

Bailey's Rules for Disciples and Initiates: Rules One through Seven

Zachary F. Lansdowne

Abstract

Alice Bailey presented fourteen symbolic “Rules for Disciples and Initiates” and said that they were “rules for initiation which, if followed, will take the disciple and the group through a major spiritual experience.” Initiations are milestones on the spiritual journey, so rules for initiation are instructions for attaining those milestones. Bailey acknowledged that these rules were written in an abstruse manner, because she predicted: “These instructions . . . will, therefore, go out to the general public who will not understand.” The present article elucidates the initial seven rules, and shows that they provide progressive instructions that lead to one or other of the higher initiations. A subsequent article will address the final seven rules.

Introduction

Alice Bailey (1880 – 1949), a member of the Theosophical Society before leaving it to found the Arcane School, described the majority of her books as having been telepathically dictated to her by what Theosophy calls a “Master of the Wisdom.”¹ She introduced fourteen “Rules for Disciples and Initiates” in her final book, *The Rays and the Initiations*, and described their purpose:

These Rules are to be read with the aid of a developing esoteric sense; they are related to group initiation in spite of their having individual application; they are not what they appear to be on the surface—trite truisms and spiritual platitudes; but they are rules for initiation which, if followed, will take the disciple and the group through a major spiritual experience; they embody the techniques of the New Age, which necessitate group activity, group procedure and united action.²

In Theosophy, an *initiation* is considered to be a milestone, or point of attainment, on the spiritual journey. Bailey's fourteen “Rules for Disciples and Initiates” are concerned with seven initiations, the nature of which she characterized in the following way:

Initiation I. Birth. Freedom from the control of the physical body and its appetites.

Initiation II. Baptism. Freedom from the control of the emotional nature and the selfish sensitivity of the lower self.

Initiation III. Transfiguration. Freedom from the ancient authority of the threefold personality, marking a climaxing moment in the history of all initiates.

Initiation IV. Renunciation. Freedom from all self-interest, and the renouncing of the personal life in the interest of a larger whole.

Initiation V. Revelation. Freedom from blindness—a liberation which enables the initiate to see a new vision. This vision concerns the Reality lying beyond any hitherto sensed or known.

Initiation VI. Decision. Freedom of choice.

Initiation VII. Resurrection. Freedom from the hold of the phenomenal life of the seven planes of our planetary Life.³

About the Author

Zachary F. Lansdowne, Ph.D., who served as President of the Theosophical Society in Boston, has been a frequent contributor to *The Esoteric Quarterly*. His book *The Revelation of Saint John*, which provides a verse-by-verse analysis of the entire *Revelation*, was reviewed in the Fall 2006 issue. He can be reached at zflansdowne@gmail.com.

Bailey, however, acknowledged that the fourteen “Rules for Disciples and Initiates” are obscure by saying, “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.”⁴ The purpose of this article is to elucidate these rules so that the general public *can* understand them.

This article assigns meanings to the rules’ symbols based on clues found in Bailey’s published writings. The assigned meanings should not be viewed as authoritative or complete. Although these meanings may not be what were originally intended, the justification for them can be intellectually understood and be traced back to Bailey’s own material. The commentary on each rule has the following format: first, Bailey’s symbolic rule is given; second, the explanation of that rule is given, with the original rule indicated by parentheses; third, each sentence of the rule is repeated in italic and then is followed by a detailed analysis of its symbols. This article elucidates the initial seven rules, and a subsequent article will address the final seven rules.

Rule One

*Within the fire of mind, focussed 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 onward move—out of the fire, into the cold, and toward a newer tension.*⁵

Rule One is explained as follows:

Through making the mental body’s concrete thinking an instrument of the causal body’s abstract thinking, let each member of the group momentarily align the physical, emotional, mental, and causal bodies (*Within the fire of mind, focussed within the head’s clear light, let the group stand*). All members of the group can achieve this fourfold alignment, because they all have

gone through the burning ground in which the fire of the mind—consisting of analysis, discrimination, and right thought—burns up impurities (*The burning ground has done its work*). Because of this alignment, the light of pure reason shines forth from each one’s Spiritual Triad to become an inclusive vision in each one’s causal body and an inclusive attitude in each one’s mental body (*The clear cold light shines forth and cold it is*). Yet the troubling awareness of separative personality reactions—a circumstance brought about by the inclusive vision and attitude—permits each one to progress to a second burning ground that burns up more impurities (*and yet the heat—evoked by the group love—permits the warmth of energetic moving out*). Behind the group there stands the attainment of the third initiation (*Behind the group there stands the Door*). Before the group there opens out the Way of the Higher Evolution (*Before them opens out the Way*). Through establishing group unity based on their inclusive vision and attitude, let the initiates together move onward from one burning ground to another—out of the fire of the mind, into the light of pure reason, and toward a third light that reveals even more impurities (*Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension*).

Before analyzing each sentence of Rule One, let us give some background information. According to Theosophy, our planetary life consists of seven worlds that are often called “planes.” These seven planes have the following names: 1) logocic; 2) monadic; 3) spiritual; 4) intuitional, or buddhic; 5) mental; 6) emotional, or astral; 7) physical.⁶ These planes are arranged metaphorically in an upper and lower manner. The mental, emotional, and physical planes are the three lowest planes, and are spoken of as “the three worlds of human endeavor.”⁷ The spiritual through physical planes are the five lowest planes, and are spoken of as “the five planes of human evolution.”⁸

Bailey provides the following summary of the multidimensional nature of a human being:

Man, in essential essence, is the higher triad demonstrating through a gradually evolving form, the egoic or causal body, and utilising the lower threefold personality as a means to contact the lower three planes. All this has for purpose the development of perfect self-consciousness. Above the triad stands the Monad or the Father in Heaven—a point of abstraction to man as he views the subject from the physical plane.⁹

Here, the “higher triad” consists of, in Bailey’s words, “these three aspects of the Spiritual Triad—the spiritual will, the intuition or pure reason, and the abstract mind.”¹⁰ The “lower threefold personality” consists of the mental, emotional, and physical bodies.

Rule One refers to both the causal body and the mental body, so let us distinguish between them. According to Theosophy, the mental plane comprises seven subplanes that fall into two groups: the lowest four subplanes are the concrete, or form, levels; the top three subplanes are the abstract, or formless, levels. The mental body, which is the instrument of concrete thought, resides on the concrete levels of the mental plane; but the causal body, which is the instrument of abstract thought, resides on the abstract levels.¹¹ Bailey writes, “The content of the causal body is the accumulation by slow and gradual process of the good in each life.”¹² Here, “the good” refers to the lessons, or principles of wisdom, that are learned, so a person’s causal body gradually develops over time as he or she learns, or extracts, lessons from experiences.

Within the fire of mind, focussed within the head’s clear light. The “fire of mind” denotes the concrete thinking of the mental body, or mind, as indicated by the definitions in the preceding paragraph. The “head’s clear light” denotes the causal body’s abstract thinking, because Bailey says, “a flame of real brilliance issues from the top of the head ... towards its source, the causal body.”¹³ The term *personality consciousness* signifies that the center of consciousness is within the personality, and *causal consciousness* signifies that the center of consciousness is within the causal body, so there is advancement by going from personality to causal consciousness. As Bailey explains,

“It is by meditation, or the reaching from the concrete to the abstract, that the causal consciousness is entered.”¹⁴ When causal consciousness is entered, the mental body becomes an instrument of the causal body, as Bailey also explains: “The vehicle which seems of paramount importance can become and should become of secondary importance as it becomes simply the instrument of that which is higher than itself.”¹⁵ The first phrase depicts the achievement of causal consciousness, because it indicates that the mental body has become the instrument of the causal body.

Let the group stand. The word “stand” signifies alignment, because Bailey speaks of someone who “can take his stand and there align himself.”¹⁶ The first phrase depicts the achievement of causal consciousness, so “stand” must portray a *fourfold alignment*, as Bailey also explains:

It is in the aligning of the three vehicles, the physical, the emotional, and the lower mind body, within the causal periphery, and their stabilizing there by an effort of the will, that the real work of the Ego or Higher Self in any particular incarnation can be accomplished.¹⁷

Here, “Ego” and “Higher Self” are synonyms for the Spiritual Triad.¹⁸ According to this quotation, after the physical, emotional, and mental bodies are aligned with the causal body, a subsequent phase is needed to stabilize that alignment, implying that the initial achievement is only momentary. The subsequent phase appears to be lengthy, because, in Bailey’s words, “by strenuous meditation, and the faculty of one-pointed application to the duty in hand (which is after all the fruit of meditation worked out in daily living) will come the increased faculty to hold steadily the higher vibration.”¹⁹ Our interpretative approach corresponds to these two phases: Rule One’s first sentence is taken as giving instruction for achieving a momentary alignment, and Rule Two as giving subsequent instruction for achieving a stable alignment. Thus the first sentence has this meaning: through making the mental body’s concrete thinking an instrument of the causal body’s abstract thinking, let each

member of the group momentarily align the physical, emotional, mental, and causal bodies.

The burning ground has done its work. The second sentence refers to a burning ground that has already been encountered. This burning ground refers to, in Bailey's words, "the fire of the mind, burning up those things in the lower nature of which it becomes increasingly aware."²⁰ Bailey also writes, "Through analysis, discrimination and right thought one proceeds to deal with the problem of glamour,"²¹ so "the fire of the mind" includes analysis, discrimination, and right thought, and it burns up glamour, which consists of emotional impurities. Thus the second sentence has this meaning: all members of the group can achieve this fourfold

alignment, because they all have gone through the burning ground in which the fire of the mind—consisting of analysis, discrimination, and right thought—burns up impurities.

The clear cold light shines forth and cold it is. Bailey gives this explanation: "The 'clear cold light' is the light of pure reason."²² She also says that this light is "cold to all that limits and hinders."²³ The adjective *cold* has the psychological meaning of unfriendly, but here it has the symbolic meaning of inclusive, because its unfriendliness is directed towards limits and constraints. Bailey corroborates this meaning by characterizing "the pure reason ... as 'straight knowledge,' uncomplicated and, at the same time, profoundly inclusive."²⁴ Where does this light come from? Bailey mentions "The clear cold light of the Spiritual Triad,"²⁵ and "the attainment of that measure of mental control that will permit the wisdom of the Triad to pour down into the physical brain, via the causal."²⁶ She also mentions a "causal vision"²⁷ and a "mental attitude,"²⁸ so the first part of the third sentence has this meaning:

Govern yourself always "as if" your divine comprehension was perfected and the result in your daily life will be "as if" all concealed glammers and all hiding deceptive veils were non-existent. The disciple acts "as if" he were initiate and then discovers that "as a man thinketh in his heart so is he," because the heart is the custodian of the power of the imagination.

because of this alignment, the light of pure reason shines forth from each one's Spiritual Triad to become an inclusive vision in each one's causal body and an inclusive attitude in each one's mental body.

Yet the heat—evoked by the group love—permits the warmth of energetic moving out.

The Bible often uses the refining of metals, which is the process of heating metals to high temperatures in order to burn away physical impurities, in a metaphorical sense to depict the refining of people to rid them of psychological impurities. For example, Psalm 66:10–11, New King James Version (NKJV), states, "You have refined us as silver is refined. You brought us into the net; You laid affliction on our backs."²⁹ Isaiah 48:10

(NKJV) states, "Behold, I have refined you, but not as silver; I have tested you in the furnace of affliction." Thus "heat" in the refining of metals corresponds to affliction in the refining of people.

Bailey uses "heat" in the same metaphorical sense when she mentions "The power to change, through the application of heat."³⁰ In the context of an individual's integration, Bailey describes the source of the "heat," or affliction: "His discomfort, lack of coordination, pain and distress are symptoms of aspiration, unrealised perhaps but none the less there. They are the reaction of the integrated aspects to that aspect which is seeking integration."³¹ In Rule One, the light of pure reason is seeking integration through, in Bailey's words, "the relinquishing of all separative personality reactions in a series of progressive renunciations."³² Before an individual can renounce such reactions, however, he or she must be aware of them and be troubled by them, so "heat" signifies the troubling awareness of separative personality reactions.

“Group love” signifies the inclusive vision and attitude engendered by the light of pure reason, because Bailey gives this definition: “Love is that inclusive, non-critical, magnetic comprehension and attitude.”³³ Consequently, the last part of the third sentence has this meaning: yet the troubling awareness of separative personality reactions—a circumstance brought about by the inclusive vision and attitude—permits each one to progress to a second burning ground that burns up more impurities.

Behind the group there stands the Door. Before them opens out the Way. “The Door” is taken as the third initiation, because Bailey speaks of “the door for the third initiation.”³⁴ “The Way” is taken as the Way of the Higher Evolution, because Bailey says, “In the treading of the Way of the Higher Evolution (for which we have as yet only this somewhat cumbersome name) the initiate-disciple treads the Way of Antahkarana and the Way of the Higher Initiations.”³⁵ The meaning of *antahkarana* is discussed as part of the commentary for Rule Three.

Together let the band of brothers onward move—out of the fire, into the cold, and toward a newer tension. The phrase “band of brothers” indicates that the group has become united, but this group was not united during the earlier stages depicted in the preceding sentences. Each initiate became part of the group by individually going through the first burning ground, as described in the second sentence. Each initiate individually acquires an inclusive vision and attitude, as described in the third sentence, and then individually establishes a proper relation to every other group member, as implied by the final sentence. Consequently, the group can, in Bailey’s words, “realise the wonder of group love, of group intuition and of group service.”³⁶

Bailey’s commentary on Rule One includes a statement similar to the rule’s final sentence: “The progress of the group is, therefore, from one burning ground to another—each burning ground being colder and clearer than the preceding one but producing sequentially the burning fire, the clear cold lighted fire, and the consuming divine fire.”³⁷ Accordingly, the final sentence has this meaning: through estab-

lishing group unity based on their inclusive vision and attitude, let the initiates together move onward from one burning ground to another—out of the fire of the mind, into the light of pure reason, and toward a third light that reveals even more impurities. The first burning ground was encountered prior to the third initiation, the second burning ground is considered in Rules Two and Three, and the third burning ground is considered in Rules Three and Four.

The writings of the Apostle Paul, whom Bailey refers to as “the great initiate, St. Paul,”³⁸ illustrate various aspects of the Rules for Disciples and Initiates. In 2 Corinthians 10:4–5, New Revised Standard Version (NRSV), Paul states, “We destroy arguments and every proud obstacle raised up against the knowledge of God, and we take every thought captive to obey Christ.” These verses illustrate causal consciousness, because they portray the mental body as an instrument of the causal body, which contains principles of wisdom that reflect both the knowledge of God and teachings of Christ. In 1 Corinthians 15:31 (NRSV), he states, “I die every day,” which means that he dies to self or selfishness every day, suggesting a daily encounter with a burning ground. Moreover, in 1 Corinthians 13:4–5 (NRSV), Paul writes: “Love is patient; love is kind; love is not envious or boastful or arrogant or rude.” These verses indicate the nature of the burning ground brought about by the light of pure reason: people undergoing this burning ground have the troubling awareness of their own impatience, unkindness, envy, boastfulness, arrogance, and rudeness.

Paul, in Philippians 1:3–7 (NRSV), illustrates the notion of group unity:

I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now. I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ. It is right for me to think this way about all of you, because you hold me in your heart, for all of you share in God’s grace with me.

As the subsequent rules will show, the initiates attain the higher initiations through an expanding series of inclusive recognitions.

Rule Two

*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.*³⁹

Rule Two is explained as follows:

Because of the group unity that they established, the new initiates of the Ashram can now receive telepathically a steady flow of teaching from the Master, as described next (*The Word has now gone forth from the great point of tension*). You have been accepted as a group within the Ashram, which means that you will be making a joint effort with other initiates who share the same point of evolution (*Accepted as a group*). Continue to apply the discipline of aligning your physical, emotional, mental, and causal bodies, even though it has not yet yielded a stable alignment (*Withdraw not now your application*). You could not fail to achieve a stable alignment, if you would persist in making the right effort (*You could not, if you would*). In addition, apply effectively three new disciplines and thereby move forward into the burning ground in which the light of pure reason burns up separative personality reactions (*but add to it three great demands and forward move*). Do not judge the mistakes made in the past by the other group members (*Let there be no recollection*), and yet remember this virtue of not judging (*and yet let memory rule*). Work with the other group members based on your recognition of their inner realities (*Work from the point of all that is within the content of the group's united life*).

The Word has now gone forth from the great point of tension. Bailey gives this definition: “Ashram. The centre to which the Master gathers the disciples and aspirants for personal in-

struction.”⁴⁰ What is the “great point of tension” in the first sentence? Bailey says that “an Ashram is ... a magnetic point of tension,”⁴¹ and speaks of “a point of tension ... such as the Master at the centre of any Ashram.”⁴² Thus the Master at the center of an Ashram could be regarded as a “great point of tension,” because he or she is a point of tension within a point of tension.

“The Word” is taken as a steady flow of teaching from the Master to the initiates, because the remainder of the rule can be understood as depicting such a flow of teaching, and because Bailey describes a stage of discipleship in which the Master does “give them a steady flow of teaching.”⁴³ Bailey states, “Telepathic work between a Master and His group ... is the mode of work whereby a Master trains and works through His disciples,”⁴⁴ which indicates that the Master telepathically conveys the flow of teaching. The adverb “now” in the first sentence suggests that this work is possible during the stage depicted by Rule Two, but it was not possible during the stage depicted by Rule One. Bailey gives this explanation:

A Master can give no real teaching (by means of stimulation) to His group until there is established by the disciples—as individuals—a proper relation to each other, free from all criticism (which always severs telepathic interplay) and based on loving understanding in which they—again as individuals—ask nothing for the separated self but only seek to give to each other and to the group.⁴⁵

Accordingly, the first sentence’s initial phrase has this meaning: because of the group unity that they established, the new initiates of the Ashram can now receive telepathically a steady flow of teaching from the Master, as described next.

Accepted as a group. Bailey describes the keynote of an Ashram:

It dawns on the initiate, as he proceeds from one initiation to another, that each time he moves forward on the path or penetrates into the heart of the Mysteries in company with those who are as he is, who share with him the same point in evolution,

and who are working with him towards the same goal, that he is not alone; that it is a joint effort that is being made. This is in fact the keynote of an Ashram, conditioning its formation.⁴⁶

Thus the teaching, “Accepted as a group,” has this meaning: you have been accepted as a group within the Ashram, which means that you will be making a joint effort with other initiates who share the same point of evolution.

Withdraw not now your application. Rule One’s first sentence gives instruction to the initiates for aligning the physical, emotional, mental, and causal bodies, but their initial achievement is only momentary. Their next phase is to stabilize that alignment, but Bailey describes the difficulties that they encounter:

Seldom is the three-fold Personality yet to be found lined up, if so I may put it, with the causal consciousness. Temporary moments occur when this is the case and when (in moments of highest aspiration and for purposes of unselfish endeavor) the higher and the lower form a line direct. Usually the emotional body, through violent emotion and vibration, or a fluctuating restlessness, is continuously out of alignment. Where the emotional body may be momentarily aligned, then the mental body acts as an obstruction, preventing the percolation down from the higher to the lower, and so to the physical brain.⁴⁷

In the second sentence, “your application” is construed as the discipline of aligning the four bodies. To “withdraw” can mean to retreat from a battlefield, signifying defeat. Thus the second sentence is given this meaning: continue to apply the discipline of aligning your physical, emotional, mental, and causal bodies, even though it has not yet yielded a stable alignment.

You could not, if you would. Bailey’s commentary on Rule Two describes the result of an initiate’s persistent application of the foregoing discipline: “The urge which distinguished his progress in arriving at personality-soul fusion is transmuted into fixity of intention.”⁴⁸ Here, “personality-soul fusion” is equivalent to the fourfold alignment, because the personality

consists of the physical, emotional, and mental bodies, and Bailey speaks of “the causal or soul body.”⁴⁹ The initiates were previously motivated by an urge to align the four bodies; that urge yielded a momentary alignment but did not have sufficient intensity to yield a stable alignment. Nevertheless, if they persist in applying their discipline, they eventually transmute their previous urge into fixity of intention, which yields a stable alignment. Thus the first part of the third sentence is explained as follows: you could not fail to achieve a stable alignment, if you would persist in making the right effort.

An initiate’s fixity of intention is not stubbornness or repression, but it is the result of a series of lessons that he or she learns. The causal body stores each new lesson that is learned and imposes it upon the personality, which leads to the learning of another lesson or to a stable alignment. Bailey’s commentary on Rule Two describes some of these lessons:

Some understanding of what this [fusion of force with energy] implies will come as the disciple masters the distinction between soul activity and the action of matter, between emotion and love, between the intelligent will and the mind, between plan and purpose. In so doing he acquires the capacity to find his point of tension at any given moment, and this growing capacity eventually brings him consciously to recognise group after group as units with which identification must be sought.⁵⁰

Here, “point of tension” refers to the fourfold alignment, and the “units with which identification must be sought” include the following: the group of initiates, the Master’s Ashram, and the Hierarchy, which is the synthesis of the many Ashrams.⁵¹

But add to it three great demands and forward move. Bailey comments, “The key to this whole Rule lies in the injunction to the initiate that he add to his application three demands, and only after they have been voiced and correctly expressed and motivated by the dynamic will, does the further injunction come that he move forward.”⁵² These “demands” signify disciplines that are applied effectively, because

disciplines are applied effectively when they become demands that the initiates make upon themselves. These disciplines are characterized as “great,” or highly significant, because they enable the initiates to move forward into the second burning ground mentioned in Rule One, which is brought about by the light of pure reason. Thus the last part of the third sentence has this explanation: in addition, apply effectively three new disciplines and thereby move forward into the burning ground in which the light of pure reason burns up separative personality reactions.

Let there be no recollection and yet let memory rule. This sentence is paradoxical because it seems to give contradictory disciplines. The first discipline is “Let there be no recollection,” which is interpreted to mean: do not judge the mistakes made in the past by the other group members. Bailey gives similar instruction:

The petty selfishness and the silly little vanities and the irritations which disturb you, the unkind words you may speak of or to others, and the withholding of love or the fact of wrong emphasis in your daily life are not noted by me or by any Master. They are the affair of your own soul; the results affect your family, friend, or communal group, and are none of Our business. Yet those are the things which you notice in others and which affect your judgment, evoking like or dislike, praise or blame, but inevitably putting you—as an individual—upon the judgment seat. There no Master sits.⁵³

The second discipline is “and yet let memory rule,” which is interpreted to mean: and yet remember this virtue of not judging. The distinction between the causal and mental bodies resolves the seeming paradox. Bailey speaks of “a lop-sided causal body ... full of great gulfs and gaps where virtues should be,”⁵⁴ which implies that virtues are built into the causal body. After the virtue of not judging is learned, this virtue is stored in the causal body. If the fourfold alignment is maintained, then the causal body can impose this virtue upon the mental body, so that the mental body does not

judge past mistakes. Thus the first discipline is applied by the mental body, but it requires the second discipline, which is applied by the causal body.

Work from the point of all that is within the content of the group’s united life. To perceive “the content of the group’s united life,” the initiates need to look beyond the group’s physical bodies, because those bodies are disconnected and so cannot be the content of the group’s united life. In Bailey’s words, “We need to ... shift our attention away from the world of outer forms to that of inner realities.”⁵⁵ What is the “content of the group’s united life,” or what are the “inner realities”? Both phrases are vague, but appear to point to the same subjective condition. Thus the third discipline is given this meaning: work with the other group members based on your recognition of their inner realities.

In Romans 14:10 (NRSV), Paul gives instruction similar to the first discipline: “Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? For we will all stand before the judgment seat of God.” In other words, you are not above another person as his or her judge, but we are all equally under God’s judgment. In Colossians 3:12 (NRSV), he describes a practice similar to the second discipline: “As God’s chosen ones, holy and beloved, clothe yourselves with compassion, kindness, humility, meekness, and patience.” Clothing yourselves with virtues is equivalent to remembering them. In Colossians 3:2 (NRSV), Paul describes a practice similar to the third discipline: “Set your minds on things that are above, not on things that are on earth.” In other words, shift your attention from the lower, or outer, world to a higher, or inner, world.

Rule Three

*D*ual 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 centre of the group’s clear cold light. Let it evoke response from the bright centre, 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.*⁵⁶

Rule Three is explained as follows:

The initiates live a dual life: living as intelligent men and women on the physical plane, while training as workers within their Ashram on a subtler plane (*Dual the moving forward*). By applying the disciplines learned since taking the third initiation, the initiates have withdrawn from their personality's perspective of reality (*The Door is left behind*). Through working slowly, let each initiate visualize carefully the construction of a bridge to a new perspective, the stages in this work, and the resultant effects of the planned activity (*That is a happening of the past*). By acting as if he or she were the Spiritual Triad, let each initiate shift the focus of sensitivity from the lower, or outer, world to a higher, or inner, world and thereby invoke a new perspective of reality (*Let the cry of invocation issue forth from the deep centre of the group's clear cold light*). Through its intensity of expression, let this upward shift evoke the descent of the monadic will from the Monad, which is located above the planes of human evolution (*Let it evoke response from the bright centre, lying far ahead*). Through merging these upward and downward projections together to complete the antahkarana (*When the demand and the response are lost in one great SOUND*), let each initiate shift attention away from physical-plane life, leave emotional reactions behind, and encounter the burning ground brought about by discerning the Will of God (*move outward from the desert, leave the seas behind and know that God is Fire*).

The Sanskrit word *antahkarana* can be translated as "internal sense organ." Bailey provides this definition: "*Antahkarana*. The path, or bridge, between higher and lower mind, serving as a medium of communication between the two. It is built by the aspirant himself in mental matter."⁵⁷ She also says, "The understanding of the method of building the antahkarana is essential if humanity is to move forward as planned."⁵⁸ As shown next, Rule

Three provides instructions for building the antahkarana.

Dual the moving forward. Bailey says, "Ashrams of the Masters are to be found on every level of consciousness in the threefold world of the Spiritual Triad,"⁵⁹ and makes a distinction between the outer group of initiates and their inner Ashram:

The outer group, working in the world, or the exoteric Ashram, is externalised by reflecting the radiance of the inner Ashram and by establishing a magnetic field of spiritual power. This is done just in so far as the members of the Ashram who are found on its outer periphery relate themselves to the inner Ashram and therefore react to the note and quality of the inner group, gathered around the Master.⁶⁰

Accordingly, an initiate lives what Bailey calls "the dual life of the disciple," which she describes in the following way: "training as a hierarchical worker within an Ashram, familiarising himself with new and opening spiritual environments, widening his horizon, stabilising himself upon the Path, and living upon the physical plane the life of an intelligent man within the world of men."⁶¹ Thus the first sentence has the following explanation. The initiates live a dual life: living as intelligent men and women on the physical plane, while training as workers within their Ashram on a subtler plane.

The Door is left behind. The "Door" has already been interpreted as the third initiation, so the second sentence shows that Rule Three is based on this assumption: the initiates have made progress on the Way of the Higher Evolution since taking the third initiation. What are they assumed to have accomplished? Bailey says, "Impersonality ... can be defined as a withdrawing of personality energy."⁶² As she describes in her commentary on Rule Three, each initiate is assumed to have become more impersonal by applying the disciplines depicted in Rule Two:

He knows it [impersonality] is something which he must achieve and—as he achieves it—he discovers that this impersonality is

not based on indifference or upon preoccupation, as he had thought, but upon a deep understanding, upon a dynamic focus on world service, upon a sense of proportion and upon a detachment which makes true help possible. Thus the door and the past are left behind.⁶³

Thus the second sentence has this explanation: by applying the disciplines learned since taking the third initiation, the initiates have withdrawn from their personality's perspective of reality.

That is a happening of the past. The third sentence suggests that something time-consuming has occurred, and the fourth and fifth sentences provide instructions for building the antahkarana. The third sentence seems to signify the step of visualizing the building of the antahkarana, because this step is time-consuming and ought to precede the actual building. Bailey describes someone's corresponding effort: "He must work slowly at this point, picturing what he wants to do, why he has to do it, what are the stages of his work, what will be the resultant effects of his planned activity, and what are the materials with which he has to work."⁶⁴ Thus the third sentence is given this meaning: through working slowly, let each initiate visualize carefully the construction of a bridge to a higher perspective, the stages in this work, and the resultant effects of the planned activity.

Let the cry of invocation issue forth from the deep centre of the group's clear cold light. The fourth sentence mentions *invocation*, which is the act of petitioning for help or support from a greater entity, and the fifth sentence refers to *evocation*, which is the subsequent response of help. Bailey clarifies these two activities:

The lesser aspect is ever the invoking factor, and this constitutes an unalterable law lying behind the entire evolutionary process. It is necessarily a reciprocal process, but in time and space it might be broadly said that the lesser ever invokes the higher, and higher factors are then evoked and respond according to the measure of understanding and the dynamic tension displayed by the invoking element. This many fail to realise. You do not work at the evocative

process. That word simply connotes the response of that which has been reached. The task of the lesser aspect or group is invocative, and the success of the invocative rite is called evocation.⁶⁵

In the fourth sentence, the initiate's "cry," which is construed as signifying a conscious effort, issues forth from the "clear cold light." As mentioned in our commentary for Rule One, the "clear cold light" is the light of pure reason and is characterized as being uncomplicated and profoundly inclusive, so the initiate's "cry" vibrates with that nature. The appellation "cry of invocation" suggests that the initiate's "cry" invokes a new perspective of reality that has a similar vibration, so that between them, in Bailey's words, "there exists a channel of communication, based on similarity of vibration and oneness of endeavour."⁶⁶ In particular, Bailey gives this description of the "cry of invocation":

The task—and it is a real one—of building the antahkarana and creating that which will bridge the gap is in truth the planned and conscious effort to project the focussed thought of the spiritual man from the lower mental plane into areas of awareness which have been *sensed but not contacted*; it entails using the totality of the awareness already developed ... and (with deliberation) making it increasingly sensitive to the focussed activity of the world of the higher spiritual realities.⁶⁷

She also describes the same effort in a simpler manner: "This involves a consequent moving of the point of individual focus out of the world of phenomena into the world of reality."⁶⁸

As mentioned in our commentary for Rule One, the "clear cold light" shines forth from the Spiritual Triad, passes through the causal body, and then reaches the mental body. In the fourth sentence, the "group" is taken as the group of centers that shine with the clear cold light, so this group consists of the Spiritual Triad, causal body, and mental body. The Spiritual Triad is the "deep centre of the group's clear cold light," because its position is deepest, or innermost, in the group of centers hav-

ing that light. Thus the fourth sentence depicts the “cry of invocation” as issuing forth from the Spiritual Triad. Accordingly, when building the antahkarana, the initiate needs to act *as if* he or she were the Spiritual Triad. Bailey gives these explanations:

The capacity, innate in that imaginative creature, man, to act “as if,” holds the solution to the problem. By the use of the creative imagination, the bridge between the lower aspect and higher can be built and constructed.⁶⁹

Govern yourself always “as if” your divine comprehension was perfected and the result in your daily life will be “as if” all concealed glammers and all hiding deceptive veils were non-existent. The disciple acts “as if” he were initiate and then discovers that “as a man thinketh in his heart so is he,” because the heart is the custodian of the power of the imagination.⁷⁰

Thus the fourth sentence builds upon the earlier step of visualization and has this overall explanation: by acting *as if* he or she were the Spiritual Triad, let each initiate shift the focus of sensitivity from the lower, or outer, world to a higher, or inner, world and thereby invoke a new perspective of reality.

A Course in Miracles (ACIM), a modern system of spiritual psychology, contains several passages that provide an independent corroboration of Bailey’s account of building the antahkarana. *ACIM* describes the purpose of such a bridge, “The bridge itself is nothing more than a transition in the perspective of reality,”⁷¹ and also describes shifting the focus of sensitivity to a higher, or inner, world:

Perception has a focus. It is this that gives consistency to what you see. Change but this focus, and what you behold will change accordingly. Your vision now will shift, to give support to the intent which has replaced the one you held before. Remove your focus on your brother’s sins, and you experience the peace that comes from faith in sinlessness. This faith receives its only sure support from what you see in others past their sins ... And as our focus goes be-

yond mistakes, we will behold a wholly sinless world.⁷²

Let it evoke response from the bright centre, lying far ahead. Bailey describes the resulting evocation: “As the disciple then creatively works, he finds that there is a reciprocal action on the part of the Presence, the Monad ... He discovers that one span of the bridge (if I might so call it) is being built or pushed forward from the other side of the gulf separating him from experience in the life of the Spiritual Triad.”⁷³ In the fifth sentence, the “bright centre” is taken as the Monad, because Bailey speaks of the “blazing light of the Monad.”⁷⁴ Moreover, the Monad could be characterized as “lying far ahead,” because it lies above the five planes of human evolution, which are the spiritual through physical planes.⁷⁵ The Monad’s evocative response is the downward projection of its will, because Bailey says, “the will ... is the energy of the Monad, utilised via the Spiritual Triad and related to the personality via the antahkarana.”⁷⁶

The verb “let” in the fifth sentence indicates that effort must be made so that the invocation evokes a response, and Bailey characterizes the needed effort: “the invocation ... reached such a point of intensity of expression that a response was evoked.”⁷⁷ Thus the fifth sentence is explained as follows: through its intensity of expression, let this upward shift evoke the descent of the monadic will from the Monad, which is located above the planes of human evolution.

When the demand and the response are lost in one great SOUND. The “demand” refers to the upward projection of the focus of sensitivity, and the “response” to the downward projection of the monadic will, but what is the “SOUND”? Bailey gives these clues:

The many voices of the world, the flesh and the devil are no longer distinguished; there is nothing within the consciousness of the initiate which can respond to them ... Only the SOUND remains. This is the Sound which reverberates in the formless worlds; it is the Sound to which the Spiritual Triad responds and of which the initiate is a part, because the Sound which he makes as he

proceeds upon his creative way is a part of the universal Sound.⁷⁸

Other-directed means being guided by external standards and values, and *inner-directed* means being guided by one's own conscience and values. The above quotation describes the following circumstance: the initiate no longer responds to the many voices of the world, which means that he or she is no longer other-directed, but remains with the "SOUND," which suggests that it is an inner source of direction. The above quotation then identifies the "SOUND" with the "Sound which reverberates in the formless worlds" and the "Sound to which the Spiritual Triad responds," but both of these characterizations describe the monadic will as operating on levels higher than the personality. In order for something to be an inner source of direction, it must reach the personality. Thus "one great SOUND" seems to be the transmission of the monadic will to the personality, because this transmission satisfies Bailey's clues, is "one" in the sense that it provides the same inner purpose to all initiates, and is "great" in the sense that it replaces other kinds of guidance. Moreover, this transmission signifies the completion of the antahkarana, or inner bridge, between the Monad and personality.

Accordingly, the initial part of the sixth sentence, "when the demand and the response are lost in one great SOUND," has this meaning: when the upward and downward projections merge together to transmit the monadic will to the personality, the antahkarana is completed. Bailey corroborates this interpretation by making a similar comment: "Finally, contact between that which the Monad projects and that which the disciple is projecting is made ... The bridge is now built."⁷⁹

ACIM also describes the merging of the two projections:

And be you thankful that there *is* a place where truth and beauty wait for you. Go on to meet them gladly, and learn how much awaits you for the simple willingness to give up nothing *because* it is nothing. The new perspective you will gain from crossing over will be the understanding of where

Heaven *is*. From this side, it seems to be outside and across the bridge. Yet as you cross to join it, it will join with you and become one with you.⁸⁰

Here, "Heaven" signifies the Monad, because Bailey speaks of the "Father in Heaven, the Monad or spirit aspect."⁸¹ The phrase, "as you cross to join it [Heaven]," represents the upward projection, so the phrase, "it [Heaven] will join with you," represents the downward projection, and the phrase, "become one with you," represents the merging of these two projections.

Move outward from the desert, leave the seas behind and know that God is Fire. The final part of the sixth sentence depicts the effects of building the antahkarana. Bailey mentions "the desert of the physical plane life,"⁸² so "move outward from the desert" means shift attention away from physical-plane life. She also says that "the seas" refer to "the emotional world in which mankind is sunk as if drowning in the ocean,"⁸³ so "leave the seas behind" means leave emotional reactions behind.

ACIM describes similar effects from moving across the bridge:

On this side of the bridge you see the world of separate [physical] bodies, seeking to join each other in separate unions and to become one by losing ... Across the bridge it is so different! For a time the body is still seen, but not exclusively, as it is seen here. The little spark that holds the Great Rays within it is also visible, and this spark cannot be limited long to littleness. Once you have crossed the bridge, the value of the body is so diminished in your sight that you will see no need at all to magnify it. For you will realize that the only value the body has is to enable you to bring your brothers to the bridge with you, and to be released together there.⁸⁴

The last phrase of the sixth sentence, "God is Fire," is similar to "God is a consuming Fire," for which Bailey gives this explanation:

Upon the Path of Initiation, the monadic will (of which the egoic will is the reflection and the individual self-will is the dis-

tion) is gradually transmitted, via the antahkarana, direct to the man upon the physical plane. This produces the higher correspondence of those qualities so glibly spoken of by the well-trained but dense esotericist—transmutation and transformation. The result is the assimilation of the individual will and the egoic will into the purpose of the Monad which is the purpose—undeviating and unalterable—of the One in Whom we live and move and have our being. This is the field of the true burning, for our “God is a consuming Fire.”⁸⁵

Annie Besant (1847 – 1933), a popular theological writer, gives this definition: “The term *reflection* is used when a force manifested on a higher plane shows itself again on a lower plane and is conditioned by a grosser kind of matter in that lower manifestation, so that some of the effective energy of the force is lost and it shows itself in a feebler form.”⁸⁶ As mentioned earlier, the Ego is synonymous with the Spiritual Triad, so the above quotation characterizes the “egoic will” as the reflection of the monadic will on the level of the Spiritual Triad.

According to the above quotation, use of the antahkarana leads to another burning ground, which is characterized by the phrase, “God is a consuming Fire,” and this burning ground is brought about by discerning “the purpose of the Monad which is the purpose—undeviating and unalterable—of the One in Whom we live and move and have our being.” In other words, the latest burning ground is brought about by discerning the Will of God. This burning ground is the third one mentioned in Rule One and is considered in Rule Four.

After bringing together the preceding remarks, the final sentence has this meaning: through merging these upward and downward projections together to complete the antahkarana, let each initiate shift attention away from physical-plane life, leave emotional reactions behind, and encounter the burning ground brought about by discerning the Will of God.

Paul, in Ephesians 4:22–24 (NRSV), describes an inner transformation:

You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created according to the likeness of God in true righteousness and holiness.

Completing the antahkarana seems equivalent to making the shift from “your old self, corrupt and deluded by its lusts,” which depicts the personality’s perspective of reality, to “the new self, created according to the likeness of God in true righteousness and holiness,” which depicts living from a new perspective. Paul, in Romans 12:2 (NRSV), describes a similar transformation:

Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

If these verses do describe the transformation produced by the antahkarana, then they corroborate the notion that such transformation leads to discerning the Will of God.

Rule Four

*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.*⁸⁷

Rule Four is explained as follows:

Through shifting their consciousness from identification with lower forms of experience to identification with the Spiritual Triad, let the initiates see that the elements of their self-will, at all eighteen personality levels, die down (*Let the group see that all the eighteen fires die down*); and through recognizing that they are an expression of the Will of God, let the initiates see that all elements of their self-will disappear completely (*and that the lesser lives return unto the reservoir of life*). The initiates must bring about these results through evoking

the monadic will via the persistent and patient use of the antahkarana (*This they must bring about through the evocation of the Will*). By finding their special function in the divine plan, let the initiates assist other people to identify their individual will with as much of the larger will of the whole as they can grasp at any given point in time and space (*The lesser wheels must not for aye revolve in time and space*). Through this act of service rendered to people perceived as other than themselves, let the initiates learn that their gift is also given to themselves, so they must be one with the people whom they are serving (*Only the greater Wheel must onward move and turn*).

Let the group see that all the eighteen fires die down. Bailey comments on the first phrase: “The eighteen fires refer to the eighteen states of matter which constitute the personality. They are: seven physical states of matter, seven emotional states, enabling the astral body to function on the seven subplanes of the astral plane, and four states of matter for each of the four conditions of the concrete mind—(7, 7, 4, = 18).”⁸⁸ She mentions “fire, or will-impulse,”⁸⁹ and defines the *self-will* as “the will which is purely selfish, self-sufficient and self-focussed,”⁹⁰ so the eighteen fires are taken as the eighteen elements of self-will that arise from identifying with the lower forms of experience.

Bailey also explains how to make the elements of self-will die down: “The entire problem can be solved if the shift of the consciousness is away from identification with the lower forms of experience into that of identification with the real and true man.”⁹¹ The “real man” and Spiritual Triad are synonyms,⁹² so the first phrase has this meaning: through shifting their consciousness from identification with lower forms of experience to identification with the Spiritual Triad, let the initiates see that the elements of their self-will, at all eighteen personality levels, die down.

Paul, in Romans 8:5-6 (NRSV), describes a similar discipline: “For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the

Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.” Here, “to set the mind on the flesh” is to identify with the lower nature, whereas “to set the mind on the Spirit” is to identify with the higher, or spiritual, nature.

The rule’s use of the phrasal verb *die down*, which means to lose strength or subside but without disappearing entirely, indicates that the elements of self-will persist with reduced strength. Why does shifting identification yield only partial success? *ACIM* gives this explanation: “Until you realize you give up nothing, until you understand there is no loss, you will have some regrets about the way that you have chosen.”⁹³ The regrets from identifying with the higher nature are symptoms of residual elements belonging to the lower nature.

That the lesser lives return unto the reservoir of life. Bailey comments on the second phrase: “the lesser lives (embodying the principle of form, of desire and of thought, the sum total of creativity, based upon magnetic love) must return to the reservoir of life and naught be left but that which caused them to be.”⁹⁴ The notion of the “lesser lives” requires the notion of the greater life, because the adjectives *lesser* and *greater* presuppose each other. Bailey’s comment identifies the greater life as that which caused the “lesser lives” to be, and it states that the “lesser lives” must disappear entirely so that only the greater life remains. The instruction to see “that the lesser lives return” tells each initiate to recognize that he or she is part of the greater life. Bailey draws out the following significance from this instruction:

Putting it this way, you will note how the disciple is really enjoined to recognise (with the assistance of his group) that he is essentially the Father aspect himself, the first cause, the creative will and the breath of life within the form. This is a somewhat new attitude which he is asked to take, because hitherto the emphasis upon his focus has been to regard himself as the soul, reincarnating when desire calls and withdrawing when need arises. The group life as a whole is here needed to make possible this

shift in realisation away from form and consciousness to the will and life aspect or principle.⁹⁵

ACIM makes a related comment:

God's is the only Will. When you have recognized this, you have recognized that your will is His. The belief that conflict is possible has gone. Peace has replaced the strange idea that you are torn by conflicting goals. As an expression of the Will of God, you have no goal but His.⁹⁶

In summary, Bailey tells the initiates to recognize that they are "essentially the Father aspect himself, the first cause, the creative will," which implies that their having any other will is an illusion; and *ACIM* says, "As an expression of the Will of God, you have no goal but His." Accordingly, the second phrase has this meaning: and through recognizing that they are an expression of the Will of God, let the initiates see that all elements of their self-will disappear completely.

This they must bring about through the evocation of the Will. In the second sentence, "Will" is capitalized, indicating that it refers to the divine will. On the other hand, as part of our commentary for Rule Three, two quotations from Bailey state that building the antahkarana evokes the monadic will. What is the relationship between the monadic will and the divine will?

If the divine will is regarded as the will, or purpose, of the planetary Logos, then the monadic will is actually a reflection of the divine will, as Bailey explains:

The will, as considered and understood by the initiate, is essentially that monadic essence, qualified by 'fixed determination,' which is identified with the Will or Purpose of the planetary Logos.⁹⁷

In the final stages of initiation, the Monad becomes the revealer of the purpose of God, of the will of the planetary Logos.⁹⁸

Bailey also explains how all elements of self-will are destroyed through the evocation of the monadic will:

When the blazing light of the sun is correctly focussed on or through a glass it can cause ignition. When the blazing light of the Monad is focussed directly upon the personality, via the antahkarana and not specifically through the soul, it produces a blazing fire which burns up all hindrances in a steady, sequential process. Wording it otherwise, when the will aspect streams from the Monad and focusses through the personal will (as the mind can grasp and realise it) it destroys as by fire all elements of self-will.⁹⁹

In the above quotation, the adjective "steady" indicates that the elements of self-will are not burned up immediately but require persistence and patience. Thus the second sentence has this explanation: the initiates must bring about these results through evoking the monadic will via the persistent and patient use of the antahkarana.

The lesser wheels must not for aye revolve in time and space. Bailey comments on the third sentence: "The little will of the little lives must be merged in the larger will of the whole. Individual purpose must be identified with group purpose, which is as much of the purpose of the Whole or the One Life as the little life can grasp at any given point in time and space."¹⁰⁰ In other words, the "lesser wheels" are individual human beings who must merge their wills with that of the greater whole. The first and second sentences have already told the initiates to merge their wills with that of the greater whole, so the third sentence must be telling them to do something else: namely, to assist other people in achieving this goal. *ACIM* makes a related comment: "To each He gives a special function in salvation he alone can fill; a part for only him. Nor is the plan complete until he finds his special function, and fulfills the part assigned to him, to make himself complete within a world where incompleteness rules."¹⁰¹ Our explanation of the third sentence combines these two comments: by finding their special function in the divine plan, let the initiates assist other people to identify their individual will with as much of the larger will of the whole as they can grasp at any given point in time and space.

Only the greater Wheel must onward move and turn. Bailey mentions “the great Wheel which—again in time and space—is the wheel of humanity.”¹⁰² Thus the “greater Wheel” is humanity considered as one whole, which is consistent with our earlier interpretation of a lesser wheel as an individual human being. The problem here is that the initiates may be unwilling to perceive humanity as one whole, because they would rather regard their special functions as indicating that they are superior to the people whom they are serving and therefore separate from them. Bailey makes a related comment: “Study the failures of disciples through pride, the world saviour complex, the service complex, and all the various distortions of reality which a man encounters upon the Path, which hinder his progress and which spoils the service to others which he should be rendering.”¹⁰³

How can the initiates use their service to promote their own perception of unity rather than that of separation? *ACIM* describes what a server needs to learn from the rendered service: “And by this act of special faithfulness to one perceived as other than himself, he learns the gift was given to himself, and so they must be one.”¹⁰⁴ For example, if the initiates counsel, preach, or write to others, they need to learn that they are helped by the content of their own counseling, preaching, or writing; or if the initiates perceive the spiritual nature of others, they need to learn that this perception strengthens their awareness of their own spiritual nature. Thus the final sentence has this meaning: through this act of service rendered to people perceived as other than themselves, let the initiates learn that their gift is also given to themselves, so they must be one with the people whom they are serving.

Paul, in Ephesians 4:11–13 (NKJV), writes,

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith.

These verses corroborate the notion that every server is given a special function, which could

be as an apostle, prophet, evangelist, pastor, or teacher. These verses also corroborate the notion that the servers ought to edify everyone, including themselves, so that everyone comes to the unity of the faith.

Rule Five

*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.”*¹⁰⁵

Rule Five is explained as follows:

Through activating the faculty of spiritual perception by use of the antahkarana, let the initiates perceive the Spiritual Triad shining within each other (*In unison let the group perceive the Triad shining forth*). This common perception strengthens each one’s light of triadal consciousness, dims each one’s light of causal consciousness, and blots out each one’s light of personality consciousness (*dimming the light of the soul and blotting out the light of form*). Through perceiving the Spiritual Triad in everyone, without exception, let the initiates perceive humanity as one whole (*The macrocosmic Whole is all there is*). Through vigilantly avoiding a sense of separation, let the initiates stabilize their perception of humanity as one whole (*Let the group perceive that Whole*). Then through no longer using the thought that people are essentially separate, let the initiates become polarized in the Spiritual Triad (*and then no longer use the thought “My soul and thine”*).

In unison let the group perceive the Triad shining forth. The first sentence tells the initiates to perceive the Spiritual Triad within each other. Ralph Waldo Emerson (1803–1882), a popular American essayist and poet, describes the following principle: “Since everything in nature answers to a moral power, if any phenomenon remains brute and dark, it is that the corresponding faculty in the observer is not yet active.”¹⁰⁶ According to this principle, in order

for the initiates to perceive the Spiritual Triad within other people, the corresponding faculty must be active within themselves. Bailey corroborates this principle by saying, “The antahkarana can be built and the shining of the Triad be definitely *seen*.”¹⁰⁷ Put differently, when the initiates complete the antahkarana within themselves, they activate their inner faculty by which they can see the Spiritual Triad in other people. Bailey denotes this activated faculty with several related terms: spiritual perception, triadal perception, and intuitional perception.

For example, Bailey explains how the downward projection of the monadic will leads to spiritual perception:

Up to the present time, even disciples have little idea of the exceeding power of the triadal will. It might be here affirmed that those healers who have triadal consciousness and can exercise the potency of the monadic life and will, via the Spiritual Triad, will always be successful healers; they will make no mistakes, for they will have accurate spiritual perception.¹⁰⁸

Here, the *triadal will*, which is equivalent to what was previously called the “egoic will,” is the reflection of the monadic will on the level of the Spiritual Triad, and *triadal consciousness* signifies that the center of consciousness is within the Spiritual Triad. Earlier quotations, which are included in our commentaries for both Rules Three and Four, assert that use of the antahkarana leads to the downward projection of the monadic will, so these quotations imply that use of the antahkarana leads to both triadal consciousness and spiritual perception.

ACIM also denotes spiritual perception with several related terms: Christ’s vision, spiritual sight, and true perception. For example, *ACIM* describes “Christ’s vision” in this way:

Christ’s vision has one law. It does not look upon a body, and mistake it for the Son whom God created. It beholds a light beyond the body; an idea beyond what can be touched, a purity undimmed by errors, pitiful mistakes, and fearful thoughts of guilt from dreams of sin. It sees no separation. And it looks on everyone, on every circum-

stance, all happenings and all events, without the slightest fading of the light it sees.¹⁰⁹

Paul, in Colossians 3:9–11 (NRSV), states:

you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!

Using the antahkarana seems equivalent to making the shift from “the old self with its practices,” which depicts personality consciousness, to “the new self, which is being renewed in knowledge according to the image of its creator,” which seems to depict triadal consciousness. According to Helena Blavatsky (1831–1891), founder of the Theosophical Society, “Paul meant by the word Christ ... the abstract ideal of the personal divinity indwelling in man,”¹¹⁰ so the perception that “Christ is all and in all” seems to be spiritual perception. If these verses do describe the transformation produced by the antahkarana, then they corroborate the notion that such transformation leads to both triadal consciousness and spiritual perception.

Based on the preceding remarks, the first part of the first sentence is interpreted as follows: through activating the faculty of spiritual perception by use of the antahkarana, let the initiates perceive the Spiritual Triad shining within each other.

Dimming the light of the soul and blotting out the light of form. The word “light” in the first sentence could refer to a light that one perceives, or it could refer to an internal light that enables one to perceive. As examples of the latter usage, Bailey writes,

The initiate enters into light in a peculiar sense; it permeates his nature according to his development at any point in time and space; it enables him to contact and see the hitherto unseen, and on the basis of the newly acquired knowledge to direct his steps still further.¹¹¹

Each initiation dims the light already acquired and used, and then immerses the initiate in a higher light.¹¹²

The light must enter vertically and be diffused or radiated horizontally.¹¹³

Accordingly, the “light” in the first sentence is taken to be, in Bailey’s words, “the light of consciousness.”¹¹⁴

ACIM describes two general principles: “What you perceive in others you are strengthening in yourself”,¹¹⁵ “The power of one mind can shine into another, because all the lamps of God were lit by the same spark.”¹¹⁶ According to these principles, when one initiate perceives the Spiritual Triad in another, that perception strengthens the light of triadal consciousness in *both* of them. In this context, to *strengthen* means to stabilize, support, or make steadfast, because the light of triadal consciousness is only flickering during the stage represented by the first sentence. Our commentary for Rule Two characterizes the causal body as the soul body, and Bailey speaks of “the personality or form,”¹¹⁷ showing that she uses those two terms as synonyms. Thus the final part of the first sentence has the following explanation: this common perception strengthens each one’s light of triadal consciousness, dims each one’s light of causal consciousness, and blots out each one’s light of personality consciousness.

The macrocosmic Whole is all there is. A sense of synthesis is the ability to think in larger wholes and is the opposite of a sense of separation.¹¹⁸ Bailey interprets the second sentence as “the demand for a sense of synthesis which is occult vision and not mystic vision.”¹¹⁹ *ACIM* provides a related comment: “Though every aspect *is* the whole, you cannot know this until you see that every aspect is the same, perceived in the same light and therefore one.”¹²⁰ If the initiates perceive the Spiritual Triad in everyone, without exception, then they would perceive everyone as being the same; they could then perceive that humanity is one whole, because they would be unable to discern any differences that divide human beings into separate groups. Accordingly, the second sentence is interpreted as follows: through perceiving the Spiritual Triad in everyone, with-

out exception, let the initiates perceive humanity as one whole.

Paul, in Galatians 3:28 (NRSV), states: “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” In other words, Paul did not perceive one race or group of people as being separate from another, so he perceived humanity as one whole.

Let the group perceive that Whole. The effort of the second sentence leads to the perception of humanity as one whole, but that perception could be lost during the next moment. Put differently, the initiates could fluctuate between a sense of synthesis and a sense of separation. Bailey says, “I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one life, and the one humanity.”¹²¹ *ACIM* describes a similar discipline, in which the term “Sonship” is used to denote the one humanity:

To teach the whole Sonship without exception demonstrates that you perceive its wholeness, and have learned that it is one. Now you must be vigilant to hold its oneness in your mind because, if you let doubt enter, you will lose awareness of its wholeness and will be unable to teach it. The wholeness of the Kingdom does not depend on your perception, but your awareness of its wholeness does.¹²²

Bailey’s comment lists various factors that comprise a sense of separation, and *ACIM*’s comment indicates the need for vigilance. Our explanation of the initial phrase of the third sentence combines these two comments: through vigilantly avoiding a sense of separation, let the initiates stabilize their perception of humanity as one whole.

Then no longer use the thought ‘My soul and thine.’ Bailey gives this explanation: “It is wise always to remember that on the plane of soul existence there is no separation, no ‘my soul and thy soul.’ It is only in the three worlds of illusion and of maya that we think in terms of souls and bodies.”¹²³ Thus the thought, “My soul and thine,” signifies the false belief that human beings are essentially separate. Person-

ality consciousness entails a sense of separation, because a person's physical eyes do see separate physical bodies. Causal consciousness also entails a sense of separation, as Bailey explains: "On the causal levels of the mental plane ... there is no individual separation such as we find when in physical manifestation, but nevertheless group separation is to be seen."¹²⁴ In particular, a person's causal body contains the principles of wisdom that he or she has extracted from experiences, so causal consciousness separates people into groups based on how much wisdom they have acquired. Relinquishing a sense of separation requires subordinating the perspectives of both the personality and causal body to that of the Spiritual Triad. Thus the rule's final phrase has the following meaning: then through no longer using the thought that people are essentially separate, let the initiates become polarized in the Spiritual Triad.

Our subsequent article interprets Rule Eleven as portraying polarization in the Spiritual Triad from a different angle, but the words in Rule Eleven clearly point to such polarization as corresponding to the fourth initiation. Consequently, our analysis of the succeeding rules in this article assumes that Rule Five's fulfillment corresponds to the fourth initiation.

Rule Six

*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 realise that all the lesser rules are rules in time and space and cannot hold the group. It onward moves in life.*¹²⁵

Rule Six is explained as follows:

Through their pure reasoning and correct functioning of the intuition, let the initiates realize that the one life pervades all forms, so there is no death, no distress, and no separation (*Let the group know that life is one and naught can ever take or touch that life*). Through their pure motive, keen intelligence, and meditational capacity, let the

initiates—who are part of the fourth, or human, kingdom in nature—know the transmuting, transforming, and transfiguring inspiration that comes from the fifth, or spiritual, kingdom (*Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known*). The fifth kingdom progresses by assisting the disciples of the world to unfold their initiate consciousness (*The fifth feeds on the fourth*). Then through their clear perception, intensified livingness, and right orientation, let the initiates—who are gradually being drawn into the fifth kingdom—precipitate into their consciousness some of the "divine intention" in the custody of the sixth kingdom and receive impressions of "unfettered enlightenment" from the seventh kingdom (*Let then the group—merged in the fifth—be nourished by the sixth and seventh*). Through realizing that their previous rules are for functioning within time and space, let the initiates become ready to transcend the limits of time and space (*and realise that all the lesser rules are rules in time and space and cannot hold the group*). Consequently, the initiates formulate the intention of penetrating to the monadic plane, which is the plane of universal life (*It onward moves in life*).

In the stage depicted by Rule Five, the initiates learn to perceive humanity as a whole and become identified with that whole. Rule Six is summarized by Bailey in the following way: "The stage of identification with the life aspect and the establishing of complete divine integration into the greater Whole. The initiate then moves onward in life and not in consciousness."¹²⁶ Here, the "greater Whole" includes the life aspect behind the tangible manifestations, so the progression from Rule Five to Six indicates development in the initiates' sense of synthesis.

Let the group know that life is one and naught can ever take or touch that life. Bailey gives a related injunction, "Realise that the One Life pervades all forms so that there is no death, no distress, no separation,"¹²⁷ and says that the initiates gain this realization through their pure reason and correct functioning of the intuition:

The orthodox scientist is largely occupied with structures, relationships, with the composition of form and with the activity produced by the component form parts and their interrelations and dependencies ... Yet the questions—What is Life? What is Energy? or What is the process of Becoming and the nature of Being? remain unanswered. The problem as to the why and the wherefore is regarded as fruitless and speculative, almost insoluble. Nevertheless, to the pure reason and through the correct functioning of the intuition, these problems can be solved and these questions answered. Their solution is one of the ordinary revelations and attainments of initiation. The only true biologists are the initiates of the mysteries, for they have an understanding of life and its purpose.¹²⁸

Thus the first sentence has this explanation: through their pure reasoning and correct functioning of the intuition, let the initiates realize that the one life pervades all forms, so there is no death, no distress, and no separation.

Paul, in Acts 17:27–28 (NKJV), has a similar notion: “He is not far from each one of us; for in Him we live and move and have our being.” Put differently, God is the immanent source of our life, activity, and existence.

Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known. The first, second, and third kingdoms in nature are said to be the mineral, vegetable, and animal kingdoms, respectively.¹²⁹ In the second sentence, “fourth” denotes the fourth kingdom, which is considered to be humanity, and “fifth” denotes the fifth kingdom, which is sometimes called the “spiritual kingdom” or the “kingdom of God.”¹³⁰

The group of initiates is part of the fourth kingdom, whereas the fifth kingdom is part of the Hierarchy. The “life that floods the fourth when the fifth is known” is inspiration, because Bailey mentions “the life of inspiration”¹³¹ and writes, “the main technique of the Hierarchy is that of conveying inspiration.”¹³² The phrase “when the fifth is known” means that the life of inspiration requires the recipients to be in rapport with the fifth kingdom.

The needed rapport is brought about by pure motive, keen intelligence, and meditational capacity, as Bailey explains:

The disciple in this group work is in conscious rapport with both planetary centres (that of Humanity and that of the Hierarchy) and their creative thinking largely conditions the group. Many, however, in this group are conscious of their relation to humanity and of their planned service, but are totally unaware of the unseen source of their inspiration. This matters not, for—if their motive is pure, their intelligence keen and their meditational capacity adequate—they receive the inspiration and develop the intuition in any case.¹³³

Bailey makes these distinctions:

Transmutation concerns the expression of the life force upon the three lower planes of human living and evolution.

Transformation concerns in a most peculiar manner the three aspects of mind upon the mental plane: a. The lower mind; b. The son of mind, the soul; c. The higher mind.

Transfiguration concerns the life of the Spiritual Triad upon its own three levels of identification.¹³⁴

In the second sentence, the adjective “vivid” is construed as transmuting, because *vivid* can mean lively or vigorous, which refers to the expression of the life force, and the above quotation states that “*Transmutation* concerns the expression of the life force.” “Flaming” is construed as transforming, because *flaming* has the meaning of being on fire, fire is a symbol of the mind,¹³⁵ and the above quotation states that “*Transformation* concerns in a most peculiar manner the three aspects of mind.” “Drenching” is construed as transfiguring, because *drenching* makes something completely wet, and transfiguration can mean a marked change in form or appearance.

After bringing together the preceding remarks, the second sentence has this meaning: through their pure motive, keen intelligence, and meditational capacity, let the initiates—who are part of the fourth, or human, kingdom in nature—know the transmuting, transforming, and trans-

figuring inspiration that comes from the fifth, or spiritual, kingdom.

Paul, in Galatians 1:11–12 (NRSV), illustrates the notion of inspiration:

For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ.

In addition, Paul is depicted as a Spirit-filled prophet throughout *The Acts of the Apostles*. For example, Paul, in Acts 20:22 (NRSV), says, “And now, as a captive to the Spirit, I am on my way to Jerusalem, not knowing what will happen to me there.”

The fifth feeds on the fourth. Bailey’s commentary on Rule Six includes a related remark: “The sacrifice of the fourth kingdom to the fifth, of the human being to the soul and of humanity to the kingdom of God, is the parallel (on a higher turn of the spiral) of the sacrifice of the third kingdom, the animal kingdom, to the fourth, the human kingdom.”¹³⁶ In other words, the fifth kingdom progresses by working with members of the fourth kingdom. In particular, Bailey speaks of the “workers in the ranks of the Hierarchy ... who are working with the unfoldment of the initiate consciousness in the disciples of the world.”¹³⁷ Thus the third sentence has this meaning: the fifth kingdom progresses by assisting the disciples of the world to unfold their initiate consciousness.

Let then the group—merged in the fifth—be nourished by the sixth and seventh. Bailey gives this explanation: “The human family, the fourth kingdom in nature, is absorbed by the fifth or by the kingdom of God and (when this is the case) can become increasingly en rapport with the sixth and seventh kingdoms.”¹³⁸ Accordingly, absorption by the fifth kingdom brings rapport with the sixth and seventh kingdoms. She also explains how this absorption occurs: “It is this radiation [of the Hierarchy] which affects by its quality the senior aspirants in the world, and draws them gradually into relationship with itself and finally into its magnetic field. This is aided by the clarity of perception, the intensification of the livingness

of the rightly oriented aspirant.”¹³⁹ The verb *let* in the fourth sentence indicates that the initiates must make some effort, and the preceding quotation suggests that this effort consists of clear perception, intensified livingness, and right orientation, because these qualities aid their absorption into the fifth kingdom.

Bailey gives this definition: “The sixth kingdom is that of the ‘overshadowing Triads’—that aggregation of liberated Lives of which the higher initiates in the Hierarchy are a part.”¹⁴⁰ She also says, “The Hierarchy has within it, under the custody of its most advanced Members, what might be called a ‘reservoir of divine intention.’”¹⁴¹ The initiates can begin to precipitate into their consciousness some of the “divine intention” in the custody of the sixth kingdom, because Bailey also says,

Just as advanced humanity can precipitate the rain of knowledge from this cloud of knowable things (the divine ideas, working out as intuitions in all the many areas of human thinking), so the lesser initiates and disciples within the Hierarchy can begin to precipitate into their consciousness some of this “divine intention.”¹⁴²

Bailey gives another definition: “The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa.”¹⁴³ The term *Shamballa* (also spelled *Shambhala*) appears elsewhere, because it is the mythical kingdom described in the *Kalacakra Tantra* of Tibetan Buddhism.¹⁴⁴ The initiates can receive impressions of “unfettered enlightenment” from the seventh kingdom, because she also says,

From Shamballa itself ... is a flow of energising life or of what we might call “unfettered enlightenment”; this impresses the purpose or the will of the Lord of the World upon the united Hierarchy in a manner incomprehensible to you; it also creates a dynamic magnetic impulse which enables the graded initiates, through the medium of the Ashrams, to organise the Plan and set it in motion, so that the Purpose gradually materialises on earth. Because the senior initiates, from the Christ down to initiates of the

fourth degree, are conscious in varying ways ... of the Eternal Now, and can work free from the compulsion of time, They can see the impressed Purpose as a more complete whole than can initiates of lesser degree and development.¹⁴⁵

In the above quotation, “Lord of the World” and “Christ” denote the rulers of Shamballa and the Hierarchy, respectively.¹⁴⁶ In addition, “Plan” and “Purpose,” because they are capitalized, denote the divine plan and divine purpose, respectively. According to the above quotation, “unfettered enlightenment” from the seventh kingdom can be received “from the Christ down to initiates of the fourth degree,” so Rule Six’s phrase “nourished by the ... the seventh” corroborates our assumption that Rule Five’s fulfillment corresponds to the fourth initiation.

After bringing together the preceding remarks, the initial clause of the fourth sentence has this meaning: then through their clear perception, intensified livingness, and right orientation, let the initiates—who are gradually being drawn into the fifth kingdom—precipitate into their consciousness some of the “divine intention” in the custody of the sixth kingdom and receive impressions of “unfettered enlightenment” from the seventh kingdom.

Paul, in 2 Corinthians 12:3–5 (NRSV), writes,

And I know that such a person—whether in the body or out of the body I do not know; God knows—was caught up into Paradise and heard things that are not to be told, that no mortal is permitted to repeat. On behalf of such a one I will boast, but on my own behalf I will not boast, except of my weaknesses.

Although Paul is often portrayed as receiving inspiration from Jesus or the Spirit, these verses indicate that he also received revelations from an even higher source: what he called “Paradise.” Paul’s Paradise may be equivalent to Shamballa, because Tibetan Buddhism characterizes Shamballa as a paradise.¹⁴⁷

Realise that all the lesser rules are rules in time and space and cannot hold the group. The remainder of the fourth sentence suggests the

possibility of transcending the limits of time and space. Bailey corroborates this suggestion by speaking of someone having the following realization: “He is Will, the ruler of time and the organiser, in time, of space. This he does, but ever with the reservation that time and space are the ‘divine playthings’ and can be used or not at will.”¹⁴⁸ *ACIM* also corroborates this suggestion: “Your holiness reverses all the laws of the world. It is beyond every restriction of time, space, distance and limits of any kind. Your holiness is totally unlimited in its power because it establishes you as a Son of God, at one with the Mind of his Creator.”¹⁴⁹ Based on this corroborated suggestion, the remainder of the fourth sentence is explained as follows: through realizing that their previous rules are for functioning within time and space, let the initiates become ready to transcend the limits of time and space.

It onward moves in life. The Spiritual Triad reaches as high as the spiritual plane, and the next higher plane is the monadic plane, which Bailey calls “the plane of universal life.”¹⁵⁰ The initiates have already achieved polarization in the Spiritual Triad, as described in Rule Five, so penetration to the monadic plane is their next task along what is called the “Upward Way.”¹⁵¹ Bailey speaks of “the formulated intention,”¹⁵² so the final sentence is interpreted in this way: consequently, the initiates formulate the intention of penetrating to the monadic plane, which is the plane of universal life.

Rule Seven

*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.*¹⁵³

Rule Seven is explained as follows:

Based on their intention of penetrating to the monadic plane, let the initiates make a focused demand for illumination and thereby become a point of invocative tension (*Let the group life emit the Word of invocation*), and thus evoke illumination from the

major Ashrams, each of which is presided over by a Chohan (*and thus evoke response within those distant Ashrams where move the Chohans*). The Chohans, who were once human beings (“of the race of men”), became Masters by undergoing the fifth initiation and earned their higher rank by taking the sixth initiation (*They are no longer men as are the Masters but having passed beyond that*

lesser stage). The Chohans invoke the illumination of the Council Chamber in Shamballa, so they are part of the chain of light that links the initiates to Shamballa (*have linked Themselves with the Great Council in the highest Secret Place*). Because of the illumination conveyed by the chain of light, the initiates realize that they can fulfill their intention only through service to others. Through fastening their attention upon serving humanity, let the initiates invoke ideas that embody the immediate plan for humanity from the major Ashrams (*Let the group sound a dual chord, reverberating in the halls where move the Masters*); and through endeavoring to understand the purpose that underlies this plan, let them invoke impressions of divine purpose from Shamballa (*but finding pause and prolongation within those radiant halls where move the Lights which carry out the Will of God*).

Rule Seven mentions both “Masters” and “Chohans,” so let us clarify these terms. Bailey states, “A Master of the Wisdom is One Who

has undergone the fifth initiation. That really means that His consciousness has undergone such an expansion that it now includes the fifth or spiritual kingdom.”¹⁵⁴ Thus the fifth initiation signifies the transition from the fourth, or human, kingdom, to the fifth, or spiritual,

kingdom. Blavatsky states that *Chohan* is a Tibetan word that means “Lord” or “Master.”¹⁵⁵ In Bailey’s books, “*Chohan* ... refers to those Adepts who have gone on and taken the sixth initiation.”¹⁵⁶ Bailey also speaks of “Masters of Chohan rank,”¹⁵⁷ so the term “Master” refers to anyone who has undergone *at least* the fifth initiation. For example, Bailey mentions both “the Master Jesus”¹⁵⁸ and “the Chohan Je-

sus,”¹⁵⁹ indicating that Jesus is a Master of Chohan rank.

Let the group life emit the Word of invocation. In another context, Bailey says, “When humanity has fulfilled the conditions through a focussed mental demand, based on correctly formulated mass intent, then will come the affirmation from the spiritual Forces.”¹⁶⁰ Let us infer the following general principle from this quotation: a focused mental demand, based on a correctly formulated intention, is invocative. Rule Six ends with the initiates formulating the intention of penetrating to the monadic plane. Accordingly, the “Word” denotes the intention of penetrating to the monadic plane, and to “emit” this Word is to make a focused demand for illumination. Bailey also speaks of becoming “a point of invocative tension,”¹⁶¹ and sets forth the following order: “Intention, producing focussing and tension.”¹⁶² Thus the initial phrase has this meaning: based on their intention of penetrating to the monadic plane, let the initiates make a focused demand for illumination and thereby become a point of invocative tension.

The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken.

And thus evoke response within those distant Ashrams where move the Chohans of the race of men. Bailey describes two kinds of Ashrams:

The interior work of hierarchical alignment is in the charge of the Chohans of the Major Ashrams, whilst the task of superintending the interior adjustments incident to new alignments and the admission of new personnel is being watched over and directed by the forty-nine Masters who are in charge of minor Ashrams.¹⁶³

Bailey clarifies the role of the Chohans by saying that the “major centres or Ashrams within the Hierarchy are each presided over by Masters of Chohan rank,”¹⁶⁴ and distinguishes between the works performed in the two kinds of Ashrams:

Perhaps some idea of ... the work done in the Ashram of a Master or that done in the Ashram of a Chohan would come to you if you meditated upon the two words: Goodwill and the Will-to-Good. The first is worked out as qualifying the life in all Ashrams under the care of a Master of the Wisdom; the Will-to-Good is developed and understood in the Ashrams of Those of still greater attainment. The first concerns the Plan whilst the second deals with Purpose. Again, in this same connection, you have: Vision and Illumination.¹⁶⁵

From the viewpoint of new personnel, the major Ashrams are distant, or remote, whereas the minor Ashrams are nearby. Thus “those distant Ashrams” in the first sentence signify the major Ashrams, whereas the Ashram portrayed in Rule Two is one of the minor Ashrams. By advancing from the stage represented by Rule Two to the stage represented by Rule Seven, each initiate progresses from a minor to a major Ashram, perhaps by taking the fourth initiation, and so shifts from the work of vision to that of illumination. Accordingly, the final portion of the first sentence has this meaning: and thus evoke illumination from the major Ashrams, each of which is presided over by a Chohan.

They are no longer men as are the Masters but having passed beyond that lesser stage. Bailey

describes an initiate as continuing to progress even beyond the stage reached by a Master:

The point reached by a Master is high, but only relatively so, and you must not forget that when attained by Him it seems low indeed, for He measures it up with the vista expanding before Him. Each expansion of consciousness, each step upon the ladder, but opens before the Initiate another sphere to be embraced, and another step ahead to be taken.¹⁶⁶

The second sentence is concerned with steps that pass beyond the stage of the Masters, and its initial part is explained as follows: the Chohans, who were once human beings, became Masters by undergoing the fifth initiation and earned their higher rank by taking the sixth initiation.

Have linked Themselves with the Great Council in the highest Secret Place. Bailey speaks of “The Great Council at Shamballa,”¹⁶⁷ so “the highest Secret Place” is Shamballa, which was introduced in our commentary for Rule Six. The phrase “have linked Themselves” indicates that the Chohans are part of a chain of light. Bailey’s commentary on Rule Seven lists the elements of this chain:

This [divine] plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the “Lights which carry out the Will of God”; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world.¹⁶⁸

Here, the “senior Members of the Hierarchy” are the Chohans, and Bailey equates the “Lights which carry out the Will of God” with the light of Shamballa.¹⁶⁹ Thus the final part of the second sentence has this meaning: the Chohans invoke the illumination of the Council Chamber in Shamballa, so they are part of the chain of light that links the initiates to Shamballa.

Our rendering of Rule Seven’s first sentence regards the initiates as having the “intention of penetrating to the monadic plane,” whereas our rendering of its final sentence says that they

are “fastening their attention upon serving humanity.” Why would they make this change in orientation? The entire rule seems to have this implicit implication: because of the illumination conveyed by the chain of light, the initiates realize that they can fulfill their intention only through service to others. Bailey gives a similar explanation: “Service is the scientific mode, par excellence, to evoke spiritual integration and to call forth the resources of a divine son of God.”¹⁷⁰ Paul, in 1 Corinthians 9:22–23 (NRSV), makes a similar point: “I have become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings.” Put differently, Paul has the notion that his service to other people is needed in order for him to share in the blessings of the liberating gospel.

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. “The halls where move the Masters” are the major Ashrams, because the first sentence indicates that the initiates are connected to them, and those “radiant halls where move the Lights which carry out the Will of God” is Shamballa, because that is where the light of Shamballa is located. Bailey writes, “The task of the Masters is to project into the world those thoughts and those formulated divine ideas, those concepts and significances which embody—at any one time—the immediate Plan for humanity,”¹⁷¹ and also to “bring down from Shamballa that understanding of divine Purpose which will precipitate as the hierarchical Plan.”¹⁷² The initiates’ “dual chord” is their invocation of both the major Ashrams and Shamballa. By means of this dual invocation, each initiate, in Bailey’s words, “becomes a participant in the divine Purpose and an Agent of the divine Plan.”¹⁷³ Thus the final sentence has this meaning: through fastening their attention upon serving humanity, let the initiates invoke ideas that embody the immediate plan for humanity from the major Ashrams; and through endeavoring to understand the purpose that underlies this plan, let them invoke impressions of divine purpose from Shamballa.

Conclusions

This article elucidates the initial seven Rules for Disciples and Initiates, and our subsequent article will address the final seven rules. Let us make some observations regarding the initial seven rules.

Progressive instruction. As can be seen from our analysis, these seven rules provide instruction in a progressive way. Bailey makes a similar point: “Each of these rules holds in it the seed of that understanding which must be evoked before the next rule can be mastered. All that is given is ever based on that which has gone before.”¹⁷⁴

No endpoint in sight. The spiritual journey appears to be infinite. Rule Five describes the initiates as achieving realizations that are greater than most members of the fourth, or human, kingdom have attained, but Rule Six describes these initiates as subsequently coming into contact with the fifth, sixth, and seventh kingdoms, the members of which have even greater realizations. Thus these rules suggest the following: whenever the initiates make progress on their journey, they discover new vistas that lie before them.

Path of initiation. According to our analysis, Rule One assumes that initiates have taken the third initiation, Rules One through Five provide instructions that lead to the fourth initiation, and Rules Six and Seven provide preliminary instructions for the fifth initiation. Thus these seven rules provide instructions for attaining two of the higher initiations, namely, the fourth and fifth initiations. Bailey, however, tells the immediate students of these rules, “you have not yet taken the third initiation.”¹⁷⁵ She also predicts that the “Rules for Disciples and Initiates” will be one of the “great foundational courses of the coming Schools of the Mysteries,”¹⁷⁶ but her description of the predicted students in those future schools indicates that they will not have taken the third initiation.¹⁷⁷ Thus it appears that the students of the initial seven rules, both in the past and predicted future, generally are not qualified to actually apply them.

Telepathic instruction. How do people get their instructions for taking the higher initiations?

Rule Two portrays the Master of a minor Ashram as telepathically conveying teaching to the candidates for the fourth initiation, and Rule Seven portrays the Chohan of a major Ashram as conveying illumination to the candidates for the fifth initiation. Bailey, in her commentary on these rules, gives a similar account: "What I am now writing is a series of instructions for disciples in process of training for initiation. I did not say in training for the higher initiations, for these are given in a different manner and the teaching is imparted in the inner Ashram."¹⁷⁸ Thus the candidates for the fourth and fifth initiations need not study written rules for initiation, such as analyzed in this article, because they receive their teaching through telepathic and intuitive communication in their respective inner Ashrams.

Validity. When students study the initial seven rules but are not qualified to actually apply them, they cannot know through their own personal experience whether the rules are valid. Nevertheless, Paul, in 2 Corinthians 13:1 (NKJV), states, "By the mouth of two or three witnesses every word shall be established." As shown in this article, Bailey, *ACIM*, and Paul are three independent witnesses of various aspects of these rules, so students can have much greater confidence in the validity of these rules than if they had only a single witness.

If students study these rules but are not qualified to actually apply them, what would be the value of such study? Our subsequent article, after elucidating the final seven rules, will provide some answers to this question.

¹ Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 166.
² Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 26.
³ *Ibid.*, 685-686.
⁴ *Ibid.*, 24.
⁵ *Ibid.*, 19.
⁶ Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 117.

⁷ Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 389.
⁸ Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 117.
⁹ Bailey, *A Treatise on Cosmic Fire*, 260-261.
¹⁰ Bailey, *The Rays and the Initiations*, 712.
¹¹ Bailey, *A Treatise on Cosmic Fire*, 524, 923.
¹² Alice A. Bailey, *Letters on Occult Meditation* (1922; reprint; New York: Lucis Publishing Company, 1974), 32.
¹³ Bailey, *A Treatise On Cosmic Fire*, 125.
¹⁴ Bailey, *Letters on Occult Meditation*, 28.
¹⁵ Alice A. Bailey, *Education in the New Age* (1954; reprint; New York: Lucis Publishing Company, 1974), 6.
¹⁶ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 373.
¹⁷ Bailey, *Letters on Occult Meditation*, 1.
¹⁸ Bailey, *A Treatise on Cosmic Fire*, 48.
¹⁹ Bailey, *Letters on Occult Meditation*, 268.
²⁰ Bailey, *The Rays and the Initiations*, 29.
²¹ Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 83.
²² Bailey, *The Rays and the Initiations*, 39.
²³ *Ibid.*, 77.
²⁴ Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 416.
²⁵ *Ibid.*, 166.
²⁶ Bailey, *Letters on Occult Meditation*, 313.
²⁷ *Ibid.*, 245.
²⁸ Bailey, *The Rays and the Initiations*, 403.
²⁹ All biblical verses are taken from modern translations: either the New King James Version (NKJV) or the New Revised Standard Version (NRSV).
³⁰ Bailey, *A Treatise on Cosmic Fire*, 475.
³¹ Bailey, *Esoteric Psychology*, vol. II, 428.
³² Bailey, *The Rays and the Initiations*, 341.
³³ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), 59.
³⁴ Bailey, *The Rays and the Initiations*, 353.
³⁵ *Ibid.*, 522.
³⁶ Bailey, *Discipleship in the New Age*, vol. I, 76.
³⁷ Bailey, *The Rays and the Initiations*, 33.
³⁸ Bailey, *Discipleship in the New Age*, vol. II, 270.
³⁹ Bailey, *The Rays and the Initiations*, 19-20.

- 40 Bailey, *Letters on Occult Meditation*, 350.
 41 Bailey, *Discipleship in the New Age*, vol. I, 702.
 42 Ibid., 742.
 43 Ibid., 738.
 44 Alice A. Bailey, *Telepathy and the Etheric Vehicle* (1950; reprint; New York: Lucis Publishing Company, 1975), 23.
 45 Bailey, *Discipleship in the New Age*, vol. II, 19-20.
 46 Bailey, *The Rays and the Initiations*, 342.
 47 Bailey, *Letters on Occult Meditation*, 5-6.
 48 Bailey, *The Rays and the Initiations*, 60.
 49 Ibid., 162.
 50 Ibid., 57-58.
 51 Ibid., 379.
 52 Ibid., 60.
 53 Bailey, *Discipleship in the New Age*, vol. II, 334-335.
 54 Bailey, *Letters on Occult Meditation*, 134.
 55 Alice A. Bailey, *From Bethlehem to Calvary* (1937; reprint; New York: Lucis Publishing Company, 1989), 8.
 56 Bailey, *The Rays and the Initiations*, 20.
 57 Bailey, *Initiation, Human and Solar*, 215.
 58 Bailey, *The Rays and the Initiations*, 484.
 59 Ibid., 168.
 60 Bailey, *Discipleship in the New Age*, vol. I, 747.
 61 Bailey, *The Rays and the Initiations*, 434-435.
 62 Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 125.
 63 Bailey, *The Rays and the Initiations*, 73.
 64 Ibid., 489.
 65 Ibid., 35.
 66 Bailey, *A Treatise on Cosmic Fire*, 850.
 67 Bailey, *Discipleship in the New Age*, vol. II, 194.
 68 Bailey, *Glamour*, 175.
 69 Bailey, *Esoteric Psychology*, vol. II, 428.
 70 Bailey, *Discipleship in the New Age*, vol. II, 554-555.
 71 *A Course in Miracles* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. I, 346.
 72 *A Course in Miracles*, vol. II, 337-338.
 73 Bailey, *The Rays and the Initiations*, 43.
 74 Ibid., 30.
 75 Bailey, *Initiation, Human and Solar*, 117.
 76 Bailey, *The Rays and the Initiations*, 184.
 77 Ibid., 384.
 78 Ibid., 200-201.
 79 Ibid., 495.
 80 *A Course in Miracles*, vol. I, 347.
 81 Bailey, *The Light of the Soul*, 168.
 82 Bailey, *Initiation, Human and Solar*, 194.
 83 Bailey, *The Rays and the Initiations*, 64.
 84 *A Course in Miracles*, vol. I, 345-346.
 85 Bailey, *The Rays and the Initiations*, 31.
 86 Annie Besant, *A Study in Consciousness* (1904; reprint; Wheaton, IL: Theosophical Publishing House, 1975), 46-47.
 87 Bailey, *The Rays and the Initiations*, 20.
 88 Ibid., 100.
 89 Bailey, *A Treatise on Cosmic Fire*, 802.
 90 Bailey, *The Rays and the Initiations*, 46-47.
 91 Bailey, *Glamour*, 102.
 92 Bailey, *Initiation, Human and Solar*, 225; *The Light of the Soul*, 249.
 93 *A Course in Miracles*, vol. I, 608.
 94 Bailey, *The Rays and the Initiations*, 104.
 95 Ibid., 102-103.
 96 *A Course in Miracles*, vol. II, 130.
 97 Bailey, *Discipleship in the New Age*, vol. II, 286.
 98 Ibid., 291.
 99 Bailey, *The Rays and the Initiations*, 30.
 100 Ibid., 107-108.
 101 *A Course in Miracles*, vol. I, 530.
 102 Bailey, *The Rays and the Initiations*, 109.
 103 Bailey, *Glamour*, 80.
 104 *A Course in Miracles*, vol. I, 530.
 105 Bailey, *The Rays and the Initiations*, 20.
 106 Ralph W. Emerson, "The Poet," *Essays: Second Series*, collected in *Essays and Lectures* (New York: Literary Classics of the United States, 1983), 453.
 107 Bailey, *The Rays and the Initiations*, 123.
 108 Bailey, *Esoteric Healing*, 547.
 109 *A Course in Miracles*, vol. II, 299.
 110 Helena P. Blavatsky, *Isis Unveiled* (1877; reprint; Pasadena, CA: Theosophical University Press, 1976), vol. II, 574.
 111 Bailey, *The Rays and the Initiations*, 539.
 112 Ibid.
 113 Ibid., 540.
 114 Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 378.
 115 *A Course in Miracles*, vol. I, 80.
 116 Ibid., 189.
 117 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 187.
 118 Ibid., 30.
 119 Bailey, *The Rays and the Initiations*, 115.
 120 *A Course in Miracles*, vol. I, 259.
 121 Bailey, *Esoteric Psychology*, vol. I, 187.
 122 *A Course in Miracles*, vol. I, 111.

-
- 123 Bailey, *Esoteric Psychology*, vol. II, 116.
124 Bailey, *A Treatise on Cosmic Fire*, 854.
125 Bailey, *The Rays and the Initiations*, 124.
126 *Ibid.*, 226.
127 Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 308.
128 *Ibid.*, 450-451.
129 Bailey, *Esoteric Psychology*, vol. I, 215.
130 Bailey, *From Bethlehem to Calvary*, 41.
131 Alice A. Bailey, *From Intellect to Intuition* (1932; reprint; New York: Lucis Publishing Company, 1960), 183.
132 Bailey, *The Rays and the Initiations*, 230.
133 Bailey, *Discipleship in the New Age*, vol. II, 203.
134 Bailey, *The Rays and the Initiations*, 280.
135 Bailey, *Glamour*, 179.
136 Bailey, *The Rays and the Initiations*, 129.
137 *Ibid.*, 128.
138 *Ibid.*, 129.
139 *Ibid.*, 370.
140 *Ibid.*, 129-130.
141 *Ibid.*, 717.
142 *Ibid.*
143 *Ibid.*, 130.
144 Robert Beer, *Tibetan Symbols and Motifs* (Chicago: Serindia Publications, 2004), 162.
145 Bailey, *The Rays and the Initiations*, 370-371.
146 Bailey, *The Externalisation of the Hierarchy*, 107.
147 Andrei Znamenski, *Red Shambhala* (Wheaton, IL: Quest Books, Theosophical Publishing House, 2011), 2.
148 Bailey, *The Rays and the Initiations*, 107.
149 *A Course in Miracles*, vol. II, 58.
150 Bailey, *The Rays and the Initiations*, 729.
151 Bailey, *Esoteric Healing*, 665.
- 152 Bailey, *The Externalisation of the Hierarchy*, 215.
153 Bailey, *The Rays and the Initiations*, 21.
154 Bailey, *Letters on Occult Meditation*, 259.
155 Helena P. Blavatsky, *Theosophical Glossary* (Krotona, CA: Theosophical Publishing House, 1918), 83.
156 Bailey, *Initiation, Human and Solar*, 217.
157 Bailey, *The Externalisation of the Hierarchy*, 527.
158 Alice A. Bailey, *The Destiny of the Nations* (1949; reprint; New York: Lucis Publishing Company, 1974), 59.
159 Bailey, *A Treatise on Cosmic Fire*, 439.
160 Bailey, *The Externalisation of the Hierarchy*, 273-274.
161 Bailey, *The Rays and the Initiations*, 493.
162 *Ibid.*, 503.
163 Bailey, *The Externalisation of the Hierarchy*, 529.
164 *Ibid.*, 527.
165 Bailey, *Discipleship in the New Age*, vol. II, 566.
166 Bailey, *Letters on Occult Meditation*, 264.
167 Bailey, *The Rays and the Initiations*, 13.
168 *Ibid.*, 136.
169 *Ibid.*, 144.
170 Bailey, *Discipleship in the New Age*, vol. I, 269.
171 *Ibid.*, 683.
172 Bailey, *Discipleship in the New Age*, vol. II, 196-197.
173 Bailey, *Telepathy*, 137.
174 Bailey, *The Rays and the Initiations*, 48.
175 *Ibid.*, 286.
176 *Ibid.*, 262.
177 Bailey, *Letters on Occult Meditation*, 318.
178 Bailey, *The Rays and the Initiations*, 124.