

Rule 11

Day 92

Invocation

We Call Upon Beloved Arcturus and Diana to nourish the Essence and Qualities of this 14 Rules Study Program today, in RHYTHM. We know that We are Encouraged, Inspired, Supported, and Moved to maintain the Truth of this Study with Djwhal Kuhl's Presence, and that it proceeds with the regularity with which We breathe each breath, as We inhale the precious Pranic Breath of Akasha Life, and with which We exhale all impurities to be swept up by the Violet Transmuting Flame blazing in, through and all around us. We call forth the Elemental Grace Alliance Council and the I Am Presences' of the Sun of Even Pressure Council to join with us now! We call forth Beloved Chohan St Germain and the Goddess of Justice, Lady Portia, Archangel Zadkiel and Amethyst to imbue us with Radiation of the Qualities and Virtues of Transmutation through the Violet Flame, Invocation, Diplomacy, Music Arts and Justice. With unbound enthusiasm that qualifies the Manifestation of this Invocation without falter, We express this demand in the Violet Transmuting Flame, knowing that It comes Blazing on Our Behalf, and that Master Rakocsy Magnifies, Amplifies, Strengthens and Intensifies this Decree 1,000-Fold.

DAILY PRAYER BEFORE I STUDY AND GO ABOUT

MY FATHER'S AND MOTHER'S BUSINESS

O Divine Mother, Father, may we actualize through intention and extension our body vehicle, Singing Eternally before the Throne with the Words: Kodoish, Kodoish, Kodoish Adonai 'Tsebayoth. May the Hierarchy and the Bands of Heavenly Angels Sing with us on earth as it is in Heaven. May the Holiness of Our Brothers and Sisters in the Higher Worlds be with us in every heartbeat and every thought-form. We Pray that all of the Letters in the Language of Light be Eternally Expressed in this Holy Prayer and Song Ceaselessly for us.

KODOISH, KODOISH, KODOISH, ADONAI 'TSEBAYOTH (3 times)

EHEYER ASHER EHEYER

The Soul Mantra

I Am the Monad

I Am the Soul

I Am the Light Divine

I Am Love

I Am Will

I Am Fixed Design

I Am That I Am On Earth - As It Is In Heaven

THE GREAT INVOCATION

**From the Point of Light within the Mind of God
Let Light Stream forth into the minds of men. Let
Light descend on Earth.**

**From the Point of Love within the Heart of God
Let Love Stream forth into the hearts of men.
May Christ return to Earth.**

**From the Centre where the
Will of God is Known
Let Purpose Guide the little wills of men –
The Purpose which the Masters Know and Serve.**

**From the Centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where inequity dwells.**

**Let Light and Love and Power Restore the Plan on Earth. And
So It Is and It Is Done!**

Begin Writing -

You can see now why there is necessity for the elimination of personality reactions, for only thus could the groups function as a coordinated unit with the various members recognizing each other's status and yet not moved to jealousy or belittlement thereby; the work is then carried forward on the basis of inspiration, coordination and practical application. The senior members of the group, and those with the most advanced status (whatever that may be), provide the incentive of the Plan as they receive it from the Master; the more experienced among the disciples then coordinate the Plan within the group, relating it to the Ashram and indicating its approach to the world of men; the neophytes—pledged and dedicated though yet without experience—carry out the Plan upon the physical plane. This entails, as you can see, smooth and effective coordination, a proper attention to the general picture, and an application of the detail of work to the immediate necessity. It is a hard task for a group of intensely individualistic disciples (and all disciples are individual) to begin to take the first steps towards these attitudes and the relationships which distinguish the Hierarchy as a whole.

Still another important factor in the group preparation for initiation is the cultivation of silence. How, we ask ourselves at times when the functioning of the Ashram is under discussion, can we train our disciples to realize that, essentially, silence is *not* refraining from speech. So many disciples seem to think that it is, and that they have to learn not to talk if they hope to take initiation. Some would do a great deal better if they talked more than they do—along right lines. The silence imposed in an Ashram is refraining from certain lines of thought, the elimination of reverie and the unwholesome use of the creative imagination. Speech is consequently controlled at its source, because speech is the result of certain inner sources of ideas, of thought and of imagination; it is the precipitation (at a certain point of saturation, if I might so express it) of inner reservoirs which overflow on to the physical plane. The retention of speech and the suppression of words, if they are the result of a realization that what is to be said is wrong, or undesirable, or unwise, or wasteful, of energy will simply increase the inner banking up and will lead eventually to a still more violent display of words at a later date; it may also bring about serious and disastrous conditions within the astral body of the disciple. The silence of thought is to be cultivated and, my brothers and sisters, I do not mean silent thinking. I mean that certain lines of thought are refused admission; certain habits of thinking are eradicated and certain approaches to ideas are not developed. This is done by a process of substitution, and not by a violent process of suppression. The initiate learns to keep his thought apparatus in a certain effective condition. His thoughts do not intermingle the one with the other but are contained (if I may thus pictorially word it) in separate compartments or carefully filed for reference and later use. There are certain layers of thought (again speaking symbolically) which are held within the Ashram itself and are never permitted to enter the mind of the disciple or the initiate when not consciously working in the Ashram; others are related to the group and its work and are given free play within the group ring-pass-not; still others are of a more mundane nature and govern the daily life and relationships of the disciple with personalities and with the affairs of civilized living and physical plane events. These are only indications of what I mean, but will suffice to show (if you duly meditate) a little of what is meant by the silence of the initiate. Within the permitted levels of contact, speech is free and unimpeded; outside those levels, no indication is given that the other spheres of thought activity, with their conditioning speech, even exist. Such is the silence of the initiated disciple.

We have therefore considered briefly but suggestively four qualities which a group preparing for initiation needs to develop, to consider and unitedly to achieve. They are:

1. The achieving of a non-sentimental group interrelation.
2. Learning how to use the forces of destruction constructively.
3. Attaining the power to work as a miniature Hierarchy, and as a group to exemplify unity in diversity.
4. Cultivating the potency of occult silence.

THE NEED TO ELIMINATE PERSONALITY REACTIONS

A GROUP MUST FUNCTION AS A COORDINATED UNIT

- Members will recognize each other's status without attachment to, or focus on, status
- Unchecked personality reactions will motivate emotions such as jealousy or belittlement
- There is a proper attention to the bigger picture along with an attention to detail of Qualified effort immediately required

LEARNING HOW TO USE THE FORCES OF DESTRUCTION CONSTRUCTIVELY

- Senior members of the group offer their interpretation of the Plan as received from the Master
- The more experienced disciples then coordinate the Plan within the Group
- The Plan is always related to the Ashram and its approach within the three worlds of human endeavor
- Those pledged members with lesser experience carry out the plan on the physical plane

THE CULTIVATION OF SILENCE

SILENCE IS NOT REFRAINING FROM SPEECH

It is about thinking along the right lines

The silence imposed in an Ashram is about refraining from certain lines of thought

It is about the elimination of reverie and the unwholesome use of the creative imagination

Within the permitted levels of contact, speech is free and unimpeded; outside those levels, no indication is given that the other spheres of thought activity, with their conditioning speech, even exist



CONTROLLING SPEECH AT ITS SOURCE

Speech is the result of certain inner sources of ideas, of thought and of imagination

The suppression of speech without right thinking will eventually lead to an inner banking up of energy and unwholesome display of words

The suppression of speech can bring about serious and disastrous conditions within the astral/emotional body



CULTIVATING THE SILENCE OF THOUGHT

This does not mean "silent thinking." Certain lines of thought are refused admission, certain habits of thinking are eradicated and certain approaches to ideas are not developed

This is accomplished through substitution, not suppression. The initiate learns to keep their thought apparatus in a certain effective condition

They do not allow their thoughts to intermingle with others, but contain them in separate compartments for reference and later use

FOUR QUALITIES FOR GROUP PREPARATION

