

Rule 14

Day 126

Invocation

We Celebrate the Manifestation of the Purity of Form FOR THE GREATEST GOOD OF ALL CONCERNED and in Accordance with God's Will. We Call in Beloved Peace and Aloha to hold the PEACE and HARMONY of feeling within us in this study of the 14 Rules, rejoicing in the Truth that Seals This Invocation in Divine Protection. 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! The infusion of Bliss at the Presence of Beloved Djwhal Khul, Chohan Buddha, the Goddess of Peace, Archangel Raphael and Archaii Mother Mary in the Radiation of the Qualities and Virtues of Transmutation through the Green Flame of the Sacred Heart, Devotion, Healing, Forgiveness and Peace.

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 -

I. Know.

What is the difference between the knowing of the aspirant and the knowledge of the initiated disciple? It is the difference which exists between two differing fields and areas of perception. The aspirant is told first of all to "know thyself"; he is then told to know the relation of form and soul, and the area covered by his knowledge is that of the three worlds, plus the level upon the mental plane on which his soul is focused. The initiated disciple knows the relation of the periphery to the center, of the One to the many, and of unity to diversity. The applicant is concerned with triplicity: himself as the knower, his field of knowledge, and that which is the agent of knowing, the mind. The initiated disciple is beyond registering triplicity and is occupied with the duality of manifestation, with life-energy as it affects or is related to matter-force, with spirit and substance. The knowledge of the initiate has naught to do with consciousness as the mind recognizes that factor in the evolutionary process; his knowledge is related to the faculty of the intuition and to that divine perception which sees all things as *within itself*. Perhaps the simplest way to express the knowledge of the initiate is to say that it is direct awareness of God, thus putting it into mystical terms; the knowledge of the aspirant is related to that aspect of divinity which we

call the soul in form. Putting this in still another way, I might point out that the aspirant is concerned with the knowledge of soul and matter, whilst the initiate is concerned with soul and spirit.

If I say to you, my Brothers and Sisters, that the knowledge of the initiate is concerned with that which is produced by SOUND and not by the A.U.M. or the O.M., I shall have linked up these comments with much else given previously in the analysis of these fourteen rules. The "listening" of the aspirant has now been transformed into the effectual recognition of that which the Sound has created. I refer not here to the creation of the phenomenal world, or to the world of meaning which is essentially the Plan or the pattern underlying that phenomenal world, but to the intention or the Purpose Which motivated the creative Sound; I am dealing with the impulsive energy which gives significance to activity and to the life force which the Sound centralizes at Shamballa.

It is not the fault of humanity that it is only now possible for the significance of the divine purpose to emerge more clearly in the consciousness of the initiated disciple. It is a question of timing and of movement in space; it concerns the relation of the Hierarchy, working with the Plan, to Shamballa, the recipient (by means of the Sound) of the creative energy which it is the divine intention to expend in producing a perfect expression of the divine Idea. It is to the knowledge of this relationship and of its effects that the first word of Rule XIV refers.

It was the dawning of this significance upon the consciousness of the Christ—a consciousness enlightened, purified and divinely focused—that forced Him to cry out: "Father, not my will but Thine be done." He received a vision of the emerging divine intention for humanity and (through humanity) for the planet as a whole. In the hierarchical stage of development which Christ had attained, and which made Him the Head of the Hierarchy and the Master of all the Masters, His consciousness was entirely at one with the Plan; its application to life in the three worlds, and its goal of establishing the Kingdom of God on earth and the emergence of the fifth kingdom in nature, were now for Him simply the fulfilling of the law, and to that fulfillment His entire life was and had been geared. The Plan, its goal, its techniques and methods, its laws and their application, its phenomenal effects, the hindrances to be met, the energy (that of love) to be employed, and the close and growing relation and interplay between the Hierarchy and Humanity, between the heart center of the planetary Logos and the creative center, were known to Him and fully understood. At the highest point of this consummated knowledge, and at the moment of His complete surrender to the necessary sacrifice of His life to the fulfilling of the Plan, suddenly a great expansion of consciousness took place. The significance, the intention, the purpose of it all, and the extent of the divine Idea as it existed in the mind of the "Father," dawned on His soul (not on His mind, but on His soul). He saw still

further into the significance of divinity than had ever seemed possible; the world of meaning and the world of phenomena faded out and—esoterically speaking—He lost His All. These are words necessarily meaningless to you. For the time being, neither the energy of the creative mind nor the energy of love was left to Him. A new type of energy became available—the energy of life itself, imbued with purpose and actuated by intention. For the first time, the relation of the Will, which had hitherto expressed itself in His life through love and the creative work of inaugurating the new dispensation and the launching for all time of the Kingdom of God, became clear to Him. At that point He passed through the Gethsemane of renunciation.

A hint lies here. This high point of attainment of the Christ—as related in the Gospel story—was reached in Gethsemane, and for a brief moment we are given an insight into an aspect or happening of the Sixth Initiation. It was this event and spiritual crisis in the life of the Christ (taking place as He overshadowed His disciple, Jesus) which enabled Jesus on His own level of spiritual development to take the fourth initiation, that of the Crucifixion or the Great Renunciation. The numbers four and six are closely connected, and the lesser renunciation (great only from the *human* point of view) makes the higher renunciation possible eventually, and vice versa. Running through many parts of the Gospel story are two paralleling histories; the lesser world of discipleship profits by the achievements of those who take the higher initiations, and thus is demonstrated the close unity which forever exists within the Hierarchy and—focusing through the Christ—the synthesis which is beginning to be formed between the Hierarchy and Shamballa. This is taking place in this era for the first time in human history. The recognition of this emerging synthesis between Will and Love produced a definite effect in the consciousness of the Christ and led Him to know much that had hitherto been concealed from Him.

These are deep mysteries. Their value to the disciple in training lies in the recognized and considered relationships. These rules are—as you know—the rules controlling group life; they constitute the key to the laws under which all planetary groups work. The hierarchical life, through its major aspect of Love, was a familiar area of consciousness and well-known to the Masters and to the Master of Them all, the Christ. But a further "knowing" lay ahead of even this "perfected Son of God"; the nature and the mind of that great Being, embodied in the Lord of the World at Shamballa, was now revealed to Him.

It is this living realization of Being and of identification with the planetary Logos upon the cosmic mental plane which constituted the unfolding awareness of the Christ upon the Way of the Higher Evolution. Therefore, experience, perception and Being are the keynotes of:

1. The Path of Evolution.
2. The mode of unfoldment upon the Path.
3. The state of divine focus upon the Way.

In other words, you have the states of Individualization, of Initiation, and of Identification.

The relation between the listening of the aspirant and the knowledge of the initiated disciple has been expressed for us in a certain ancient writing as follows: *"Dimly the one who seeks hears the faint whisper of the life of God; he sees the breathing of that whisper which disturbs the waters of his Spatial life. The whisper penetrates. It then becomes the Sound of many waters and the Word of many voices. Great is the confusion but still the listening must go on. Listening is the seed of obedience, O Chela on the Path. More loudly comes the voice; then suddenly the voices dim and listening now gives place to knowing—the knowledge of that which lies behind the outer form, the perception of that which must be done. Order is seen. The pattern clear emerges. Knowing is the seed of conscious doing, O Chela on the Path. Listening and knowledge also fade away and that which they produce can then be seen. Being emerges and union with the One. Identity is known—not on this plane but on that higher sphere where move and speak the greater Sons of Life. Being alone is left. The work is done."*

