. He is no longer deluded by the things of the senses but has in his hand that thread or clue which will eventually guide him out of the maze of the lower life perceptions into the field of clear knowledge and the realm where daylight is found; he will then no longer need to walk in the dark. This repolarization is brought about in four ways, each of which provides the next step forward, and in their totality (and when definitely followed) will eventuate in the total subjugation of the personality. These four ways are:

II. A constant and unflinching attempt to center the consciousness within the head. From this central position the real man, the directing agency will direct and guide all his members, imposing upon the "lunar lords" of the physical body a new rhythm and habit of response. Two factors are of value and helpful in the production of the necessary polarization:

The reiterated appreciation of the words "I am the Self, the Self am I."

The habit of early morning meditation wherein the Thinker centers himself in the point of control and starts upon his day's experience and contacts with the realization that he is only the Observer, the Perceiver and Actor.

III. A close consideration throughout the day as to the use and misuse of energy. Every man should realize

that in the use of energy lies direction and the treading of the Path. It produces eventually truthful manifestation and the displaying of one's *light* in order that circumstances may be irradiated and fellow pilgrims helped. Students should familiarize themselves with the "energy concept" and learn to regard themselves as energy units displaying certain types of energy. In this connection it should be borne in mind that when spiritual energy and material energy (the two opposite poles) are brought into relationship, a third type of energy is produced, and the work of the fourth or human kingdom is to demonstrate this peculiar type. It might serve to clarify thought if students remembered that Superhuman entities display spiritual energy. Subhuman entities display the energy of matter.

Human entities display soul energy.

In the perfect manifestation of these three will the plan of creation be consummated. It should also be borne in mind that these three are nevertheless a manifestation of duality—spirit and matter—and that this is the manifestation of a great Existence and of His appearing. Therefore, what are called the "three gunas" in Hindu philosophy are but the qualities He manifests through these types of entities. Superhuman lives express sattva, the guna of rhythm and of harmonious response to divine urge, of perfect display of coordinated cooperation with the purpose of manifestation.

Human lives demonstrate the quality of rajas, of mobility, of constant and conscious change in order to ascertain what is the Real and through the medium of experience demonstrate the true nature of rhythmic response.

Subhuman lives express the guna of tamas or of inertia. They work blindly and have no ability to respond consciously to the plan. They are the sum total of the "units of inertia" just as the human units are called "the points of light moving within the square." This may have its appeal to Masons.

This subject of the use or misuse of energy is capable of infinite expansion, and in my other books where I give you more upon the centers I have enlarged upon it. I but seek at this time to give you that which can be of immediate use to students and thus lay the foundation for later work.

IV. A close study of the needed transmutation of astral and emotional energy into love, the energy of love. This involves the sublimation of personal feeling into group realization or consciousness, and when carried out successfully produces in time the construction of a higher and subtler body, the Buddhic sheath. When this sheath is thus materialized a very high stage of advancement is marked, but the earlier stages can be intelligently approached by any earnest student and probationer. To transmute emotion into love the following realizations will be found necessary:

1. A realization that all moods, all display of sorrow, of pain, or of happy excitement are due to our identification with the objects of desire, with the form aspect, and with that which is material.
2. An understanding of the emotional or astral body and the place it plays in the student's development. It should be recognized as the shadow of the monad, and a connection should be traced between
The Astral Sheath...6th Plane
The Buddhic Sheath...4th Plane
The Monadic Sheath...2nd Plane
and the place the love petals in the egoic lotus play should also be carefully considered.
3. A comprehension of the potency of the astral sheath owing to its undivided nature.
4. A study of the purpose of the solar plexus, and the part it plays as an organ of transference of energy

from the three great centers below the diaphragm to the three higher centers. There is a very close analogy here to the solar lotus, the egoic body, occupying a midway point between the threefold Monad and the threefold lower man. The more advanced should follow this.

I. The development of the faculty of mind control, so that the Thinker grips and holds steady the mental processes and learns to regard the mind as the interpreter of the states of consciousness, as the transmitter of egoic intent to the physical brain and as the window through which the Ego, the real Man looks out upon vast and (to the majority) unknown fields of knowledge.

II. An emergence into Manifestation of the Subjective Aspect in Man. One of the objects of evolution is that the subjective reality should eventually be brought forward into recognition. This can be expressed in several symbolic ways, all of them dealing with the same one fact in nature:

The bringing to the birth of the Christ within.

The shining forth of the inner radiance or glory.

The demonstration of the 2nd or the Love aspect.

The manifestation of the solar Angel.

The appearing of the Son of God, the Ego or the Soul within.

The full expression of buddhi, as it utilizes manas.

This emergence into manifestation is brought about through what is understood by the following terms:

The refining of the bodies which form the casket or sheath hiding the reality.

The process of 'unveiling' so that one by one those bodies which veil the Self are brought to a point where they are simply transparencies, permitting the full shining forth of the divine nature.

An expansion of consciousness, which is brought about through the ability of the self to identify with its real nature as the Onlooker, and no longer regarding itself as the organ of perception.

III. A Re-alignment of the Lower Sheaths so that the contact with the Real Man, the Thinker, the Solar Angel, on the higher levels of the mental plane may become complete and continuous. This only becomes possible as the other two points are beginning to be grasped and the theory as to man's constitution and purpose is somewhat understood. As meditation is practiced, as the lower bodies are painstakingly dominated, and as the nature of the Sutratma or Thread is better comprehended it will become increasingly possible to bring into the lower personality on the physical plane that spiritual illumination and that divine energy which is the soul's heritage. Little by little the light will shine forth, year by year the strength of the higher contact will grow, gradually the downpour of divine love and wisdom into the head centers will be increased until eventually the entire lower man will be transformed, his sheaths will be refined, controlled and used, and he will demonstrate upon earth the powers of Director, Teacher or Manipulator according to the major ray upon which his Monad may be found.

IV. A Series of Tests Leading to Initiation. When a man is beginning to demonstrate the qualities of his ray and to prove of gradually increasing importance to his group, he will be prepared through tests,

through trials, and through temptations for those final stages in development which will put into his power:

The knowledge of certain laws governing matter and form.

The keys of the mysteries connected with energy, with polarity, and with group relation.

Certain Words of Power which will give him control over the elemental forces of nature.

Insight into the planetary plans.

Upon these I need not enlarge, nor need I take up with you here the subject of initiation. (*Discipleship in the New Age*, Volumes I and II). The first work to be done is the stimulating of aspirants and the preparing of the few earnest ones to tread the Path of Discipleship. The final point of our theme concerns:

V. *The Basic Essential of Pure Character*. This is something more than just being good. It deals with the matter aspect and has relation to the hold or control that the form has over the man. We might express it this way and therefore give its more occult connotation. If one or other of the three lower elementals (the physical, the astral and the mental) are the controlling factors in the life of the man, he is—by that very fact—put into a position of danger and should take steps to arrest that control prior to an attempt to enter into the formless realm. The reason for this will be apparent. Under the governing law of matter, the law of Economy, the elemental life will attract to itself similar lives and this will result in a dual danger. These dangers are:

One: the gathering into the form, through the dominant note sounded by the form elemental, of matter with a synchronous vibration. This will tend to increase the magnitude of the task before the Ego and sweep into increasing dominance the lower man. The "lunar lords" will become increasingly powerful and the solar Lord correspondingly less august.

Two: the man will find himself surrounded in time with thoughtforms of a lower order (from the standpoint of the soul) and before he can penetrate into the Arcana of Wisdom and find his way into the Master's world he will have to dispel the clouds of thoughtforms which he has attracted to himself. Unless the disciple learns that aspiration and self-discipline must proceed side by side, he will find that the spiritual energy he may appreciate and contact will only serve to stimulate the latent seeds of evil in his nature and thereby demonstrate the exactitude of the truth that the great Lord taught when He pictured the man who swept his house, cast out seven devils and eventually was in a worse condition than ever. It is essential that aspirants should understand the nature of the lower man and should grasp the fact that every coherent system has its varying types of energy, and that perfection is achieved when the highest type of energy inherently possible dominates.

If the lower energy of the aggregate of the form-atoms is the controlling factor three things will take place:

1. The form itself will grow by accretion and will become ever more potent, until the dominant voice of its 'lunar lords' will stifle all other voices and the man be swept back into

Inertia

Blindness

Bondage

2. Many people are not only under the control of someone or other of their forms but are the captives of all the three. In studying the lower threefold man and the energies or lives that seek to control him it should be remembered that they fall into three categories:

a. The individual tiny lives which we call the atoms or cells of the body. These exist in three groups and compose respectively the four types of bodies: dense physical, etheric, astral and mental.

b. The aggregate of these lives which constitute in themselves four types of elementals or separate coherent, though not self-conscious, existences. These four lunar lords constitute what the Ageless Wisdom teaching calls "the four sides of the square." They are the "lower quaternary," "the imprisoning cubes," or the cross upon which the inner spiritual Man is to be crucified. These four elementals have an intelligence all their own, are upon the involutory arc, are following the law of their own being when they tend to become powerful, and thereby fully express that which is in them.

c. A dominant controlling lunar lord who is that which we understand by the term the 'lower personality'; he (if the personal pronoun can be used) is the sum total of the physical, astral and mental elementals, and it is this power which at present forces the 'fiery energies' of the body to feed the lower three Centres. The etheric body has a unique and curious position, being simply the vehicle for prana or life and the center which it uses exists in a category by itself.

3. All subhuman forms in their aggregate prove a powerful deterrent factor in the progress towards emancipation of the Real Man. They form the opposite to what we understand by the world of the Master and the two are in direct opposition to each other from the standpoint of the aspirant. The adept can enter the world of form, can contact it, work in it and remain unaffected by it because there is nothing in him to respond to it. He sees through the illusion to the reality behind and, knowing where he stands himself, there is naught in the appeal and the demand of these lunar lords to attract him. He stands midway between the pairs of opposites. In the realization of the nature of this world of form, in a comprehension of the lives which compose it, and in an ability to hear the voice of the "formless One" above the strife of all the lower voices, comes the opportunity for the aspirant to escape from the dominance of matter.

This is the true magical work, my brothers and sisters, the understanding of the sounds of all beings, and the

ability to speak the language of the soul is the clue to the work. These faculties rightly used impose upon these lesser lives that control which will lead to the final liberation, and which will in due time, lead these lives themselves into the realm of self-consciousness. This aspect of the matter is as yet but little comprehended by the sons of men. If they but realized that by a disposition to fall under lunar control they drive the tiny lives in their little system deeper into the darkness of ignorance, they might more rapidly assume their just responsibilities; if they realized that by the constant attempt to impose the rhythm of the solar Lord upon the aggregate of the lunar lords, they were driving these lives onward to self-conscious unfoldment, they might proceed more earnestly and more intelligently. This is the message that must go forth, for all the varying aspects of the life of God are interdependent and not one proceeds onward into fuller realization without benefitting the entire group.

A few simple suggestions I will give you. These can be useful to all sincere aspirants.

In the ordered regulation of the life comes eventual synthesis and the right control of time with all that eventuates therefrom.

In the right elimination of that which is secondary, and in a sense of rightly adjusted proportion comes that accuracy and one-pointedness which is the hallmark of the occultist.

In the right aspiration at the appointed time comes the necessary contact and the inspiration for the work that has to be done.

In the steady adherence to *self-appointed* rules comes the gradual refining of the instrument and the perfecting of the vehicles that will be—to the Master—the medium of help among many little ones. I commend the above thought to you knowing that you will apprehend the implications and will seriously consider the purport of my remarks.

The world today is in the throes of agony. Just as in the evolving Ego, the moment of greatest development is oft the moment of greatest pain (if apprehension measure up to opportunity) so in the evolving world. To those of you who have the inner sight and intuitive comprehension comes the opportunity to aid that apprehension and to lead a despairing world—deep cast into darkness and distress—one step nearer to the light. The work you have to do is to take the knowledge which is yours and adjust its application to the world's need so that recognition of the truth may be rapid. In the heart of every man lies hid the flower of the intuition. On that you can depend, and no eternal or cosmic fact clothed in a suitable form will fail to receive its need for recognition and understanding.

INTRODUCTORY STATEMENT

I have called you from refreshment to labor at this time (October 1942) because the coming few days are exceedingly busy ones for me as they are for all members of the Hierarchy. I seek to give you some further instructions anent the Hierarchy itself. *Discipleship in the New Age*, Volume I, pp. 671-773.*

Students at this time would do well to remember that all basic and fundamental changes taking place upon the physical plane are necessarily the result of inner subjective causes, emanating from some level of the divine consciousness, and therefore from some plane other than the physical. The fact that tremendous and unusual upheavals are taking place in the kingdoms of nature is attributed by men to other men or to certain forces generated by human thinking, frailty and ambition.

Is it not possible that these changes are being brought about as the result of certain profoundly important happenings upon inner planes of such advanced states of consciousness that all the average disciple can know about them is their word symbols and their much deleted effects—if I may use such a phrase to describe the happenings which are rending humanity today. The evil that is being wrought today on earth, by certain evil members of the human family, are effects of their response to the inflaming energies and indicate their basic wickedness and their prompt reaction to that which is counter to the good. Wherever the consciousness is focused, *there* is the point of major emphasis and importance, and this is true of the individual man and of humanity as a whole. The significance of the present happenings is interpreted (and necessarily so) in terms of human awareness and responsiveness.

This world war and its inevitable consequences—good and bad—are looked upon as concerned primarily with humanity, whereas that is not basically so. Humanity suffers and experiences as a result of the inner occurrences and the meeting of subjective forces and inflaming energies.

It is of course not possible for me to give you any true picture of the interior events and happenings in the life of our planetary Being. I can only indicate and point out that the world situation is simply an embodiment of the reaction and the response by mankind to great paralleling and originating happenings which involve the following groups:

1. The emanating Avatar and His relationship to the Lord of the World, our planetary Logos.
2. The Lords of Liberation, focused in Their high place, as They become conscious of the invocation of humanity and become more closely related to the three Buddhas of Activity.
3. The Great Council at Shamballa and the planetary Hierarchy.
4. The Buddha and His Arhats as They unitedly cooperate with the Christ and His disciples, the Masters of the Wisdom.
5. The Hierarchy, the embodiment of the fifth kingdom in nature, and its magnetic attractive rapport with the human kingdom, the fourth.
6. The effect of all these great groups of Lives upon humanity, and the inherent consequences as they work out in the subhuman kingdoms.

A study of the above in terms of forces and energy will give some idea of the underlying synthesis of relationships and the unity of the whole.

There is therefore a line of descending energy which has its origin outside our planetary life altogether; the inflow of this energy, its inevitable effect under cyclic law and its consequences, as they work out

upon the physical plane, has produced and is producing all the changes of which mankind is so terribly aware at this time. This swings into immediate conflict the past and the future, and in this statement, I have expressed the deepest esoteric truth which mankind is competent to grasp; it brings into a culminating struggle the Great White Lodge and the Black Lodge and opens the door to great contending energies which we can call spirit and matter, spirituality and materialism, or life and death. These words are, in the last analysis, as meaningless as the terms good and evil, which have significance only in the human consciousness and its inherent limitations.

These descending energies, as they pass through any of the major levels of consciousness which we call planes, produce reactions and responses, dependent upon the state of the conditioning consciousness, and (strange as this may seem to you and well-nigh unintelligible) the effects upon the Hierarchy are even more compelling and transmuting than they are upon humanity. I would add also that the point of lowest descent of the energies has now been reached, and the nature of the present opportunity is therefore changing. These energies have now passed what we might call the turning point and have reached their point of ascension, with all that that phrase implies. As they descend, they produce stimulation; as they ascend, they produce transmutation and abstraction, and the one effect is as unalterable as the other. It is upon this inevitability of the ascending energies, and the effects which they will bring about, that the entire hope of the future depends; nothing can arrest their return or their progress through the planes and back again to their source. Upon this dual process of descent and ascension the whole cyclic panorama of manifestation rests, and upon the inflow and activity of new and higher energies the whole fact of the evolutionary process depends.

It will therefore be apparent to you that the descent of energy brings with it—under the cyclic law—certain new "inspirations," certain new "seeds of hope" for the future, and certain active Agents as well, Who are and will be responsible for the task of preparation, of fertilisation and of all the coming new age enterprises. These descending energies *evoke* also the obstructing forces, and I would here remind you that these obstructing evil forces (so-called) are met with upon the highest spiritual levels because they are—in their turn—evoked by the impelling impact of the coming Avatar Whose "note is heard ahead of Him, and His energy spreads before Him." This is a great mystery and can only be understood (and then merely theoretically) if you bear in mind that all our planes—even the very highest—are the sub-planes of the cosmic physical plane. When this fact is somewhat grasped there comes a simplification of thought.

As a consequence of all this, great and fundamental readjustments are going on within the Hierarchy itself and within that intervening area of the divine consciousness to which we give the name (as far as humanity is concerned) of the Spiritual Triad—an area covered by the higher mental planes, the Buddhic and the Atmic levels of awareness and of divine activity. The downpouring avataric stimulation is enabling certain of the Masters to take some of the major initiations, and to do so far earlier than would otherwise have been possible. Thus, a great process of ascension and of spiritual attainment is under way, though as yet only its faint beginnings can be traced, owing to the intensity of

the point of conflict. Hence also many probationary disciples are finding their way into the ranks of accepted disciples, and many disciples are taking initiation. To this fact of hierarchical upheaval—paralleling and intensifying the upheaval upon the physical plane—can be traced the process of preparation which I have instituted among some disciples, thus hastening the period and point of attainment, provided I receive due cooperation from them. (*Discipleship in the New Age*, Vols. I and II.)

As regards the Hierarchy itself, speaking esoterically and technically, its Members (many of Them) are "being abstracted from the middle point of holiness and absorbed into the Council of the Lord." In other words, They are passing onward into higher work and are becoming custodians of the energy of the divine will and not simply the custodians of the energy of love. They will work henceforth as power-units, and not just as units of light. Their work becomes dynamic instead of being attractive and magnetic, and is concerned with the life aspect and not just with the soul or consciousness aspect. Their places are being taken—under the Law of Ascension—by Their senior disciples, the initiates in Their Ashrams, and (under the same great process) the place of these initiates, who are thus being "raised" to more important work, is being taken by disciples and probationers. It is this truth, misinterpreted and shockingly travestied, which lies behind the teaching anent the so-called Ascended Masters, put out by the leaders of the "I AM" movement, thus prostituting and bringing down almost into the realm of cheap comedy one of the most notable happenings which has ever taken place upon our planet.

There is therefore, owing to the inflow of energy from extra-planetary sources, a general shifting of the focus of consciousness of embodied and disembodied lives at this time; this shift is one of the prime factors producing the present disruption. Students today are searching for the causes in human motives, in past history and in karmic relationships. To these they add the so-called factor of wickedness. All these factors of course exist, but are of lesser origin and are inherent in the life of the three worlds. They are themselves set in motion by far deeper-seated factors latent in the relationship between spirit and matter and inherent in the dualism of the solar system, and not in its triplicity. This dualism, as far as our planet is concerned, is profoundly affected by the will-purpose of the Lord of the World and by the intensity of His one-pointed thought. He has succeeded in achieving a point of tension, preparatory to bringing about stupendous changes in His life-expression, within His vehicle of manifestation, a planet. This point of invocation will be evocative of great happenings, and will involve every aspect of His nature, including the dense physical; this of necessity involves also all that concerns the human family for "in Him we live and move and have our being." Those three words or phrases express the triplicity of manifestation, for "Being" connotes the Spirit aspect, "moving" the soul or consciousness aspect, and "living" signifies appearance upon the physical plane. Upon that outer plane the basic synthesis of incarnated life is to be found.

It will be apparent to you, therefore, that in this achievement of planetary tension it is not life in the three worlds that is the sphere of this tension, but the realm of hierarchical activity. The shift resulting

from this point of tension, the "moving" which is its consequence, is in the realm of soul experience and soul awareness. The secondary effect can be noted in the human consciousness by the awakening which has been going on among men—an awakening to the higher spiritual values, to the trends and ideologies which are everywhere appearing, and to the clear lines of demarcation which have emerged in the realm of human determinations and objectives. These are all the results of great changes in the field of the higher consciousness and are conditioned by the soul of all things, lying largely in the realm of the anima mundi; of this great sum total the human soul and the spiritual soul are but aspects or expressions.

It is these changes in the "moving, shifting realities" of the soul consciousness and spiritual awareness of the Members of the Hierarchy which are responsible for the new trends in the life of the Spirit and the new methods in training disciples—in such an experiment, for instance, as externalizing the Ashrams of the Masters. It is this new approach to life conditions, as a result of the inflow of new energies, which is producing the universal trend towards *group awareness*, and its highest result in the human family is the taking the first steps towards *group initiation*. Such a thing as group initiation was never heard of prior to the present time, except in connection with the higher initiations emanating from the Shamballa center. Group initiation is based upon a uniform and united group will, consecrated towards the service of humanity and based upon loyalty, cooperation and interdependence.

In the past, the emphasis was upon the individual, his training and approach to initiation, and his solitary admittance to the Temple of Initiation. But this individual concentration will, in the future, give place to a group condition which will enable several disciples unitedly to move forward, unitedly to stand before the Initiator, and unitedly and simultaneously to achieve the great realization which is the result and the reward of successful discipleship.

In the first thesis which I presented to the public I outlined the Rules for Applicants, (*Initiation, Human and Solar*, pp. 192-208), summarizing the past propositions and indicating the individual preparation and requirements. These will now apply to the probationary groups of disciples, and not to accepted disciples. They must and will still remain the character and purificatory objectives of the dedicated individual, but are regarded as adequately grasped by humanity; they have been proclaimed by all the great world religions down the centuries and have been recognized as the main conditioning qualities of all disciples.

These same Rules or Formulas of Approach are the lower correspondences of higher rules to which groups of disciples are pledged to conform, and which they must follow and obey together. The Hierarchy into which they will enter when full acceptance and demonstration have been shown will be the same Hierarchy, characterized by the same soul awareness, animated by the same spiritual activity, functioning under the same laws, but conditioned by two progressive and evolutionary developments:

1. A much closer contact—invocative and evocative—with Shamballa, and therefore a fuller

responsiveness to the Will aspect of divinity.

2. An invocative attitude on the part of humanity, based on a fundamental decentralization of the selfish human consciousness and a rapidly awakening group consciousness.

In reality, this means that the Hierarchy will be more closely related to the Great Council at Shamballa, and very much more closely interrelated with humanity, so that a dual fusion will be taking place. This will bring about that integrative process which will be the quality of the New Age and will inaugurate the Aquarian phase of planetary history.

I would now like to bring into a close relation the earlier imparted *Rules for Applicants* and the new *Rules for Disciples*, embodying the new group activity and group discipleship, resulting in group initiation.

These Rules are fourteen in number. Today I will simply give you, first of all the rule for the individual disciple, and then its higher corresponding rule for groups in preparation for group initiation, reminding you that such groups are ever composed of those who have taken the first initiation, and the name of these is legion. They are to be found in every country. There are not, however, so many who are ready for the new era of group initiation.

Rule I.

For Applicants: Let the disciple search within the heart's deep cave. If there the fire burns bright, warming his brother yet heating not himself, the hour has come for making application to stand before the door.

For Disciples and Initiates: Within the fire of mind, focused within the head's clear light, let the group stand. The burning ground has done its work. The clear cold light shines forth and cold it is and yet the heat—evoked by the group love—permits the warmth of energetic moving out. Behind the group there stands the Door. Before them opens out the Way. Together let the band of brothers and sisters onward move—out of the fire, into the cold, and toward a newer tension.

Rule II.

For Applicants: When application has been made in triple form, then let the disciple withdraw that application and forget it has been made.

For Disciples and Initiates: The Word has now gone forth from the great point of tension: Accepted as a group. Withdraw not now your application. You could not, if you would; but add to it three great demands and forward move. Let there be no recollection and yet let memory rule. Work from the

point of all that is within the content of the group's united life.

Rule III.

For Applicants: Triple the call must be and long it takes to sound it forth. Let the disciple sound the call across the desert, over all the seas and through the fires which separate him from the veiled and hidden door.

For Disciples and Initiates: Dual the moving forward. The Door is left behind. That is a happening of the past. Let the cry of invocation issue forth from the deep center of the group's clear cold light. Let it evoke response from the bright center, lying far ahead. When the demand and the response are lost in one great SOUND, move outward from the desert, leave the seas behind and know that God is Fire.

Rule IV.

For Applicants: Let the disciple tend the evocation of the fire, nourish the lesser lives and thus keep the wheel revolving.

For Disciples and Initiates: Let the group see that all the eighteen fires die down and that the lesser lives return unto the reservoir of life. This they must bring about through the evocation of the Will. The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn.

Rule V.

For Applicants: Let the applicant see to it that the Solar Angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky.

For Disciples and Initiates: In unison let the group perceive the Triad shining forth, dimming the light of the soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought "My soul and thine."

Rule VI.

For Applicants: The purificatory fires burn dim and low when the third is sacrificed to the fourth. Therefore, let the disciple refrain from taking life and let him nourish that which is lowest with the produce of the second.

For Disciples and Initiates: Let the group know that life is one and naught can ever take or touch that life. Let the group know the vivid, flaming, drenching Life that floods the fourth when the fifth is

known. The fifth feeds on the fourth. Let then the group—merged in the fifth—be nourished by the sixth and seventh and realize that all the lesser rules are rules in time and space and cannot hold the group. It onward moves in life.

Rule VII.

For Applicants: Let the disciple turn his attention to the enunciating of those sounds which echo in the hall where walks the Master. Let him not sound the lesser notes which awaken vibration within the halls of Maya.

For Disciples and Initiates: Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters but having passed beyond that lesser stage, have linked Themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the Lights which carry out the Will of God.

Rule VIII.

For Applicants: When the disciple nears the Portal, the greater seven must awaken and bring forth response from the lesser seven upon the double circle.

For Disciples and Initiates: Let the group find within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole, and these the group must know. When this is realized and the Law of the Supplementary Seven is understood let the group understand the Three and then the ONE. This they can do with the united breath and the unified rhythm.

Rule IX.

For Applicants: Let the disciple merge himself within the circle of the other selves. Let but one color blend them and their unity appear. Only when the group is known and sensed can energy be wisely emanated.

For Disciples and Initiates: Let the group know there are no other selves. Let the group know there is no color, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when the Door first was passed.

Rule X.

For Applicants: The Army of the Voice, the devas in their serried ranks work ceaselessly. Let the disciple apply himself to a consideration of their methods; let him learn the rules whereby the Army works within the veils of maya.

For Disciples and Initiates: The rules for work within the veils of maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard and let the brothers and sisters onward move within the Sound. Then let them know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very center of the Council Chamber of the Lord.

Rule XI.

For Applicants: Let the disciple transfer the fire from the lower triangle to the higher and preserve that which is created through the fire at the midway point.

For Disciples and Initiates: Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the Word which will carry out that task. Let them destroy by their dynamic Will that which has been created at the midway point. When the point of tension is reached by the brothers and sisters at the fourth great cycle of attainment, then will this work be done.

Rule XII.

For Applicants: Let the disciple learn to use the hand in service; let him seek the mark of the Messenger in his feet and let him learn to see with the eye which looks out from between the two.

For Disciples and Initiates: Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.

Rule XIII.

For Applicants: Four things the disciple must learn and comprehend before he can be shown the inmost mystery: first, the laws of that which radiates; the five meanings of magnetization make the second; the third is transmutation or the secret lost of alchemy; and lastly, the first letter of the Word which has been imparted, or the hidden name egoic.

For Disciples and Initiates: Let the group get ready to reveal the hidden mystery. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that

which is dynamic carry the group together towards the Higher Three where the Will of God holds sway; let Transfiguration follow Transformation and may Transmutation disappear. Let the O.M. be heard right at the center of the group, proclaiming God is All.

Rule XIV.

For Applicants: Listen, touch, see, apply, know.

For Disciples and Initiates: Know, express, reveal, destroy and resurrect.

These are the rules for group initiation and I am dealing with them to give you a fuller understanding of the Laws of Group Life with which I dealt in some of my other books.

I will take these rules and expound for you somewhat of their meaning and indicate their significances as far as these can be grasped now. These instructions are written for future disciples towards the end of this century. They form part of the last volume of *A Treatise on the Seven Rays* and will, therefore, go out to the general public who will not understand, but thus the needed teaching will be preserved.

