

Rule 14

Day 127

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 -

2. Express.

We come now to the second word of the fourteenth rule for disciples and initiates—the word Express. This cannot be correctly understood apart from the earlier word imparted to applicants—the word Touch. I would have you note that all the words given to the neophyte refer basically to something he must do in reference to himself, some task he must undertake which will make him more fit for advancement, or some process of apprehension which will enable him to function in a better and more sensitive instrument. This might be called the "introverted stage" of training because it brings the would-be disciple to a better knowledge of himself; he grasps the fact that he himself, the microcosm, is the key to the Macrocosm; he is the clue to the future, and he holds within himself the revelation which must precede esoteric action. In contradistinction to this, the words for the disciple and the initiate mark the attainment of a capacity to work from a most deeply esoteric center in a pronouncedly occult way. By this I mean that the initiate, working as we have seen from a standpoint of knowledge, is at

the same time no longer self-centered, but is now preoccupied with that in which he lives and moves and has his being. His interests are with the Whole and not with the part; his interests are those which will affect his environment (an aspect of that living vibrant Whole) and not himself; his task is the hierarchical one of the salvaging of others, and not his own salvation.

If you will note your own present attitudes and actions, you will discover that primarily (I might add almost necessarily) they center around yourselves, your own recognitions, your own grasp of truth, and your own progress upon the Path. But—as you achieve initiate status—self-interest declines until it disappears and, as an ancient Word has it, "only God is left"; only that remains in consciousness which is THAT, which is beauty, goodness and truth; which is not form but quality, which is that which lies behind the form and that which indicates destiny, soul, place, and status. Ponder on these words, for they convey to you where (as evolution goes on) you will later lay the emphasis.

In considering the word Express I can, I believe, make this distinction somewhat clearer. When the beginner on the Path ponders the significance of expression, he is occupied with his ability to express the truth which he theoretically recognizes but to which he cannot as yet give form. This is valuable because it feeds his aspiration, centers his attention upon himself and increases his naive self-interest. This, frequently, presents its own problems, such as a sense of failure or an undue registration of success, or it fails to develop a sense of proportion.

When, however, the initiate takes into his consciousness this injunction to express, it signifies to him not his own needs or requirements, but the need of others for those expressions of truth which will guide them on their way. This word, therefore, is to him an injunction to be creative. The initiate creates outside himself that which is his individual contribution to the totality of the creative forms whereby the Hierarchy is attempting to create "a new heaven and a new earth." He is not occupied with what he himself expresses as a soul within a personality; he has developed the habit of right soul expression in the three worlds, and the appearance of his quality (to revert to the use of our original words—life, *quality* and appearance) is automatic and without any planning on his part. He is, however, occupied with the sequence of activities which I will list as follows:

1. The preservation of hierarchical contact, of which direct, conscious soul contact is now an incident because it is now a habit.
2. An awareness, unbroken and consistent, of his ashramic *place*; I refer not to location but to status—a very different matter.

3. Reflective concentration upon the hierarchical Plan as his particular Ashram has assumed responsibility for a measure of it; that responsibility he seeks to share intelligently and effectively.
4. Recognition of the immediate contribution of the Ashram and his immediate contribution as an integral part of it. This does away with visionary mysticism and produces the practicing occultist.
5. A study of the creative methods of his particular Ray and an imaginative visualization of that which will be expressed when the desired creative work has taken due form.
6. Conscious projection of his contribution onto the outer physical plane. A tangible creative project is undertaken and eventually produced.
7. He thus plays his part in bringing into objectivity the creative undertaking of his Ashram.

THE SEQUENCE OF ACTIVITIES FOR THE INITIATE

PRESERVATION OF HIERARCHICAL CONTACT

- The preservation of hierarchical contact, of which direct, conscious soul contact is now an incident because it is now a habit

UNBROKEN, CONSISTENT AWARENESS OF THEIR ASHRAMIC PLACE

- An awareness, unbroken and consistent, of their ashramic place; this refers not to location but to status — a very different matter

REFLECTIVE CONCENTRATION ON THE PLAN

- Reflective concentration upon the hierarchical Plan as their particular Ashram
- They have assumed responsibility for a measure of it; that responsibility they seek to share intelligently and effectively

RECOGNITION OF IMMEDIATE AND PRACTICAL CONTRIBUTION

- Recognition of the immediate contribution of the Ashram and their immediate contribution as an integral part of it. This does away with visionary mysticism and produces the practicing occultist

STUDY OF THE CREATIVE RAY METHODS

- A study of the creative methods of their particular Ray and an imaginative visualization of that which will be expressed when the desired creative work has taken due form

CONSCIOUS PROJECTION

- Conscious projection of their contribution onto the outer physical plane
- A tangible creative project is undertaken and eventually produced

AN OBJECTIVE CREATIVE UNDERTAKING

- They thus play their part in bringing into objectivity the creative undertaking of their Ashram