

# Bailey's Rules for Disciples and Initiates: Rules Eight through Fourteen

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## 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.” An earlier article elucidated the initial seven rules, so the present article addresses the final seven rules. These fourteen rules are paradoxical: they have reference to achieving one or other of the higher initiations, but the book in which they are written is said to be intended for students who are not candidates for the higher initiations. This paradox is resolved by noting that there may be value for students in studying these rules, even if they are not actually qualified to apply most or all of them.

## 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.”<sup>1</sup> She presented fourteen “Rules for Applicants” in her first book, *Initiation, Human and Solar*; presented fourteen “Rules for Disciples and Initiates” in her final book, *The Rays and the Initiations*; and explained the difference between these two sets of fourteen rules:

The Rules for Applicants ... must and will still remain the character and purificatory objectives of the dedicated individual, but

are regarded as adequately grasped by humanity; they have been proclaimed by all the great world religions down the centuries and have been recognised as the main conditioning qualities of all disciples. These same Rules or Formulas of Approach are the lower correspondences of higher rules to which groups of disciples are pledged to conform, and which they must follow and obey together.<sup>2</sup>

Bailey acknowledged that the Rules for Disciples and Initiates, which are called the “higher rules” in the above quotation, were 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.”<sup>3</sup> The purpose of this article is to elucidate these rules so that students *can* understand them if they have had some previous acquaintance with theosophical ideas.

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 the ones originally intended, the justification for them can be intellectually understood and 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

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## About the Author

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original rule indicated by parentheses; third, each sentence of the rule is repeated in italics and then is followed by a detailed analysis of its symbols.

An earlier article addressed the initial seven rules,<sup>4</sup> so the present article elucidates Rules Eight through Fourteen. Bailey provides the following introduction to these final rules: “We come now to a close consideration of this Rule VIII, where it might be said that the specific rules for the training of initiates begin. These remaining seven rules must be studied most carefully from that angle. They are not susceptible of casual and superficial analysis.”<sup>5</sup>

### Rule Eight

*Let the group find within itself response to the greater seven groups which carry out the hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole, and these the group must know. When this is realised and the Law of the Supplementary Seven is understood, let the group understand the Three and then the ONE. This they can do with the united breath and the unified rhythm.*<sup>6</sup>

Rule Eight is explained as follows:

Through fastening their attention upon serving humanity, let the initiates evoke an inward perception of where and when they need to cooperate with the tasks of the seven major Ashrams (*Let the group find within itself response to the greater seven groups*). These assignments are not received as orders from those Ashrams, but rather unfold in unison and in deep reflection through the medium of an ashramic meditation (*which carry out the hierarchical will with love and understanding*). The group of initiates contains members on all seven rays, and it is complete because the initiates’ distinctive ways of service produce together a synthetic, or coherent, implementation of their assignments (*The group contains all seven, the perfect group*). Each initiate works in a series of expanding frameworks: directs the seven chakras within his or her etheric body to

bring about interior perfecting (“The lesser seven”); cooperates with the tasks of the major Ashram that corresponds to his or her ray, but recognizes that the initiates on the other rays cooperate similarly with the other six major Ashrams (*the greater seven*); and cooperates with the purpose of his or her ray, but recognizes that the initiates on the other rays cooperate similarly with the purposes of the other six rays (*and the planetary seven*). Through recognizing that these three septenaries form a synthetic framework in which to work, let each initiate be responsive to the flow of love from the seven major Ashrams and the flow of purpose from the seven rays, and then channel those energies through the seven chakras and out into humanity as regenerative and constructive forces (*form one great whole and these the group must know*). Through realizing that they are only a minute part on the periphery of the synthetic framework, let the initiates understand that their service will be limited as long as they stay polarized in the Spiritual Triad (*When this is realised ... let the group understand the Three*). Through understanding the Law of the Supplementary Seven, let each initiate perform these steps: the monadic will, working through polarization in the Spiritual Triad, gathers the energies of the lower six chakras into the head center, creates alignment straight through from the head center to the highest point of the Spiritual Triad, and then raises this alignment so that it penetrates to the Monad (*When ... the Law of the Supplementary Seven is understood, let the group understand ... the ONE*). The initiates make the latter penetration by identifying with the united Will of God and with the unified divine plan (*This they can do with the united breath and the unified rhythm*).

*Let the group find within itself response to the greater seven groups.* In the earlier article, the last sentence in Rule Seven is rendered as, “Through fastening their attention upon serving humanity, let the initiates invoke ideas that embody the immediate plan for humanity from the major Ashrams.” The first phrase of Rule Eight portrays the corresponding evocation, or

response, of which Bailey gives this description: “each disciple and initiate *sees* occultly where he is needed and where—at any given moment—he must place his cooperative energy.”<sup>7</sup> In the first phrase of Rule Eight, “the greater seven groups” are taken as the seven major Ashrams, because Rule Seven’s invocation is addressed to the major Ashrams and Bailey indicates that there are exactly seven of them.<sup>8</sup> Thus, the first phrase has this meaning: through fastening their attention upon serving humanity, let the initiates evoke an inward perception of where and when they need to cooperate with the tasks of the seven major Ashrams.

*Which carry out the hierarchical will with love and understanding.* The remainder of the first sentence hints at how the initiates get their assignments. Bailey describes that process in more detail: “The planning and the assignment of tasks connected with the enterprise in hand is carried forward through the medium of an ashramic, reflective meditation, initiated by the Custodian of the Plan. The Master of an Ashram does not say: ‘Do this’ or ‘Do that.’ Together, in unison and in deep reflection the plans unfold.”<sup>9</sup> In this quotation, “the Custodian of the Plan” refers to the Master of the Ashram,<sup>10</sup> and “in unison” and “deep reflection” connote love and understanding, respectively. Thus, the remainder of the first sentence has this meaning: these assignments are not received as orders from those Ashrams, but rather unfold in unison and in deep reflection through the medium of an ashramic meditation.

*The group contains all seven, the perfect group.* Teachings on the seven rays were part of the ancient Hindu *Rig Veda*, often dated between 1700 and 1100 BCE, and have been disseminated in modern Theosophy.<sup>11</sup> The second sentence alludes to the seven rays, for which Bailey provides this information:

A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates. This is a true definition of a ray.<sup>12</sup>

Every unit of the human race is on some one of the seven rays.<sup>13</sup>

The seven ray types employ distinctive methods in service ... These differing ways of service, all of them, work in conformity with the Plan, and together produce a synthetic whole.<sup>14</sup>

In the second sentence, “perfect” means complete, because Bailey mentions the “perfect or complete group.”<sup>15</sup> Based on the foregoing quotations, the second sentence has this meaning: the group of initiates contains members on all seven rays, and it is complete because the initiates’ distinctive ways of service produce together a synthetic, or coherent, implementation of their assignments.

*The lesser seven, the greater seven and the planetary seven.* The explanation of the third sentence requires additional definitions. The physical plane is the lowest plane, and it is said to have seven subplanes. The three lowest physical subplanes, called the gaseous, liquid, and dense subplanes, provide the substance for the dense physical body of a human being. The four highest physical subplanes, called the etheric subplanes, provide the substance for the etheric, or vital, body of a human being.<sup>16</sup> The Sanskrit word *chakra* literally means wheel. The Hindu tradition describes seven wheels of energy, called chakras, that belong to the etheric body and have the following locations and Sanskrit names:

1. Head centre—sahasrara chakra
2. Centre between eyebrows—ajna chakra
3. Throat centre—vishuddha chakra
4. Heart or cardiac centre—anahata chakra
5. Solar plexus centre—manipura chakra
6. Sacral or sexual centre—svadhisthana chakra
7. Centre at base of spine—muladhara chakra.<sup>17</sup>

The term *framework* is used to represent the frame, or boundary, in which work occurs. One’s framework expands over time, as Bailey explains:

There are certain major frameworks ... within which the initiate has to learn consciously to work, recognising them for what they are; once he has learnt to master that which lies within some particular framework, he finds that it is only a part, a small fraction, of a still greater whole, within which he must also learn to function and play his part.<sup>18</sup>

A *septenary* is a set of seven things. The initial part of the third sentence lists three septenaries that represent expanding frameworks in which the initiates learn to work. The first septenary, “the lesser seven,” is the set of seven chakras in the etheric body, because this set represents the individual framework of interior perfecting. Bailey describes the initiate’s work in the individual framework:

His problem is to *know* himself as he truly is, to direct energy to the needed centres which are awaiting scientific attention, to superintend consciously the fitting of himself, as a personality, to act as the instrument of the soul and later of the Hierarchy, to learn to contact energy, to handle and direct it. This entails a comprehension of the mechanism within himself—the seven centres within the vital body—through which the contacted energy must flow ... It implies a steady process of interior perfecting until nothing further remains to be done within that individual framework. The bulk of this work has been covered by the time the fourth initiation has been taken, and has been completely covered when the fifth initiation is undergone.<sup>19</sup>

Although the term *soul* has various meanings, it is used in the foregoing quotation to represent “the inner divine voice.”<sup>20</sup> Bailey indicates that the second septenary, “the greater seven,” refers to the seven major Ashrams,<sup>21</sup> and she writes, “The seven major Ashrams are each responsive to one of seven types of ray energy and are focal points in the Hierarchy of the seven rays.”<sup>22</sup> An initiate, who is on some one of the seven rays, becomes aware of the major Ashram that corresponds to his or her ray, as Bailey explains:

As the members of this group meditate and serve, they will gradually find that they are becoming aware of an inner group—the Ashram of the Master on Whose ray the individual server is to be found. This will necessarily vary according to the ray; the ray—it must be remembered—determines the quality and the nature of the service to be rendered. Gradually the neophyte swings into the rhythm of the Ashram, and gradually his meditation changes and falls into line with the instinctual and constant ashramic meditation.<sup>23</sup>

Bailey indicates that the third septenary, “the planetary seven,” refers to the seven rays,<sup>24</sup> and describes an initiate as sensing and cooperating with his or her ray purpose:

Every human being is swept into manifestation on the impulse of some ray, and is coloured by that particular ray quality, which determines the form aspect, indicates the way he should go, and enables him (by the time the third initiation is reached) to have sensed and then to have cooperated with his ray purpose.<sup>25</sup>

The foregoing quotation suggests that the notion of “ray purpose” might be obscure to someone who has not reached the third initiation. Perhaps this notion is clarified by Bailey’s explanation of “ray energy,” which she uses as a synonym for ray purpose:

When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name “Lord of a Ray” ... His divine intention, will, purpose, or the determined projection of His mind, creates a radiation or stream of energy which—according to type and quality—plays upon all forms of manifested life.<sup>26</sup>

Based upon the preceding remarks, the third sentence’s initial part has the following explanation. Each initiate works in a series of expanding frameworks: directs the seven chakras within his or her etheric body to bring about interior perfecting; cooperates with the tasks of the major Ashram that corresponds to his or

her ray, but recognizes that the initiates on the other rays cooperate similarly with the other six major Ashrams; and cooperates with the purpose of his or her ray, but recognizes that the initiates on the other rays cooperate similarly with the purposes of the other six rays.

*Form one great whole, and these the group must know.* According to Bailey, each initiate eventually discovers that the three septenaries form a synthetic framework in which to work:

It begins to dawn on him that he is an inalienable part of a group whole and that this incontrovertible fact involves responsibilities and duties. He discovers that his major responsibility—spiritually speaking—is to permit no hindrance, on the part of the supplementary seven, to the free flow of love from the greater seven, and later the free flow of life (inspired by purpose) from the planetary seven.<sup>27</sup>

In this work of transmission the seven centres of the initiate are used as agencies; their work ... is the task of being responsive to the seven types of planetary energy which are received in a pure state. It is then channeled through the seven centres in the initiate's etheric vehicle and out into the world of men as regenerative and constructive forces.<sup>28</sup>

The term "supplementary seven" denotes an initiate's seven chakras, as shown by Bailey's phrase "his own seven centres—the supplementary seven."<sup>29</sup> The "flow of life (inspired by purpose) from the planetary seven" and the "seven types of planetary energy" are additional synonyms for the purposes, or energies, of the seven rays. Based on the foregoing quotations, the third sentence's final part has this meaning: through recognizing that these three septenaries form a synthetic framework in which to work, let each initiate be responsive to the flow of love from the seven major Ashrams and the flow of purpose from the seven rays, and then channel those energies through the seven chakras and out into humanity as regenerative and constructive forces.

*When this is realised and the Law of the Supplementary Seven is understood, let the group understand the Three and then the ONE.* Our

analysis of the fourth sentence divides it into two segments. The first segment is: "When this is realised ... let the group understand the Three." Here, "the Three" is taken as the Spiritual Triad, and Bailey explains what is realized: "He [an initiate] now knows himself to be a minute part of that great interlocking Whole, a responsible conscious atom within its periphery."<sup>30</sup> During the stage represented by Rule Five, the initiates became polarized in the Spiritual Triad and so became agents of the light of triadal consciousness. If the initiates achieve a higher polarization, they become agents of an even higher light and so can be entrusted with more significant positions within the synthetic framework. Thus, the explanation of the first segment is as follows: through realizing that they are only a minute part on the periphery of the synthetic framework, let the initiates understand that their service will be limited as long as they stay polarized in the Spiritual Triad.

The second segment is: "When ... the Law of the Supplementary Seven is understood, let the group understand ... the ONE." Bailey speaks of the "Monad, or One,"<sup>31</sup> so "the ONE" is taken as the Monad, and she gives this explanation of the Law of the Supplementary Seven: "The Law demands that this is brought about by the One, working through the Three, energising the Seven and creating the straight line from there to here, and ending in a point which ignores the Three."<sup>32</sup> Accordingly, the explanation of the second segment is as follows. Through understanding the Law of the Supplementary Seven, let each initiate perform these steps: the monadic will, working through polarization in the Spiritual Triad, gathers the energies of the lower six chakras into the head center, creates alignment straight through from the head center to the highest point of the Spiritual Triad, and then raises this alignment so that it penetrates to the Monad.

*This they can do with the united breath and the unified rhythm.* "Breath" is taken as the Will of God, because Bailey speaks of being "impelled by the divine Breath, by divine Life or Spirit",<sup>33</sup> "rhythm" is taken as the divine plan, because she speaks of "the measure and rhythm of that Plan."<sup>34</sup> Rules Three, Four, and Seven

refer to either the Will of God or divine plan, so the initiates have already recognized some preliminary aspects of them. The adjectives “united” and “unified” indicate that the initiates have the immediate need of recognizing the inclusive aspects of these factors. Thus, the final sentence has this meaning: the initiates make the latter penetration by identifying with the united Will of God and with the unified divine plan.

What does it mean to identify with the united Will of God? *United* means characterized by unity. Bailey equates cooperating with the Will of God to working with the plan of evolution,<sup>35</sup> and says, “The unity is ever there, and man in evolution is really becoming aware of that which already exists.”<sup>36</sup> Thus to identify with the united Will of God might be to recognize that the Will of God brings about the awareness of the unity that already exists. Bailey makes a related comment regarding the Monad, “The only true existence is the Monad on its own plane,”<sup>37</sup> suggesting that one’s experience of existing on a lower plane is untrue, or an illusion. If one’s experience on a lower plane is an illusion, then penetrating to the Monad could be characterized as becoming aware of a unity that already exists.

Resurrection, or ascension, unto the Father seems equivalent to penetration to the Monad, because Bailey regards “the Father, the Monad” as synonyms.<sup>38</sup> *A Course in Miracles (ACIM)*, which is a modern system of spiritual psychology, gives this explanation of resurrection:

Believe in the resurrection because it has been accomplished, and it has been accomplished in you. This is as true now as it will ever be, for the resurrection is the Will of God, which knows no time and no exceptions. But make no exceptions yourself, or you will not perceive what has been accomplished for you. For we ascend unto the Father together, as it was in the beginning, is now and ever shall be, for such is the nature of God’s Son as his Father created him.<sup>39</sup>

Thus, *ACIM*’s account is similar to our analysis, because it asserts that the resurrection,

which it regards as already accomplished, is the Will of God.

What does it mean to identify with the unified divine plan? *Unified* means operating as a unit. Bailey says, “No man need despair because of his seeming incompetence or apparent littleness for to each of us is entrusted some part of the plan and we must work it out; without our cooperation there comes delay and confusion.”<sup>40</sup> Thus to identify with the unified divine plan might be to recognize that the divine plan operates as a unit, so that all of its participants must work out their entrusted parts. *ACIM* makes a related comment:

The part that He has saved for you to take in working out His plan is given you that you might be restored to what He wills. This part is as essential to His plan as to your happiness. Your joy must be complete to let His plan be understood by those to whom He sends you. They will see their function in your shining face, and hear God calling to them in your happy laugh. You are indeed essential to God’s plan. Without your joy, His joy is incomplete. Without your smile, the world cannot be saved. While you are sad, the light that God Himself appointed as the means to save the world is dim and lusterless, and no one laughs because all laughter can but echo yours.<sup>41</sup>

Bailey supports the notion that an initiate penetrates to the Monad by identifying with these two factors:

Having thus identified himself ... with the Plan and with the Will of God (which is the key to Shamballa), he then proceeds—as a result of this triple recognition—to do his share in materialising the Plan and in bringing through into outer manifestation and expression as much of that Plan as he can. He thus becomes first of all an outpost of the Hierarchy (which of necessity means sensitivity to the Shamballa energy), and then increasingly an Agent of Light—the Light universal, or the Light of the Monad.<sup>42</sup>

The initiates are “an outpost of the Hierarchy” when they are on the periphery of the synthetic

framework. Through identifying with the divine plan and Will of God, they become “increasingly an Agent of Light—the Light universal, or the Light of the Monad.” Put differently, these two factors enable the initiates to penetrate to the Monad and to begin the process of becoming polarized in the Monad.

### Rule Nine

*Let the group know there are no other selves. Let the group know there is no colour, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then—at the place of tension, and at that darkest point—let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when the Door first was passed.*<sup>43</sup>

Rule Nine is explained as follows:

Through penetrating to the Monad, let the initiates receive the Light of the Monad, which reveals that there are no selves apart from the One Life (*Let the group know there are no other selves*). Through imposing the following discipline on themselves, let the initiates increase their monadic polarization: whenever they observe that they are perceiving any difference or form as separate from themselves, they once again penetrate to the Monad (*Let the group know there is no colour, only light*), and then subordinate their lower perspectives to the Light of the Monad, thereby overlooking all differences and ignoring all forms (*and then let darkness take the place of light, hiding all difference, blotting out all form*). Then—while focused in the Monad and receptive to the Light of the Monad—the initiates participate in a significant ceremony (*Then—at the place of tension, and at that darkest point*): through having a united focus, let them see the point at which the One Initiator focusses the Light of the Monad within himself (*let the group see a point of clear cold fire*); and through having a united will, let them stand without fear and see in the midst of that focused Light (right at its very source) the One Initiator (*and in the fire (right at its very heart) let the One Ini-*

*tiator appear*). The One Initiator is Sanat Kumara, who approved of the initiates when they underwent the ceremony for the third initiation (*Whose star shone forth when the Door first was passed*). After undergoing the current ceremony, which is for the fifth initiation, the initiates emerge as new Masters within the fifth kingdom of nature.

In *Discipleship in the New Age*, volume II, Bailey introduced “six ancient formulas or symbolic forms which are to be found in the archives for disciples,” and said that “they concern the six fundamental prerequisites for initiation.”<sup>44</sup> Formula Five in Bailey’s formulas for initiation, which was studied in an earlier article, is comparable to Rule Nine, which is analyzed in what follows, because both statements are interpreted as giving instructions for increasing polarization in the Monad.<sup>45</sup>

*Let the group know there are no other selves.* At the end of Rule Eight, the initiates penetrate to the Monad and thereby receive the Light of the Monad. Bailey describes the resulting revelation: “In the state of being which we call the monadic ... it is realised that there is no identity apart from universality.”<sup>46</sup> Put differently, in Bailey’s words, “An individual or a group knows actually and not simply theoretically that ‘there are no other selves.’”<sup>47</sup> The term *One Life* is used to denote that which pervades all forms,<sup>48</sup> so the first sentence of Rule Nine has this meaning: through penetrating to the Monad, let the initiates receive the Light of the Monad, which reveals that there are no selves apart from the One Life.

*Let the group know there is no colour, only light.* Heretofore, each initiate has only intermittently penetrated to the Monad. Bailey explains the purpose of the next step: “This [penetration] leads eventually to the stabilisation of his consciousness in the new field of awareness, so that he becomes *polarised* there and can work intelligently from the attained point of awareness and of conscious vision.”<sup>49</sup> The second sentence depicts that next step.

Bailey portrays manifestation, or differentiation, in this way: “Symbolically speaking, the pure light is changed into coloured light.”<sup>50</sup>

Here, the pure light represents the life side of manifestation, and the colored light represents the form side. The first part of the second sentence uses the same symbols but portrays the opposite effort, and so it has a meaning similar to Bailey's injunction, "Detach thyself therefore from the form side and come to ... the place where Light and Life are found."<sup>51</sup>

The form side consists of the spiritual through physical planes, because Bailey says, "These five grades of substance form the five planes of monadic evolution; they compose the five vibratory spheres in which man and superhuman man are found."<sup>52</sup> The life side includes the monadic plane, because this plane is called "the plane of universal life."<sup>53</sup> Thus, the first part of the second sentence tells the initiates to penetrate to the Monad.

*And then let darkness take the place of light, hiding all difference, blotting out all form.* The last part of the second sentence is paradoxical, because it indicates that darkness can be better than light. Bailey sometimes refers to the Light of the Monad as "the LIGHT of God Himself" and uses the same paradoxical imagery to characterize this higher light:

Another light is then perceived, the clear cold light which is not light but darkness in its purest purity—the LIGHT of God Himself. It renders dark all else beside Itself; all forms fade out and yet the whole of life is there. It is not light as we know light. It is that pure essential essence of that Light which reveals Itself through light.<sup>54</sup>

Put differently, when immersed in this higher light, the initiates look upon all things as though they were enveloped in darkness,

because they are unable to discern any separating distinctions or differences. In the last part of the second sentence, the word "light" symbolizes lower perspectives. As discussed in our commentary for Rule Five, these lower perspectives include the light of personality consciousness, the light of causal consciousness, and even the light of triadal consciousness. Thus, the initiates need to subordinate the light of these lower perspectives to the darkness of the higher light.

The preceding remarks show that the second sentence has this overall meaning. Through imposing the following discipline on themselves, let the initiates increase their monadic polarization: whenever they observe that they are perceiving any difference or form as separate from themselves, they once again penetrate to the Monad, and then subordinate their lower perspectives to the Light of the Monad, thereby overlooking all differences and ignoring all forms.

The preceding remarks show that the second sentence has this overall meaning. Through imposing the following discipline on themselves, let the initiates increase their monadic polarization: whenever they observe that they are perceiving any difference or form as separate from themselves, they once again penetrate to the Monad, and then subordinate their lower perspectives to the Light of the Monad, thereby overlooking all differences and ignoring all forms.

they observe that they are perceiving any difference or form as separate from themselves, they once again penetrate to the Monad, and then subordinate their lower perspectives to the Light of the Monad, thereby overlooking all differences and ignoring all forms.

*Then—at the place of tension, and at that darkest point.* The phrase, "at the place of tension," indicates that the initiates are focused in the Monad, as shown by Bailey mentioning "a point of tension, focussed in whatever is meant by the word 'Monad.'"<sup>55</sup> The phrase, "at that darkest point," signifies receptivity to the Light of the Monad, because an earlier quotation characterizes this higher light as "darkness in its purest purity." Thus, the first part of the third sentence is given this meaning: then—while focused in the Monad and receptive to the Light of the Monad—the initiates participate in a significant ceremony.

*Let the group see a point of clear cold fire.* Bailey explains the background of this instruction:

**The interpretation of these Rules must involve capacity to pass beyond the usual attitudes and what one might call the usual metaphysical and theological platitudes, and to see life as the Hierarchy sees it. This means that life is approached from the angle of the Observer and not from that of a participator in actual experiment and experience in the three worlds. This Observer is different to the Observer on the probationary Path.**



One of the tasks of a Master, in connection with His disciples, is to aid them in bringing about effective polarisation and a consequent spiritual stability. The disciple has to effect the stage of penetration alone and unaided; during the process of polarisation, the Master of his Ashram is permitted to help.<sup>56</sup>

The preceding quotation states that the initiates have to accomplish “the stage of penetration alone and unaided.” Rule Eight corroborates this statement, because it portrays the initiates’ penetration to the Monad and does not mention their receipt of any help. The quotation also states that the initiates are permitted to receive help during the process of polarization. The first and second sentences of Rule Nine portray the initiates’ beginning efforts to increase their polarization in the Monad, but without mentioning their receipt of any help. The third sentence of Rule Nine, however, depicts a ceremony during which the initiates do receive help with their process of polarization.

Bailey provides a related account of an initiation ceremony that seems to be applicable to initiations of varying degrees:

A relation is set up between the initiate-disciple and the Initiator. The Initiator focusses the new and probably unrecognised energies within Himself and by their means sets up a spiritual rapport with the new initiate.<sup>57</sup>

In the preceding quotation, the Initiator’s first step is portrayed with the phrase, “The Initiator focusses the new and probably unrecognised energies within Himself.” In the ceremony depicted in Rule Nine’s third sentence, the Initiator is called the “One Initiator,” and the new energies are called the “clear cold fire.” An earlier quotation characterizes the Light of the Monad as the “clear cold light.” Bailey uses fire and light as synonyms,<sup>58</sup> so “a point of clear cold fire” denotes the point at which the One Initiator focusses the Light of the Monad within himself. The Initiator’s second step is portrayed with the phrase, “The Initiator ... sets up a spiritual rapport with the new initiate.” In the ceremony depicted in the third sentence, the resulting rapport gives the One Initiator

the ability to transfer the Light of the Monad to the initiates.

*Luminous objects*, such as stars, fires, and lamps, give out their own light. As Rex Heyworth, a science writer, explains, “We see luminous objects because their light enters our eyes directly.”<sup>59</sup>

An example of a luminous object within the non-corporeal realm is the point at which the Light of the Monad is focused, so the initiates may be able to see this point when the One Initiator transfers its Light to them. The third sentence’s phrase, “let the group see,” suggests, however, that the initiates must make an effort to register, or record in their consciousness, the incoming Light.

Ralph Waldo Emerson (1803–1882), a popular American essayist and poet, says, “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.”<sup>60</sup> Thus, in order for the initiates to see the point at which the Light of the Monad is focused, their corresponding faculty must be active. Two prerequisites for this activity are given in the first part of the third sentence: being focused in the Monad and being receptive to the Light of the Monad. In her commentary on Rule Nine, Bailey says, “It is their united focus that enables the candidate for initiation to see the point of clear cold light,”<sup>61</sup> so “their united focus” appears to be a third prerequisite. Thus, the clause, “let the group see a point of clear cold fire,” is interpreted to mean: through having a united focus, let them see the point at which the One Initiator focusses the Light of the Monad within himself.

*In the fire (right at its very heart) let the One Initiator appear.* In this context, the word *heart* denotes the central or innermost part of a region. In her commentary on Rule Nine, Bailey writes:

It is ... their united will that “brings him upright, standing, unafraid, with open eye before the One Who from the very first has conferred on him the gifts of life and light, and Who now—with lifted rod, surrounded by the fire, reveals to him the significance of life and the purpose of the light.”<sup>62</sup>

Because of the similarity between the foregoing quotation and the phrase being interpreted, that phrase is given this meaning: through having a united will, let them stand without fear and see in the midst of that focused Light (right at its very source) the One Initiator.

Elsewhere Bailey also writes, “Man unites with the Monad at the fifth initiation, through the instrumentality of the Lord of the World.”<sup>63</sup> This quotation implies that Rule Nine’s ceremony is for the fifth initiation, because the preceding analysis construes that ceremony as transferring the Light of the Monad to the initiates. This quotation also identifies “the Lord of the World” as the Initiator for the fifth initiation. Bailey lists several alternative names for this godlike figure:

*The Lord of the World*, the One Initiator, He Who is called in the Bible “The Ancient of Days,” and in the Hindu Scriptures the First Kumara, He, Sanat Kumara it is, Who from His throne at Shamballa in the Gobi desert, presides over the Lodge of Masters.<sup>64</sup>

Here, the One Initiator is the name used in Rule Nine; Ancient of Days is the name used in Daniel 7:9-10 of the Old Testament; First Kumara is the name used in classic texts of Hinduism, such as *Mahabharata* and *Chandogya Upanishad*;<sup>65</sup> Sanat Kumara, which is a Sanskrit name that means “Eternal Youth,” is mentioned in various theosophical writings; and Shamballa (also spelled Shambhala) is the mythical kingdom described in the *Kalacakra Tantra* of Tibetan Buddhism, as discussed in our commentary on Rule Six.

*Whose star shone forth when the Door first was passed.* The symbol “Door” appears in both Rule One and Rule Three, and the earlier article interpreted this symbol as signifying the third initiation, because Bailey speaks of “the door for the third initiation.”<sup>66</sup> Based on this significance, the final phrase of Rule Nine indicates that the One Initiator also appeared at the ceremony for the third initiation. Bailey gives the following explanation: “Sanat Kumara administers the oath at the third, fourth and fifth initiations. His power streams forth and the flashing forth of the star before the initiate

is the signal of His approval.”<sup>67</sup> Thus, the final phrase has this meaning: the One Initiator is Sanat Kumara, who approved of the initiates when they underwent the ceremony for the third initiation.

Bailey describes someone undergoing the fifth initiation: “At the fifth initiation no symbol or light substance separates or protects him [an initiate], but he stands before the Initiator face to face.”<sup>68</sup> This description corroborates the earlier implication that the ceremony is for the fifth initiation, because Rule Nine’s last sentence seems to depict the initiates as standing before the One Initiator face to face. Bailey describes the ceremony’s results:

After the Master has taken the fifth initiation, He has—as you know—covered and mastered the ordinary field of evolution for humanity; that means the three worlds of ordinary human experience and the two worlds of superhuman effort, making the five fields of the spiritual activity of man ... He is becoming active on the second plane of our planetary life, the monadic plane, and ... He is becoming sensitive to a range of energies and influences which can now be registered by Him, owing to His increasing monadic polarisation.<sup>69</sup>

In the above quotation, the designation “Master” has this implication: after undergoing the current ceremony, which is for the fifth initiation, the initiates emerge as new Masters within the fifth kingdom of nature. The phrase, “He is becoming active on the second plane of our planetary life, the monadic plane,” suggests that the ceremony aided each new Master in bringing about effective monadic polarization, but the phrase, “owing to His increasing monadic polarization,” indicates that each new Master must still continue that effort.

## Rule Ten

*The rules for work within the veils of Maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard and let the brothers onward move within the Sound. Then let them know the meaning of*

*the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord.*<sup>70</sup>

Rule Ten is explained as follows:

The new Masters know and have used on themselves the rules for overcoming the veils of illusion, so they can help their disciples apply the same rules (*The rules for work within the veils of maya are known and have been used*). By sending forth love and understanding to their disciples, let the Masters open channels of relationship that penetrate through the disciples' illusions of separateness and that can conduct various kinds of regenerative and constructive forces to them (*Let the group widen all the rents within those veils and thus let in the light*). Through telepathically conveying instructions to their junior disciples, who are preparing for the second or third initiation, let the Masters inspire them so that they take their attention away from their feelings, complexes, fixed ideas, and undesirable thoughts, and then move onward within the illumination of the soul (*Let the Army of the Voice be no more heard and let the brothers onward move within the Sound*). Then through stepping down divine purpose so that it becomes the quality of determination, let the Masters transmit this quality to strengthen their senior disciples, who are preparing for the fourth initiation, so that they more easily attain the ability to comprehend divine purpose as it streams forth from Sanat Kumara at the very center of the Council Chamber in Shamballa (*Then let them know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord*).

Bailey provides the following clue for understanding Rule Ten: "The supervisory, directive work of the Hierarchy, carried forward by the Masters and Their groups and by the initiates within those groups, is seldom considered; it is, however, a work of major importance and is one definitely referred to in this rule."<sup>71</sup> The initiates, who had been featured in all prior

rules, emerge as new Masters at the end of Rule Nine, so Rule Ten provides instructions to these new Masters regarding their new supervisory activities.

*The rules for work within the veils of maya are known and have been used.* The Sanskrit word *maya* can be translated as illusion, so "veils of maya" denote veils of illusion. Bailey also uses the phrase "veils of illusion" in her commentary on Rule Ten and says elsewhere, "It is only when man is no longer deluded by appearance and has freed himself from the veil of illusion that he arrives at a knowledge of the quality of God's consciousness and at the purpose which it is revealing."<sup>72</sup> Human beings have the task of learning the rules whereby they can free themselves from the veils of illusion. The new Masters in the Hierarchy have already learned those rules, as Bailey explains: "This Hierarchy is composed of those Who have triumphed over matter, and Who have achieved the goal by the very self-same steps that individuals tread today."<sup>73</sup>

Because of their first-hand knowledge of what to do, the new Masters have been given the task of instructing and watching over various disciples who are assigned to them. As an example of this circumstance, the Master Djwhal Khul is said to be the latest of the adepts taking the fifth initiation,<sup>74</sup> and he is also said to have undertaken the task of relieving other Masters from the responsibility of instructing and watching over some of their disciples.<sup>75</sup> Thus, the first sentence has this meaning: the new Masters know and have used on themselves the rules for overcoming the veils of illusion, so they can help their disciples apply the same rules.

*Let the group widen all the rents within those veils and thus let in the light.* The second sentence provides instruction on what is called the "Science of Impression." As Bailey explains, "There are therefore, two aspects to this work of impression: one deals with the capacity to be impressed; the other with the ability to be an impressing agent."<sup>76</sup> The new Masters have already dealt with the first aspect (in Rules Two, Six, Seven, and Eight), which is the capacity to be impressed. The second sentence addresses what they need to know about the

second aspect. In Bailey's words, "eventually, as a Master of an Ashram, he starts upon one of the major hierarchical tasks of mastering the Science of Impression."<sup>77</sup>

The Masters' initial step in the Science of Impression is to establish a telepathic rapport with their assigned disciples. Bailey makes some related remarks:

The broadcaster is mainly occupied with the clarity of his symbol, with the word or thought, and *not with the receiver*. A quick glance toward the receiver, a momentary sending forth of love and understanding is sufficient to set up the rapport, and then attention must be paid to the clarity of the symbol.<sup>78</sup>

Behind the scenes, stand the grouped world aspirants, working silently, in unison with each other and the Hierarchy, and thus keeping the channel open through which the needed wisdom, strength and love can flow.<sup>79</sup>

The channels of relationship can be conductors of many different types of energy, transmitted by the healer to the patient. In this fact lies both hope and danger.<sup>80</sup>

A *rent* could have the meaning of a passage or channel. In the context of the second sentence, a widened rent is construed as a channel of relationship that has been opened by the sending forth of love and understanding. Bailey mentions the "illusion of separateness,"<sup>81</sup> so widened "rents within those veils" are opened channels of relationship that penetrate through illusions of separateness. Thus, the second sentence has this meaning: by sending forth love and understanding to their disciples, let the Masters open channels of relationship that penetrate through the disciples' illusions of separateness and that can conduct various kinds of regenerative and constructive forces to them.

*Let the Army of the Voice be no more heard and let the brothers onward move within the Sound.* An *army* could be defined as any large group that is united for some specific purpose. In the context of the third sentence, the "Army

of the Voice" is taken as the legion of voices in the personality that operate together to enhance the lure, or appeal, of illusion; for example, these voices include feelings, complexes, fixed ideas, and undesirable thoughts. "Sound" refers to the illumination of the soul, because Bailey mentions the "Sound of the second aspect, the Soul."<sup>82</sup> Given these significances, an intelligible account of the third sentence's instructions is provided by Bailey's technique of psychological integration:

The patient (if I might so call him) is taught to take his eyes, and consequently his attention, away from himself, his feelings, his complexes and his fixed ideas and undesirable thoughts, and to focus them upon the soul, the divine Reality within the form... This eventually regenerates the mental or thought life, so that the man is conditioned by right thinking under the impulse or the illumination of the soul.<sup>83</sup>

Although Bailey uses the terms *junior disciple* and *senior disciple* in her books, she does not give explicit definitions for them. In this article, a junior disciple denotes someone who has taken either the first or second initiation but no higher initiation, and a senior disciple denotes someone who has taken the third initiation but no higher initiation. These definitions seem consistent with the way that Bailey uses the corresponding terms.

The word "brothers" connotes brotherly love, which is a concept that appears throughout the Bible. For example, the Apostle Paul, in 1 Thessalonians 4:9–10, writes, "But concerning brotherly love you have no need that I should write to you, for you yourselves are taught by God to love one another; and indeed you do so toward all the brethren who are in all Macedonia."<sup>84</sup> Bailey writes, "In the first two initiations ... the disciple becomes an agent of the love of God; the higher initiations enable him, however, to become, stage by stage, an agent of the will of God."<sup>85</sup> The "brothers" in the third sentence are construed as junior disciples, because the designation of brothers suggests that they have become agents of the love of God by having attained either the first or second initiation.

How does a Master convey these instructions to their junior disciples? Bailey gives the following explanation: “Telepathic work between a Master and His group ... is the mode of work whereby a Master trains and works through His disciples.”<sup>86</sup> Accordingly, the third sentence has this meaning: through telepathically conveying instructions to their junior disciples, who are preparing for the second or third initiation, let the Masters inspire them so that they take their attention away from their feelings, complexes, fixed ideas, and undesirable thoughts, and then move onward within the illumination of the soul.

*Then let them know the meaning of the O.M. and let them hear that O.M. as it is sounded forth by Him Who stands and waits at the very centre of the Council Chamber of the Lord.* The phrase, “Him Who stands and waits at the very centre of the Council Chamber of the Lord,” denotes Sanat Kumara, who was introduced in Rule Nine, because Bailey mentions “the Council of Sanat Kumara in Shamballa.”<sup>87</sup> Moreover, the “O.M.” emanates from Shamballa, because that is where Sanat Kumara is said to be located, and it is taken as divine purpose, because Bailey mentions the effort to “bring down from Shamballa that understanding of divine Purpose which will precipitate as the hierarchical Plan.”<sup>88</sup>

The fourth sentence distinguishes between two ways of contacting the O.M.: “know the meaning of the O.M.” and “hear that O.M.” Correspondingly, Bailey distinguishes between two streams emanating from Shamballa:

The energy, emanating from Shamballa, has been divided into two direct and distinctive streams. One stream, embodying the dynamic of purpose, is now pouring into the Hierarchy and into its seven major Ashrams; another stream, embodying the dynamic of determination or of enlightened enthusiastic will, is reaching humanity.<sup>89</sup>

The first stream, which the above quotation describes as “embodying the dynamic of purpose,” seems to be the stream of divine purpose. Bailey considers “comprehension” to be a higher aspect of hearing,<sup>90</sup> so “let them hear that O.M. as it is sounded forth” is interpreted

as: let them comprehend divine purpose as it streams forth from Shamballa.

The Master Djwhal Khul describes the effort “to step down this Shamballa force”:

The entering force [goes] down into the ranks of those Masters Who have taken the fifth initiation thus enabling Them to step down this Shamballa force to Their individual Ashrams. This happening has produced a tremendous stimulation with all the attendant opportunities, manifestations, and dangers. Masters such as myself have had to learn to handle this great potency, and at the same time to make as much of it as we can (safely and wisely) available to our senior disciples.<sup>91</sup>

The preceding quotation suggests that the second stream is a reflection, or a stepping down, of the first stream. Thus, the phrase, “let them know the meaning of the O.M.,” is interpreted as: let them know the stepped-down version of divine purpose. The second stream of energy, which is described earlier as “the dynamic of determination or of enlightened enthusiastic will,” is sometimes denoted more simply as “the quality of determination.”<sup>92</sup>

According to the preceding quotation, a Master’s transmission of the quality of determination “has produced a tremendous stimulation” in “senior disciples.” Bailey describes the effects of such stimulation: “As the Master works with His disciples and strengthens the life within them and evokes their soul into potency from latency, every form and every atom within their various bodies is equally energised and aided.”<sup>93</sup> The notion that a Master can strengthen a disciple appears elsewhere. For example, Paul, in Philippians 4:13, is aware of this strengthening effect on himself: “I can do all things through Christ who strengthens me.” As another example, *ACIM*, which is written as though its author is the Master Jesus,<sup>94</sup> states, “My chosen channels cannot fail, because I will lend them my strength as long as theirs is wanting.”<sup>95</sup>

As will be discussed in our commentary for Rule Eleven, a Master’s transmission of the quality of determination to senior disciples strengthens them so that they more easily at-

tain the fourth initiation. After attaining that initiation, these disciples can receive impressions of divine purpose directly from Shamballa, as discussed in our commentary for Rule Six. Thus, Rule Ten's final sentence has this explanation: then through stepping down divine purpose so that it becomes the quality of determination, let the Masters transmit this quality to strengthen their senior disciples, who are preparing for the fourth initiation, so that they more easily attain the ability to comprehend divine purpose as it streams forth from Sanat Kumara at the very center of the Council Chamber in Shamballa.

### Rule Eleven

*Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the Word which will carry out that task. Let them destroy by their dynamic Will that which has been created at the midway point. When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done.*<sup>96</sup>

Rule Eleven is explained as follows:

Through working together in their outer group, let the senior disciples of every new Master accomplish the following task: each disciple moves the polarizing life from the causal body to the Spiritual Triad (*Let the group together move the fire within the Jewel in the Lotus into the Triad*). Through successively eliminating his or her personality reactions, let each disciple progressively manifest the ideal of preserving the attitude of the Spiritual Triad, leading to a fixed determination to express that attitude (*and let them find the Word which will carry out that task*). Through expressing the attitude of the Spiritual Triad for at least a moment, let each disciple evoke the Master's quality of determination, which then facilitates the evocation of the disciple's monadic will, so that the antahkarana supersedes the causal body as the means of communication between the Spiritual Triad and personality (*Let them destroy by their dynamic Will that which has been created at the midway point*). When each disciple

habitually uses the antahkarana to supersede the causal body, which is signified by the fourth initiation, then the disciples' work of transferring the polarizing life will be done (*When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done*).

Bailey concludes her commentary on Rule Eleven with the following remark: "I have given you much in a brief form and have added much of new information anent the fourth initiation. What I have said is applicable both to the individual aspirant and to a group seeking initiation."<sup>97</sup> Thus Rule Eleven is construed as instructions presented to senior disciples, namely, disciples who are preparing for the fourth initiation.

*Let the group together move the fire within the Jewel in the Lotus into the Triad.* The "fire within the Jewel in the Lotus" is taken as the life within the causal body, because Bailey symbolizes the causal body "as a lotus with nine petals, hiding within these petals a central unit of three petals; these in their turn secrete the central life, or the 'jewel in the lotus.'"<sup>98</sup> Her commentary on Rule Eleven corroborates this explanation, because she writes, "fire always connotes ... the life aspect,"<sup>99</sup> and speaks of "the release of the life aspect from the confines of the causal body."<sup>100</sup> In another book, Bailey mentions two shifts in consciousness: "the mental body becomes the centre of consciousness and then later—through practice—it becomes the point of departure for the transference of the polarisation into a higher body, first the causal and later into the Triad."<sup>101</sup> Accordingly, the first clause has this meaning. Through working together in their outer group, let the senior disciples of every new Master accomplish the following task: each disciple moves the polarizing life from the causal body to the Spiritual Triad.

*Let them find the Word which will carry out that task.* Bailey's commentary on Rule Eleven does not explicitly state what the "Word" is, but says:

I want to emphasise that the group does not wait in expectancy for a Word to be given

to it; it does not search and strive to discover a Word; it does not take some Word as may be suggested by a helpful disciple and then proceed to “empower it.”<sup>102</sup>

This quotation suggests that the “Word” is not a unit of language. To *find* can mean to discover by making an effort, so “find” in the second clause suggests that the disciples acquire the “Word” through their personal effort. Elsewhere Bailey provides an intelligible account of both the “Word” and the needed personal effort:

This is an exercise I would like to see all the group undertake. It involves only the steady preservation of an attitude, a fixed determination to hold on to the point of consciousness which is your persistent Self, plus a live expectancy. I have chosen these words with care and would ask you to study them with equal care.<sup>103</sup>

Bailey uses Self as a synonym for the Spiritual Triad, because she speaks of “the spiritual Triad, or divine Self,”<sup>104</sup> so the purpose of the foregoing exercise is to preserve the attitude of the Spiritual Triad. Accordingly, the “Word” is the mental ideal of preserving that attitude, and the disciples “find” this “Word” by progressively manifesting it in their personality. Such manifestation involves the successive elimination of personality reactions that do not conform to the ideal. Bailey gives this explanation: “Within and beyond all manifested objects, there lies an Ideal Object or Ideal Pattern, which is seeking to become manifest upon the physical plane. The practice of visualization, imagination and the use of the will are activities that are calculated to hasten the manifestation of this Ideal.”<sup>105</sup> Bailey also speaks of “a fixed determination to bring the life and service into conformity with the revealing relations,”<sup>106</sup> so when the disciples “find the Word” in the sense of their having completed the manifestation of the ideal, they could be said to have “a fixed determination” to express the ideal. Thus, the second clause in the first sentence has this explanation: through successively eliminating his or her personality reactions, let each disciple progressively manifest the ideal of preserving the attitude of the Spir-

itual Triad, leading to a fixed determination to express that attitude.

*Let them destroy by their dynamic Will that which has been created at the midway point.* Bailey’s commentary on Rule Eleven describes the Master as adding to the potency of the disciples’ sound:

At this point we again touch the fringe of the coming Science of Invocation. This group sound, rising as the tension increases and stabilises, is invocatory in effect and draws forth response eventually from the inner Ashram, owing to its relation to the outer group. When the response of the Master is registered in the group consciousness and His potency is added to the potency of the group, the sound emitted by the group changes in quality, is amplified and diversified, is enriched.<sup>107</sup>

“The sound emitted by the group” is taken as the group’s expression of the Spiritual Triad’s attitude, but this expression “changes in quality, is amplified and diversified, is enriched” by the Master’s response. What does that mean?

In the initial part of the second sentence, the possessive pronoun “their” is taken as referring to both a typical disciple and the Master; but “Will” is capitalized, so “their dynamic Will” refers to the divine will of both disciple and Master. The preceding quotation suggests the following: the underlying premise of the second sentence is that the disciple expresses the Spiritual Triad’s attitude for at least a moment; the disciple’s expression of this attitude evokes the Master’s quality of determination, which was described in Rule Ten; this quality then strengthens the disciple’s expression. As shown in our commentary for Rule Ten, the quality of determination is a reflection of divine purpose, but Bailey says, “the purpose is that aspect of the divine will which seeks immediate expression on Earth,”<sup>108</sup> so the quality of determination could be regarded as an aspect of the divine will. According to Rule Three, the disciple’s expression of the Spiritual Triad’s attitude, when sufficiently intense, evokes the monadic will. As shown in our commentary for Rule Four, the monadic will is a reflection of the divine will, so it could also

be regarded as an aspect of the divine will. If this analysis is correct, then the phrase “their dynamic Will” refers to the disciple’s evocation of the Master’s quality of determination, which then facilitates the evocation of the disciple’s monadic will.

According to Rule Three, the antahkarana, or inner bridge, is built through merging the disciple’s upward expression of the Spiritual Triad’s attitude and the Monad’s downward expression of its will. Rule Eleven’s second sentence brings a new perspective to this process, because it depicts the Master’s role in strengthening the disciple’s effort. *ACIM* also mentions this inner role:

Sooner or later must everyone bridge the gap he imagines exists between his selves. Each one builds this bridge, which carries him across the gap as soon as he is willing to expend some little effort on behalf of bridging it. His little efforts are powerfully supplemented by the strength of Heaven, and by the united will of all who make Heaven what it is, being joined within it. And so the one who would cross over is literally transported there.<sup>109</sup>

“Heaven” in *ACIM*’s account is taken as the Monad, because Bailey speaks of the “Father in Heaven, the Monad or spirit aspect.”<sup>110</sup> To build the inner bridge, one must be “willing to expend some little effort” in *ACIM*’s account, and it corresponds to the second sentence’s underlying premise that the disciple expresses the Spiritual Triad’s attitude. This willingness evokes the “united will of all who make Heaven what it is” in *ACIM*’s account, which corresponds to the disciple’s evocation of the Master’s quality of determination in the rule’s second sentence. “All who make Heaven what it is” refers to the higher kingdoms of nature, which were introduced in Rule Six. Rule Ten indicates that the quality of determination originates in Shamballa, so both *ACIM* and the second sentence allude to the united support of the higher kingdoms. Moreover, the willingness to expend some little effort also evokes “the strength of Heaven” in *ACIM*’s account, which corresponds to the evocation of the monadic will in the second sentence. Bailey speaks of “the strength of will,”<sup>111</sup> so the re-

sulting evocation could be regarded, in both *ACIM* and the second sentence, as strength received from above. *ACIM* summarizes the outcome: “And so the one who would cross over is literally transported there.”

Elsewhere Bailey provides an intelligible account of the remainder of the second sentence:

He [the Master] has to watch over the work accomplished by the pupil whilst making the channel between higher and lower mind, whilst he [the pupil] builds and employs this channel (the antahkarana). This channel eventually supersedes the causal body as a means of communication between the higher and the lower. The causal body is itself eventually done away with when the pupil takes the fourth initiation.<sup>112</sup>

In this quotation, “the higher” and “the lower” denote the Spiritual Triad and personality, respectively. In earlier transfers of polarization, such as from the mental body to the causal body, the preceding vehicle of polarization still remains as an instrument of the current vehicle of polarization. The above quotation indicates that this circumstance no longer occurs: when the polarizing life transfers from the causal body to the Spiritual Triad, the causal body is cast aside, because it is superseded by the antahkarana as the means of communication between the Spiritual Triad and personality.

In the second sentence, “the midway point” is the means of communication between the Spiritual Triad and the personality. “That which has been created at the midway point” is the causal body, because Bailey writes, “For the advanced disciple and the initiate, the midway spot is the causal body.”<sup>113</sup> To “destroy” the causal body means that the antahkarana is used to supersede it. Thus, the sentence has this overall meaning: through expressing the attitude of the Spiritual Triad for at least a moment, let each disciple evoke the Master’s quality of determination, which then facilitates the evocation of the disciple’s monadic will, so that the antahkarana supersedes the causal body as the means of communication between the Spiritual Triad and personality.

*When the point of tension is reached by the brothers at the fourth great cycle of attain-*



ment, then will this work be done. An earlier quotation provides an intelligible account of the final sentence: “The causal body is itself eventually done away with when the pupil takes the fourth initiation.” Thus, the “fourth great cycle of attainment” denotes the fourth initiation, and the final sentence has this meaning: when each disciple habitually uses the antahkarana to supersede the causal body, which is signified by the fourth initiation, then the disciples’ work of transferring the polarizing life will be done.

Bailey acknowledges, “The Rules are not placed in their right order, having sequential reference to the seven initiations.”<sup>114</sup> In particular, both Rules Three and Eleven provide instruction on building the antahkarana, both Rules Four and Eleven provide instruction on eliminating personality reactions, and both Rules Five and Eleven provide instruction on becoming polarized in the Spiritual Triad. The initiates who received the instructions in Rules Three, Four, and Five have become teachers of what they had learned, because they are the new Masters who assist the senior disciples in Rule Eleven. Rule Eleven adds a new perspective to the earlier accounts, because it depicts the inner role of the Masters in strengthening the disciples’ efforts.

## Rule Twelve

*Let the group serve as Aquarius indicates; let Mercury speed the group upon the upward Way and let Taurus bring illumination and the attainment of the vision; let the mark of the Saviour, as the group toils in Pisces, be seen above the aura of the group.*<sup>115</sup>

Rule Twelve is explained as follows:

The new Masters telepathically project to their junior disciples a symbolic cross having the following characteristics. A sphere at the vertical bar’s summit symbolizes this ideal—through their life of reflection, constant awareness, and steady focus, let the disciples consecrate their service to binding humanity together into one working and synthetic whole (*Let the group serve as Aquarius indicates*). The vertical bar’s upper segment symbolizes this ideal—through

their meditation, prayer, and concentration, let the disciples rapidly register inspiration from the Hierarchy that conveys its plans for uplifting the people of the world (*let Mercury speed the group upon the upward Way*). The horizontal bar symbolizes this ideal—through their planned service to those who need help, let the disciples work steadily and undeviatingly towards the two ends of transmitting illumination and of holding up the vision of the divine plan (*and let Taurus bring illumination and the attainment of the vision*). The relatively long lower segment symbolizes this ideal—through their going down into the very depths of human life, let the disciples act as an intermediate group between the Hierarchy and humanity (*as the group toils in Pisces*). In summary, the projected cross has this shape: the horizontal bar intersects the vertical bar above its midpoint, and a sphere is at the vertical bar’s summit. Let the disciples integrate their group by recognizing the multifaceted ideal that the cross symbolizes and then by subordinating themselves to that ideal (*let the mark of the Saviour ... be seen above the aura of the group*).

Rule Twelve, according to Bailey, is concerned with “disciples who are engaged in world salvage, for it is through these disciples that the Hierarchy carries out its plans.”<sup>116</sup> In other words, this rule deals with disciples who are working *before* the screen of life and not *behind* the scenes. She also says, “Initiates do their main work upon mental levels and from behind the scenes, and because of this their potency is great; this is particularly so with those who have taken the third initiation.”<sup>117</sup> Thus, Rule Twelve is construed as instructions given to junior disciples, namely, disciples who have taken either the first or second initiation but not the third initiation. Indeed, this rule is the only one that is oriented entirely towards instructing junior disciples.

This article treats the phrases of Rule Twelve as portraying the meanings of corresponding elements of a symbolic cross, and then infers the elements of that cross from those meanings. The new Masters are inferred as project-

ing this symbolic cross, because Rule Twelve seems to be part of the set of rules that describe their supervisory work, and because Bailey states in her commentary on this rule, “This will be a symbol projected by the Hierarchy.”<sup>118</sup> Thus, the first sentence in the explanation for Rule Twelve, given above, is the following: the new Masters telepathically project to their junior disciples a symbolic cross having the following characteristics.

*Let the group serve as Aquarius indicates.* Bailey regards Aquarius as signifying “Consecration to the service of the Whole,”<sup>119</sup> and mentions “the quality and nature of Aquarius which relates and binds together into one working and synthetic whole.”<sup>120</sup> As part of

her discussion of crosses in another book, Bailey gives this explanation of a sphere at the cross’s summit: “The sphere at the summit of the cross portrays the ‘place of the disciple’s consciousness.’ His life of reflection, of constant awareness, and the steady focus of his attention ... indicates the measure of his conscious activity in the Ashram.”<sup>121</sup> A sphere is inferred as the element for which the rule’s first phrase portrays the meaning, so this phrase has the following overall explanation: a sphere at the vertical bar’s summit symbolizes this ideal—through their life of reflection, constant awareness, and steady focus, let the disciples consecrate their service to binding humanity together into one working and synthetic whole.

*Let Mercury speed the group upon the upward Way.* Bailey mentions “Mercury who, as the Messenger of the Gods or the ‘divine Intermediary, carries messages between the poles with speed and light,”<sup>122</sup> and writes, “the main technique of the Hierarchy is that of conveying inspiration.”<sup>123</sup> Thus Mercury symbolizes inspiration, which consists of thoughts sent from the Hierarchy. A disciple’s response to inspi-

ration can be rapid or slow, as Bailey explains: “Where the alignment is good, there can be an almost immediate response to [a hierarchical] thought; where it is not good, it may take days and even weeks for the impression to be finally realised and consciously registered on the disciple’s mind and brain.”<sup>124</sup> Accordingly, the

**I would remind you that only the initiate consciousness will truly comprehend their significance [of the fourteen rules], but also that your effort so to do will develop in you the beginning of that initiate consciousness, provided you seek to make practical and voluntary application of these rules in your daily lives.**

word “speed” in the second phrase tells a disciple to rapidly register the hierarchical thoughts. “The upward Way” refers to the uplifting of people, because Bailey writes, “The work as it takes shape on the physical plane must be directed towards the spiritual uplift of the thinking people of the world in the first case and in the second place through them will come the uplift of the masses.”<sup>125</sup> As part

of her discussion of crosses, Bailey explains the meaning of the vertical bar’s upper segment: “*the vertical life of spiritual* contact with the Ashram is constantly preserved by meditation, prayer and concentration.”<sup>126</sup> The upper segment is inferred as the element for which the rule’s second phrase portrays the meaning, so this phrase has the following overall explanation: the vertical bar’s upper segment symbolizes this ideal—through their meditation, prayer, and concentration, let the disciples rapidly register inspiration from the Hierarchy that conveys its plans for uplifting the people of the world.

*Let Taurus bring illumination and the attainment of the vision.* Taurus is the Latin word for bull. Bailey explains the meaning of its use as a metaphor: “This group is, figuratively speaking, the ‘bull, rushing forward upon a straight line with its one eye fixed upon the goal and beaming light.”<sup>127</sup> Put differently, again in her words, “This work ... must be carried out steadily and undeviatingly, with no lost motion, once its outlines are determined, and it should be carried out *together*.”<sup>128</sup> She also describes the two goals of the third phrase in a clearer way: “the goal of providing a centre of

light within the world of men and of holding up the vision to the sons of men.”<sup>129</sup> As part of her discussion of crosses, Bailey explains the meaning of the horizontal bar: “*the horizontal life of service* is preserved with equal care and that there is a constant stream of planned energy going out to all those who need help.”<sup>130</sup> Just as the horizontal bar has two ends, or extremities, the third phrase has two ends, or goals. The horizontal bar is inferred as the element for which the rule’s third phrase portrays the meaning, so this phrase has the following overall explanation: the horizontal bar symbolizes this ideal—through their planned service to those who need help, let the disciples work steadily and undeviatingly towards the two ends of transmitting illumination and of holding up the vision of the divine plan.

*As the group toils in Pisces.* *Pisces* is the Latin word for fish, and it is also the twelfth astrological sign in the Zodiac. The phrase “in Pisces” indicates that the group is depicted as being in the sign of Pisces. What does that mean? Bailey writes about “the pledged disciple ... eventually to become a functioning world saviour *in Pisces*. He descends into the world of men to save mankind and to further the plan. He is then ‘the fish who swims free in the ocean of matter.’”<sup>131</sup> Bailey also writes about “the task of the Saviour or of the Mediator,”<sup>132</sup> showing that the *Saviour* and the *Mediator* are thought to have the same task. Paul characterizes Jesus as the “Savior” (2 Timothy 1:10) and as the “one Mediator between God and men” (1 Timothy 2:5), which supports the notion that these two terms are equivalent. Thus, when functioning as the world saviour, the disciples have the task, in Bailey’s words, “To act as an intermediate group between the Hierarchy and humanity, receiving light and power and then using both of these, under the inspiration of love, to build the new world of tomorrow.”<sup>133</sup> As part of her discussion of crosses, Bailey explains the meaning of the lower segment being relatively long: “The long limb of the ... cross symbolises to the disciple that he must go down into the very depths of human life.”<sup>134</sup> The vertical bar’s lower segment is inferred as the element for which the rule’s fourth phrase portrays the meaning, so this phrase has the following overall explanation:

the relatively long lower segment symbolizes this ideal—through their going down into the very depths of human life, let the disciples act as an intermediate group between the Hierarchy and humanity.

*Let the mark of the Saviour ... be seen above the aura of the group.* Here, “the mark of the Saviour” is the symbolic cross that is inferred from Rule Twelve’s other phrases. Bailey writes in her commentary, “That symbol ... is ‘the mark of a Saviour’ and it will embody the mark or indication (the signature as medieval occultists used to call it) of a new type of salvation or salvage.”<sup>135</sup> This new type of salvation is brought about by a group saviour—namely, the group of responsive disciples—rather than by an individual saviour.<sup>136</sup> “Be seen” means that the disciples in the group recognize the multifaceted ideal that the cross symbolizes. Bailey says, “the aura ... is presumed to demonstrate what the personality is, emotionally and mentally,”<sup>137</sup> so “above the aura of the group” signifies that the disciples in the group have subordinated themselves to that common ideal. A group is said to be *integrated* when its members recognize and subordinate themselves to a common ideal.<sup>138</sup> Thus, the final phrase has this explanation: let the disciples integrate their group by recognizing the multifaceted ideal that the cross symbolizes and then by subordinating themselves to that ideal.

## Rule Thirteen

*Let the group get ready to reveal the hidden mystery. Let the group demonstrate the higher meaning of the lessons learnt, and these are four and yet are one. Let the group understand the Law of Synthesis, of unity and fusion; let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway; let Transfiguration follow Transformation and may Transmutation disappear. Let the O.M. be heard right at the centre of the group, proclaiming God is All.*<sup>139</sup>

Rule Thirteen is explained as follows:

Through formulating the intention of building the higher antahkarana, let the new

Masters get ready to reveal the purpose of the planetary Logos (*Let the group get ready to reveal the hidden mystery*). Through fulfilling Rules Ten, Eleven, and Twelve, let the Masters demonstrate that they satisfy the necessary prerequisites: radiation of various kinds of regenerative and constructive forces; magnetization of divine purpose; transmutation of their disciples' desire into aspiration and then into fixed determination; and impartation of inspiration (*Let the group demonstrate the higher meaning of the lessons learnt*). These demonstrations are four phases of their immediate service and yet are integrated with their initiatory process, because their service is the result of their past initiation and is preparation for their next one (*and these are four and yet are one*). Through having used the lower antahkarana to activate the faculty of spiritual perception, as described in Rule Five, let the Masters infer this general law: they become sensitive to higher planes by activating the corresponding higher faculties (*Let the group understand the Law of Synthesis*). Through having brought together the need of the unified divine plan and the force of the united Will of God, as described in Rule Eight, let the Masters infer this general law: they penetrate to a higher plane by bringing together the need of their integrated aspects and the force of their higher aspect that is seeking integration (*of unity*). Through having become polarized in the Spiritual Triad, as described in Rule Five, and having become polarized in the Monad, as described in Rule Nine, let the Masters infer this general law: their integration on a lower level makes possible further integration on a higher level (*and fusion*). Through applying these three laws, let the Masters construct the higher antahkarana so that it goes successively towards the three higher centers that transmit the Will of God—Shamballa, the solar Logos, and finally the cosmic Logos (*let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway*). Through stabilizing the higher antahkarana at three suc-

cessive milestones, let the Masters pass into the corresponding phases of development: first, their consciousness is transformed into identification with the One Life; second, they are transfigured so that they can function upon the logoc plane, which is the highest plane of our planetary life; and third, they can break through the planetary ring-pass-not so that their transmutative service within that ring-pass-not may disappear (*let Transfiguration follow Transmutation and may Transmutation disappear*). Through using the higher antahkarana, let the Masters comprehend the nature of divine purpose as the planetary Logos conceives it under the solar Logos' inspiration that proclaims the Oneness of all life and manifestation (*Let the O.M. be heard right at the centre of the group, proclaiming God is All*).

After taking the fifth initiation, as portrayed in Rule Nine, the new Masters become involved in supervisory work with senior and junior disciples, as portrayed in Rules Ten, Eleven, and Twelve. Rule Thirteen assumes that the new Masters are fulfilling their supervisory responsibilities, and so it presents more advanced instructions to them. As will be explained in our commentary for Rule Fourteen, Rule Thirteen provides instructions for both the sixth and seventh initiations.

Rule Thirteen is concerned with the planetary Logos, for which Bailey gives this definition: "The Being Who is the life of our planet, the One in Whom we live and move and have our being. This being, or sum total of organised lives is sometimes called the planetary Logos, ... sometimes God, and sometimes the One Life."<sup>140</sup> Rules Nine and Ten mention another godlike figure, namely, Sanat Kumara. What is the relationship between the planetary Logos and Sanat Kumara? Bailey speaks of "the manifested form of the planetary Logos in the Person of Sanat Kumara,"<sup>141</sup> so these terms denote similar but slightly different concepts.

The Old Testament also uses several terms to denote exalted beings, such as in Job 1:6, "Now there was a day when the sons of God came to present themselves before the LORD." In this verse, "God" is a translation of the He-

brew word *Elohim*, which means “the One who is the totality of powers, forces and causes in the universe,”<sup>142</sup> and “LORD,” written entirely with capital letters, substitutes for the Hebrew name *YHWH*, which means “the self-existent One.”<sup>143</sup> From our point of view, “God” can be understood as the planetary Logos, “LORD” as Sanat Kumara, and “sons of God” as Masters.

The preceding rules could be summarized as providing instructions for developing the antahkarana: the preparation (Rules One and Two), construction between the personality and Spiritual Triad (Rule Three), stabilization (Rules Four and Five), use (Rules Six and Seven), construction of the extension to the Monad (Rule Eight), stabilization of the extension (Rule Nine), and use of the extension (Rules Ten through Twelve). Bailey’s commentary on Rule Thirteen mentions, however, the higher correspondence of the preceding antahkarana: “The Master builds that of which the spiritual correspondence is the manasic antahkarana. The antahkarana which is now emerging is a projection from the Ashram of a Master.”<sup>144</sup> Accordingly, this commentary refers to the preceding antahkarana as the “lower antahkarana” and treats Rule Thirteen as providing instructions for developing the “higher antahkarana.”

Rule Thirteen lies far beyond the experiences of virtually all readers of this article, so how can we make sense of this rule and find any value in studying it? Bailey writes, “The Law of Analogy is the key which unlocks the understanding.”<sup>145</sup> The development of the higher antahkarana appears to be analogous to the development of the lower antahkarana, because both developments seem to have similar stages. In particular, this article construes Rule Thirteen as portraying the preparation, construction, stabilization, and use of the higher antahkarana. Rule Thirteen is comparable to Formula Six in Bailey’s formulas for initiation, which was studied in an earlier article, because both statements are interpreted as giving instructions concerning the higher antahkarana.<sup>146</sup>

*Let the group get ready to reveal the hidden mystery.* Bailey gives this clue in her commen-

tary on Rule Thirteen: “All that I can tell you about that mystery is that it concerns the purpose and the reason for which our planetary Logos took incarnation and became the informing Life of our planet.”<sup>147</sup> Accordingly, the hidden mystery is the purpose of the planetary Logos. How can the group of new Masters reveal this purpose? Bailey mentions “the higher antahkarana, uniting the Hierarchy and Shamballa,”<sup>148</sup> and says, “Shamballa embodies the will or purpose of our planetary Logos.”<sup>149</sup> These quotations suggest that the higher antahkarana can reveal the purpose of the planetary Logos. Bailey speaks of “the formulated intention,”<sup>150</sup> so the first sentence has the following explanation: through formulating the intention of building the higher antahkarana, let the new Masters get ready to reveal the purpose of the planetary Logos.

*Let the group demonstrate the higher meaning of the lessons learnt.* This article’s Introduction mentions the earlier “Rules for Applicants,” and the thirteenth of these earlier rules presents the original lessons learnt, which Bailey summarizes as “Radiation. Magnetisation. Transmutation. Impartation.”<sup>151</sup> Demonstrations of the higher meaning of these four lessons are prerequisites for building the higher antahkarana, because Bailey speaks of them as “four major undertakings or demonstrations of fitness ... for the work to be done.”<sup>152</sup> Thus, the first part of the second sentence is interpreted as follows. Through fulfilling Rules Ten, Eleven, and Twelve, let the Masters demonstrate that they satisfy the necessary prerequisites: radiation of various kinds of regenerative and constructive forces; magnetization of divine purpose; transmutation of their disciples’ desire into aspiration and then into fixed determination; and impartation of inspiration.

*These are four and yet are one.* Bailey characterizes the effect of these demonstrations on the Master who performs them: “To summarise, they constitute the four phases of an activity which will bring him to a point of tension which will indicate the next possible initiatory stage.”<sup>153</sup> She also says that “every initiation leads to expanded service.”<sup>154</sup> Thus, the last part of the second sentence has the following meaning: these demonstrations are four phases

of their immediate service and yet are integrated with their initiatory process, because their service is the result of their past initiation and is preparation for their next one.

*Let the group understand the Law of Synthesis, of unity and fusion.* Professor Michael Windelspecht reports, “The modern scientific method is a synthesis of both inductive and deductive reasoning.”<sup>155</sup> *Induction* is used to go from factual observations to general laws, and *deduction* is used to apply the laws in specific situations. The third sentence portrays both kinds of reasoning. In the first clause, the injunction to “understand the Law of Synthesis, of unity and fusion” is construed in this way: the initiates are told to use induction to go from factual observations to generalizations that are statements of the three indicated laws. In the second clause, the initiates are told to use deduction to apply the three laws in specific situations.

Bailey does not give a clear definition of the Law of Synthesis, but mentions “The Law of Synthesis, operating between all forms which the self occupies, and the recognition of the essential unity of all manifestation by the means of sight.”<sup>156</sup> She also says: “In this attempt to paraphrase an ancient definition of the Law of Synthesis, I have said all that I can upon the theme. Only as disciples build the antahkarana and function as the Spiritual Triad within the monadic Life will inspiration come.”<sup>157</sup> In the case of the initiates who are applying Rule Thirteen, their experiences with the earlier rules have become factual observations on which they can support their inductive inferences. Based on these remarks, the first part of the first clause is construed as follows. Through having used the lower antahkarana to activate the faculty of spiritual perception, as described in Rule Five, let the Masters infer this general law: they become sensitive to higher planes by activating the corresponding higher faculties.

In the first clause, “Synthesis” is capitalized, which indicates that it is the proper name of the first law, whereas “unity” and “fusion” are not capitalized, which suggests that they are not the proper names of the two remaining laws but merely hints of the nature of those

laws. Bailey’s commentary on Rule Thirteen says, “*Unity* might be regarded as the conscious adaptation of the initiated disciple to the greater whole ... *Fusion* might therefore be regarded as the individual process of spiritual integration.”<sup>158</sup> If these definitions are the appropriate hints, then the proper names of the two remaining laws appear to be Adaptation and Evolution, respectively, because Bailey says elsewhere, “This law of adaptation involves the appreciation of the need, the recognition of the new force coming in with the new cycle and the consequent bringing together in wide synthesis of the need and of the force,”<sup>159</sup> and “Under the Law of Evolution, certain great fusions, at-one-ments or great Approaches are taking place.”<sup>160</sup> Based on these descriptions, the final part of the first clause is construed as follows. Through having brought together the need of the unified divine plan and the force of the united Will of God, as described in Rule Eight, let the Masters infer this general law: they penetrate to a higher plane by bringing together the need of their integrated aspects and the force of their higher aspect that is seeking integration. Through having become polarized in the Spiritual Triad, as described in Rule Five, and having become polarized in the Monad, as described in Rule Nine, let the Masters infer this general law: their integration on a lower level makes possible further integration on a higher level.

*Let the threefold mode of working with that which is dynamic carry the group together towards the Higher Three where the Will of God holds sway.* The “threefold mode of working” is taken as the application of the three preceding laws, because they were just mentioned, and “that which is dynamic” is taken as the higher antahkarana, because its building is characterized by change or progress. Accordingly, the “Higher Three” are the higher centers towards which the higher antahkarana successively goes. What are these higher centers? Based on the earlier analysis of the first sentence, one center seems to be Shamballa, which Bailey regards as “the head centre of the planetary Logos.”<sup>161</sup>

The second center seems to be the solar Logos, because Bailey says that “the objective of

effort in Shamballa is, however, the apprehension of solar Purpose,<sup>162</sup> and that a Master receives the revelation of the solar Logos at the sixth initiation:

At this sixth Initiation the most marvelous vision of the entire series is his. He sees the solar system as a unit, and gets a brief revealing which opens to his amazed understanding the fundamental purpose of the solar Logos.<sup>163</sup>

The third center appears to be an even greater entity that Bailey sometimes calls the “cosmic Logos”:

The *cosmic Logos* of our system works similarly through three major systems (of which ours is not one), utilising seven solar systems (of which ours is one), for the distribution of His force and having myriads of sevenfold groups as the cells of His body.<sup>164</sup>

Bailey states that a Master receives the revelation of the cosmic Logos at the seventh initiation:

At the seventh Initiation ... he sees that which he has long realised as a basic theoretical fact, that our solar Logos is involved in the plans and purposes of a still greater Existence, and that the solar system is but one of many centres of force through which a cosmic Entity vastly greater than our own solar Logos is expressing Himself.<sup>165</sup>

Bailey also describes the training that the Masters need for their building effort: “Their whole training is concerned with the planetary, systemic and cosmic building of the antahkarana, for it is via the antahkarana that spirit works, that life processes are controlled, and the will of all developing aspects of Deity function.”<sup>166</sup> This quotation supports the notion that the higher antahkarana goes successively towards Shamballa, the solar Logos, and then the cosmic Logos, because such a bridge does require “planetary, systemic and cosmic building.”

Moreover, these three centers satisfy the rule’s phrase “where the Will of God holds sway,” because they transmit the Will of God, as Bailey explains:

The solar Logos expands His consciousness to include the desire of the cosmic Logos.<sup>167</sup>

The planetary Logos expands His consciousness to measure up to the will and purpose of the Solar Logos.<sup>168</sup>

The will aspect of the planetary Logos [is] the incentive behind the life of Shamballa.<sup>169</sup>

Based on the preceding remarks, the middle clause of the third sentence has this overall meaning: through applying these three laws, let the Masters construct the higher antahkarana so that it goes successively towards the three higher centers that transmit the Will of God—Shamballa, the solar Logos, and finally the cosmic Logos.

*Let Transfiguration follow Transformation and may Transmutation disappear.* These three terms are construed as characterizing three successive milestones along the higher antahkarana. Bailey provides the meaning of transformation and transfiguration in the context of Rule Thirteen:

The transformation with which this rule deals is the transformation of consciousness into identification.<sup>170</sup>

There then follows, as a result of this, what is called the true Transfiguration. This enables the initiate to function upon the logioic or highest plane.<sup>171</sup>

Thus, after the Masters stabilize the antahkarana at the first milestone, which is characterized by “Transformation,” their consciousness is transformed into what Bailey calls “identification with the *One Life*.”<sup>172</sup> After the Masters stabilize the antahkarana at the second milestone, which is characterized by “Transfiguration,” they are transfigured so that they can function on the logioic plane.

Bailey also provides the meaning of transmutation in the context of Rule Thirteen:

The work of transmuting the lower nature into the higher and desire into love, of transforming personality purpose into group livingness and being, has led to that complete transfiguration which makes the entire

process of transmutation no longer needed. But—and this is the point to be emphasised—because of this achievement, the art of transmutation is now the instrument which the initiate can use and transmute that which is not himself, and ... the forces which have been transmuted into spiritual energy begin now to have a dynamic transmutative effect in the world of forms wherein he now chooses to work and serve.<sup>173</sup>

According to this quotation, after the Masters stabilize the antahkarana at the second milestone, nothing within them requires transmuting, but they do participate in planetary service that entails “a dynamic transmutative effect” on others. Bailey speaks of the following development: “As this transformation [of consciousness into identification] takes place, a new activity supervenes which finally enables the Master to break through the planetary ring-pass-not.”<sup>174</sup> The “ring-pass-not” is defined as “the limit of the field of activity of the central life force.”<sup>175</sup> By breaking through the planetary ring-pass-not, in Bailey’s words, “He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not.”<sup>176</sup> Thus, after the Masters stabilize the antahkarana at the third milestone, which is characterized by the phrase “may Transmutation disappear,” they can break through the planetary ring-pass-not so that their transmutative service within that ring-pass-not may disappear.

By bringing together the preceding remarks, the final clause of the third sentence has this explanation. Through stabilizing the higher antahkarana at three successive milestones, let the Masters pass into the corresponding phases of development: first, their consciousness is transformed into identification with the One Life; second, they are transfigured so that they can function upon the logoc plane, which is the highest plane of our planetary life; and third, they can break through the planetary ring-pass-not so that their transmutative service within that ring-pass-not may disappear.

*Let the O.M. be heard right at the centre of the group, proclaiming God is All.* The “centre of

the group” is taken as Shamballa, because Bailey states, “The energy with which the Masters work comes from Shamballa.”<sup>177</sup> As mentioned in our commentary for Rule Ten, comprehension is a higher aspect of hearing. In Rule Ten, the Masters hear the O.M. in the sense of comprehending divine purpose as it streams forth from Shamballa. Correspondingly, the phrase, “let the O.M. be heard right at the centre of the group,” has this meaning: let divine purpose be comprehended right at Shamballa. What might such comprehension reveal? Bailey states, “Shamballa, as it constitutes the synthesis of understanding where our Earth is concerned, is also the centre where the highest Will of the Solar Logos is imposed upon the Will of our planetary Logos, Who is, as you know, only a centre in His greater body of manifestation.”<sup>178</sup> Thus to hear the O.M. right at Shamballa might mean the following: comprehend that the divine purpose of the planetary Logos embodies the even higher purpose of the solar Logos.

Bailey provides this clue: “It is not my intention to interpret this final phrase of Rule XIII. Its meaning lies beyond your most elevated comprehension. It concerns the transmutation of the O.M. into the originating SOUND.”<sup>179</sup> Accordingly, the final sentence is concerned with transmuting the O.M. into its originating SOUND that occurs right at Shamballa. The preceding paragraph suggests that the originating SOUND is the purpose of the solar Logos. Elsewhere Bailey describes two revelations received by a Master: “the light reveals to him ... the nature of divine purpose as our planetary Logos conceives it under the inspiration of the solar Logos;”<sup>180</sup> “He thus makes his conscious contact with the solar Logos, and realises within himself the Oneness of all life and manifestation.”<sup>181</sup> Combining these revelations seems to satisfy both Bailey’s clue and the symbols of the final sentence, so that sentence is explained as follows: through using the higher antahkarana, let the Masters comprehend the nature of divine purpose as the planetary Logos conceives it under the solar Logos’ inspiration that proclaims the Oneness of all life and manifestation.

## **Rule Fourteen**



**K***now, express, reveal, destroy and resurrect.*<sup>182</sup>

Rule Fourteen is explained as follows:

*Know* is the keynote for achieving the third initiation, because the initiates' effort is to know how the causal body's virtues can control and direct the mental body; and to know how the mental body's analysis, discrimination, and right thought can control and direct the lower bodies. *Express* is the keynote for achieving the fourth initiation, because the initiates' effort is to express the attitude of the Spiritual Triad. *Reveal* is the keynote for achieving the fifth initiation, because the initiates' effort is to receive the revelation of universal inclusiveness. *Destroy* is the keynote for achieving the sixth initiation, because the initiates' effort is to destroy all lesser forms of identification so that their consciousness can be transformed into identification with the One Life. *Resurrect* is the keynote for achieving the seventh initiation, because the initiates' effort is to rise back to their original state, which is Shamballa.

Bailey provides two clues about these five words: "In this final rule for disciples and initiates, a great summation is embodied";<sup>183</sup> "these five words have a clear reference to each of the five initiations; they give the initiate the keynote to the work which he must carry forward between the various initiatory processes."<sup>184</sup> Accordingly, the five words in Rule Fourteen are interpreted as the keynotes to the work that the disciple must accomplish before attaining the third through seventh initiations.

*Know.* Rule One assumes that the initiates have taken the third initiation, because its third sentence is rendered as, "Behind the group there stands the attainment of the third initiation." The attainment that was achieved at the time of the third initiation is depicted by Rule One's first sentence and is rendered 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." The causal body's abstract thinking includes virtuousness,<sup>185</sup> and

the mental body's concrete thinking includes analysis, discrimination, and right thought.<sup>186</sup> Thus *know* is the keynote for achieving the third initiation, because the initiates' effort is to know how the causal body's virtues can control and direct the mental body; and to know how the mental body's analysis, discrimination, and right thought can control and direct the lower bodies.

*Wikipedia* distinguishes between various kinds of knowledge:

*Know-how* is a term for practical knowledge on how to accomplish something, as opposed to "know-what" (facts), "know-why" (science), or "know-who" (communication). Know-how is often tacit knowledge, which means that it is difficult to transfer to another person by means of writing it down or verbalising it. The opposite of tacit knowledge is explicit knowledge.<sup>187</sup>

The term *tacit knowledge* was introduced into philosophy in 1958 by Michael Polanyi, who is known for the assertion that "we can know more than we can tell."<sup>188</sup> Accordingly, the kind of knowledge required for the third initiation is practical knowledge that is mainly tacit knowledge.

*Express.* Rule Eleven provides instructions for attaining the fourth initiation, and its second sentence is rendered as follows: "Through expressing the attitude of the Spiritual Triad for at least a moment, let each disciple evoke the Master's quality of determination, which then facilitates the evocation of the disciple's monadic will, so that the antahkarana supersedes the causal body as the means of communication between the Spiritual Triad and personality." Thus *express* is the keynote for achieving the fourth initiation, because the initiates' effort is to express the attitude of the Spiritual Triad.

*Reveal.* Rule Nine provides instructions to initiates for attaining the fifth initiation, and its second sentence is rendered as follows: "whenever they observe that they are perceiving any difference or form as separate from themselves, they once again penetrate to the Monad, and then subordinate their lower perspectives to the Light of the Monad, thereby

overlooking all differences and ignoring all forms.” Thus *reveal* is the keynote for achieving the fifth initiation, because the initiates’ effort is to receive the revelation of universal inclusiveness.

*Destroy.* Rule Thirteen, in its third sentence, depicts a phase of development that occurs for the initiates and is rendered as follows: “their consciousness is transformed into identification with the One Life.” Such transformation requires them to destroy all lesser forms of identification that they had made in the spiritual through physical planes, which are spoken of as “the five planes of human evolution.”<sup>189</sup> The initiates begin destroying these lesser forms following their fifth initiation, as Bailey explains:

The higher destruction which we are considering is related to the destruction of certain *forms of consciousness* which express themselves in great areas or extensive thoughtforms; these may have, in turn, conditioned human thinking ... This higher form of destruction ... emanates from a point outside *the five worlds* of human and superhuman evolution ... If this is so, it will be apparent to you that only initiates who have taken the fifth initiation and higher initiations can wield effectively this particular form of death.<sup>190</sup>

In this quotation, “a point outside *the five worlds* of human and superhuman evolution” refers to a focal point in the Monad, because the monadic plane is higher than the five planes of human evolution. In other words, the initiates are focused in the Monad while they carry out their destruction in the lower planes. Bailey also explains how this destruction is accomplished: “At the sixth initiation ... the initiate wields complete control, through the power of sound, over the substance of the five planes of human evolution.”<sup>191</sup>

Bailey makes the following analogy: “I would like first of all to point out that the sixth initiation is to the Master Who stands before the

planetary Logos what the second initiation is to the disciple.”<sup>192</sup> She also says, “The aspirant has to learn to control his emotional psychic nature through right control of the mind,”<sup>193</sup>

and “The second initiation ... marks the completion of the process whereby the emotional nature (with its outstanding quality of desire) is brought under soul control, and the desire of the personal lower self has been transmuted into love.”<sup>194</sup>

Thus the initiate working towards the sixth initiation—who is aligned with Shamballa and focused in the Monad while carrying out destruction on lower planes—is analogous to the disciple working towards the second initiation—who is aligned with the soul and focused in the mental body while transmuting desire on the lower emotional plane. Accordingly, *destroy* is the keynote for achieving the sixth initiation, because the initiates’ effort is to destroy all lesser forms of identification so that their consciousness can be transformed into identification with the One Life.

*Resurrect.* Rule Thirteen, also in its third sentence, depicts another phase of development that occurs for the initiates and is rendered as follows: “they are transfigured so that they can function upon the logoc plane, which is the highest plane of our planetary life.” Bailey describes this phase using Christian phraseology and associates it with the seventh initiation:

The true Transfiguration ... enables the initiate to function upon the logoc or highest plane ... This—in Christian phraseology—is called the “sitting down upon the right hand of God in Heaven.” There the man who has attained this seventh initiation is transfigured.<sup>195</sup>

The three highest planes of our planetary life could be called the “courts of Shamballa,” because Shamballa is said to work on those planes.<sup>196</sup> Thus, the true Transfiguration gives the initiates, in Bailey’s words, “the right to ‘come and go in the courts of Shamballa’ as Their work may dictate and Their service may require.”<sup>197</sup>

Bailey explains why this circumstance connotes resurrection:

The word “resurrection” ... means “back to an original state” by rising. This return to an original state is pictured for us in *The New Testament* under the story of the Prodigal Son, who said “I will arise and go to

my Father” ... This is the true and final resurrection. The Son of God has found His way back to the Father and to His originating Source, that state of Existence to which we have given the name Shamballa.<sup>198</sup>

Thus *resurrect* is the keynote for achieving the seventh initiation, because the initiates’ effort is to rise back to their original state, which is Shamballa.

## Conclusions

With regard to the Rules for Disciples and Initiates, the earlier article analyzed the initial seven rules, and the present article analyzes the final seven rules. As these articles show, most rules provide instructions for attaining the higher initiations, namely, the fourth through seventh initiations, so only senior disciples and senior initiates would be qualified to apply them. Three rules, however, do provide instructions for attaining the lower initiations, namely, the second and third initiations: Rule Ten, because it portrays instructions that the new Masters telepathically convey to their junior disciples; Rule Twelve, because it portrays a symbolic cross that the new Masters telepathically project to their junior disciples; and Rule Fourteen, because it states the keynote for the third initiation.

Nevertheless, Rules Ten and Twelve, which portray the new Masters as inspiring junior disciples, are shown by Rule Thirteen as being part of the Masters’ initiatory process, because the Masters become prepared for their next higher initiation by imparting this inspiration. Rule Fourteen also provides keynotes for the fourth through seventh initiations, so it is mainly concerned with the higher initiations. Thus, the two articles confirm Bailey’s statement: “But those words [of the rules] in their simplest connotation have true reference to the task of achieving one or other of the higher initiations.”<sup>199</sup>

The Rules for Disciples and Initiates are paradoxical, because they generally are not studied by people who are actually qualified to apply them. Let us clarify the last observation. These rules were published in *The Rays and the Initiations*, but that book states: “It will be obvious

to you that as this Treatise is not written to instruct Members of the Hierarchy, but only for aspirants and disciples and initiates below the grade of the third initiation, much that I will say will be somewhat ‘blind’ or veiled in symbol.”<sup>200</sup> Bailey confirms this status of the immediate students of the rules by telling them, at two different places in her commentary on the rules, “you have not yet taken the third initiation.”<sup>201</sup>

In addition to the immediate students of the rules, Bailey anticipated that there would be future students of them, because she wrote:

I would call to your attention that in the Fourteen Rules for Applicants and in the Fourteen Rules for Disciples and Initiates you have the two great foundational courses of the coming Schools of the Mysteries, for which I have prepared the world in *Letters on Occult Meditation*.<sup>202</sup>

What will be the status of the students in those coming schools? Bailey predicted that there will be both preparatory schools and advanced schools of the mysteries. The goal of a preparatory school will be to prepare students for an advanced school, and she describes the goal of an advanced school as follows: “the aim of the school being to prepare pupils for the first initiation.”<sup>203</sup> This statement is actually ambiguous, because, in Bailey’s words, “This third initiation is ... the first initiation, from the angle of the Hierarchy.”<sup>204</sup> Accordingly, the predicted students in those predicted schools will be working towards either what this article calls the first initiation, in which case they would be aspirants, or what this article calls the third initiation, in which case they would be junior disciples. With either meaning, it appears that the students of the Rules for Disciples and Initiates, in both the past and predicted future, generally are unqualified to apply most of the rules, because they have not yet attained the third initiation.

*What about the candidates for the sixth and seventh initiations?* These candidates are members of the Hierarchy, and Rules Ten, Thirteen, and Fourteen provide instructions for them. Bailey states, “All books are prison houses of ideas, and only when speech and

writing are superseded by telepathic communication and by intuitive interplay will the plan and the technique of its expression be grasped in a clearer fashion.”<sup>205</sup> For members of the Hierarchy, speech and writing are superseded by telepathic communication and by intuitive interplay, so the candidates for the sixth and seventh initiations would not use the corresponding written rules for their own instruction, even though they would be qualified to apply them. Bailey confirms this circumstance by saying in an earlier quotation, “this Treatise [containing the rules] is not written to instruct Members of the Hierarchy.”

*What about the candidates for the fourth and fifth initiations?* These candidates are senior disciples and senior initiates, and Rules One through Nine, Eleven, and Fourteen provide instructions for them. In particular, 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.”<sup>206</sup> Thus, the candidates for the fourth and fifth initiations need not study written rules for initiation, such as analyzed in the two articles, because they receive their teaching through telepathic and intuitive communication in their respective inner Ashrams. Nevertheless, the two articles correlate the rules leading to these initiations with passages from both *ACIM* and the Apostle Paul, thereby indicating that such information is regarded as helpful by other sources. Perhaps the candidates for the fourth and fifth initiations would find value in studying the corresponding written rules, if they recognize them as providing an outer confirmation of their inner telepathic and intuitive instruction.

*What about the candidates for the first, second, and third initiations?* These candidates are aspirants and junior disciples. Bailey’s commen-

tary on the Rules for Disciples and Initiates covers 319 pages, so it shows that she made a substantial effort to present the rules in a book that she said was intended for people below the grade of the third initiation. If we have not yet taken the third initiation, and so are among the intended readers of these rules, what is the value of our studying them when we are not actually qualified to apply most or all of them? Here are seven answers.

First, *studying the rules may correct false impressions about the Masters of the Wisdom.* The two articles interpret the rules as though they were successive events in a story about the Masters: advanced human beings become new Masters; these new Masters then work with human beings; and such service enables both the new Masters and human beings to attain further stages of development. By viewing the rules as a plausible story about the Masters, we may be able to correct some false impressions that we had received about them. Indeed, according to her autobiography, Bailey was told by her own Masters the following: “her major duty as a disciple was to familiarise the public with the true nature of the Masters of the Wisdom and offset the erroneous impression which the public had received.”<sup>207</sup>

Second, *studying the rules may promote the development of detached observation.* Bailey relates the proper interpretation of the rules to the “Observer,” but without defining that term:

The interpretation of these Rules must involve capacity to pass beyond the usual attitudes and what one might call the usual metaphysical and theosophical platitudes, and to see life as the Hierarchy sees it. This means that life is approached from the angle of the Observer and not from that of a participator in actual experiment and experience in the three worlds. This Observer is different to the Observer on the probationary Path.<sup>208</sup>

The preceding quotation indicates that the Observer evolves over time, because the version needed for the rules is different from the Observer on what is called the “probationary Path,” which occurs prior to the first initiation.<sup>209</sup> Let us define an initiate’s *Observer* to be the highest aspect of the self to which he or

she can penetrate, and it could be the mental body, causal body, Spiritual Triad, Monad, Shamballa, or a yet higher center. Each rule portrays a stage of development for initiates, but it does so from the vantage point of the initiates' corresponding Observer. Put differently, the rules indicate that, in Bailey's words, "The task of the disciple is to become consciously aware—like a detached onlooking Observer—of these energies and their expressing qualities as they function within himself."<sup>210</sup> Given the meaning of the term "Observer," this task can be expressed as follows: become focused in the highest feasible aspect of yourself and then observe your energies on the lower planes. As an initiate builds either the lower antahkarana (in Rule Three) or higher antahkarana (in Rule Thirteen), the corresponding Observer evolves over time. Moreover, as Bailey explains, "The point in evolution of the Observer ... determines very largely the field of his observation and the focus of his directed attention."<sup>211</sup> Thus, through portraying a change in the field of observation, the rules indicate a change in the Observer. Even if the rules are too advanced to depict our current stage of development, their emphasis on observation may encourage us to carry out the following two tasks in a way that is appropriate for our current stage: first, become aware like a detached Observer; and second, bring about a change in the Observer.

Third, *studying the rules may promote greater inclusive recognition*. Bailey states, "Every step upon the Path of Initiation increases group recognition. Initiation is essentially an expanding series of inclusive recognitions."<sup>212</sup> The rules illustrate this statement, because each rule gives instruction on becoming more inclusive, perhaps by portraying a joint effort with others at the same point of evolution (in Rule Two), or by perceiving the one humanity (in Rule Five), or by identifying with the One Life (in Rule Thirteen). Even if the rules are too advanced for us to implement as they are written, their emphasis on inclusivity may encourage us to become more inclusive in a way that is appropriate for our current stage of development.

Fourth, *studying the symbols in the rules may draw the intuition into activity*. The rules are veiled in symbols. As part of her commentary on Rule One, Bailey writes, "The intuition of the aspirant must be invoked if he is to arrive at right knowledge."<sup>213</sup> Without the intuition, a given rule might appear to be trite or meaningless. We can bring forth our intuition by making an effort to study and interpret the symbols of the rules, as Bailey explains:

There are many ways in which the intuition can be drawn into activity, and one of the most useful and potent is the study and interpretation of symbols. Symbols are the outer and visible forms of the inner spiritual realities, and when facility in discovering the reality behind any specific form has been gained, that very fact will indicate the awakening of the intuition.<sup>214</sup>

Fifth, *studying the rules may reveal the nature of the next stage that lies ahead*. The rules are said to portray various stages of the spiritual journey. Moreover, we have the potential of comprehending to some degree our future stages, as Bailey explains, "Each stage upon the Path of Initiation has in it the germ of comprehension and an understanding (deeply hidden) of the various steps which have to be taken upon the Way of the Higher Evolution."<sup>215</sup> In particular, if the second initiation is our highest attainment, then studying the rules may help us comprehend the nature of our next stage, which is that of the third initiation. If we do comprehend this nature, then we could immediately shift into our next stage when its time has come, rather than being held back by outgrown habits and attachments. Bailey describes the value of making such a shift: "All these phases of intention and of techniques are right in their own place, just as long as they have teaching value, and whilst the higher next phases remain vague and nebulous. They become wrong when they are perpetuated and carried on when the next stage is clearly seen but not followed."<sup>216</sup>

Sixth, *applying certain aspects of the rules may develop the beginning of initiate consciousness*. Even though we may not be ready

to apply the complete meaning of a given rule, we may be able to grasp certain aspects of it and then apply those aspects to our daily lives. As Bailey explains, “That step will be taken when you have transmuted knowledge and theory into wisdom, practice and expression.”<sup>217</sup> Such application develops the beginning of initiate consciousness, as Bailey also explains:

I would remind you that only the initiate consciousness will truly comprehend their significance [of the fourteen rules], but also that your effort so to do will develop in you the beginning of that initiate consciousness, provided you seek to make practical and voluntary application of these rules in your daily lives.<sup>218</sup>

In this quotation, “initiate consciousness” refers to the consciousness of people who have taken the third initiation, because, in Bailey’s words, “Disciples who have taken the second initiation are regarded as ‘probationary initiates,’ and only when they have taken the third initiation are they truly initiate from the standpoint of the Hierarchy.”<sup>219</sup>

Seventh, *each rule incorporates at least one concept that is relevant for people who have not yet taken the third initiation.* This answer illustrates how we might implement the previous answer. Some concepts that are relevant for the lower initiations are as follows: Rule One—the burning ground in which the fire of the mind burns up impurities; Rule Two—remembering the virtue of not judging; Rule Three—steps for building the antahkarana; Rule Four—identifying the individual will with that of the greater whole; Rule Five—faculty of spiritual perception; Rule Six—distinctions between transmutation, transformation, and transfiguration; Rule Seven—universality of invocation and evocation; Rule Eight—the seven chakras and seven rays; Rule Nine—distinction between penetration and polarization; Rule Ten—Science of Impression; Rule Eleven—the Masters’ role in strengthening disciples; Rule Twelve—horizontal life of service supported by vertical life of invocation and evocation; Rule Thirteen—service as a preparation for initiation;

and Rule Fourteen—keynote for achieving the third initiation.

With regard to the fourteen Rules for Disciples and Initiates, Bailey encourages students to “reflect, think, study and correlate.”<sup>220</sup> Although the explanations given in the two articles may not be what were originally intended, perhaps these explanations may be found to be helpful by those who are pursuing their own study of the rules.

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<sup>1</sup> Alice A. Bailey, *The Unfinished Autobiography* (1951; reprint; New York: Lucis Publishing Company, 1987), 166-168.

<sup>2</sup> Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 18.

<sup>3</sup> *Ibid.*, 24.

<sup>4</sup> Zachary F. Lansdowne, “Bailey’s Rules for Disciples and Initiates: Rules One through Seven,” *The Esoteric Quarterly*, Spring 2014. Bailey, *The Rays and the Initiations* 148.

<sup>6</sup> *Ibid.*

<sup>7</sup> Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint. New York: Lucis Publishing Company, 1972), 105.

<sup>8</sup> Alice A. Bailey, *The Externalisation of the Hierarchy* (1957; reprint; New York: Lucis Publishing Company, 1976), 527.

<sup>9</sup> Bailey, *Discipleship in the New Age*, vol. II, 105.

<sup>10</sup> *Ibid.*, 104.

<sup>11</sup> Zachary F. Lansdowne, “Vedic Teachings on the Seven Rays,” *The Esoteric Quarterly*, Spring 2010.

<sup>12</sup> Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.

<sup>13</sup> *Ibid.*, 126-127.

<sup>14</sup> Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 138.

<sup>15</sup> Bailey, *The Rays and the Initiations*, 150.

<sup>16</sup> Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 218.

<sup>17</sup> Alice A. Bailey, *The Soul and Its Mechanism* (1930; reprint; New York: Lucis Publishing Company, 1976), 111.

<sup>18</sup> Bailey, *The Rays and the Initiations*, 152-153.

<sup>19</sup> *Ibid.*, 153.

<sup>20</sup> Bailey, *Esoteric Psychology*, vol. II, 491-492.

<sup>21</sup> Bailey, *The Rays and the Initiations*, 150.

<sup>22</sup> *Ibid.*, 383.

- 23 Bailey, *Discipleship in the New Age*, vol. II, 205.
- 24 Bailey, *The Rays and the Initiations*, 150.
- 25 Bailey, *Esoteric Psychology*, vol. I, 61.
- 26 Bailey, *The Rays and the Initiations*, 568.
- 27 Ibid., 154.
- 28 Ibid., 158.
- 29 Ibid., 154.
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- 31 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 80.
- 32 Bailey, *The Rays and the Initiations*, 166.
- 33 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 313.
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- 35 Bailey, *Esoteric Psychology*, vol. I, 58.
- 36 Ibid., 329.
- 37 Bailey, *Discipleship in the New Age*, vol. II, 193-194.
- 38 Bailey, *The Rays and the Initiations*, 105.
- 39 *A Course in Miracles* (second edition; Glen Ellen, CA: Foundation for Inner Peace, 1992), vol. I, 208.
- 40 Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 410.
- 41 *A Course in Miracles*, vol. II, 180.
- 42 Bailey, *Discipleship in the New Age*, vol. II, 261.
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- 50 Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 56.
- 51 Bailey, *A Treatise on White Magic*, 308.
- 52 Bailey, *The Light of the Soul*, 342.
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- 56 Bailey, *Discipleship in the New Age*, vol. II, 432.
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- 62 Ibid., 174-175.
- 63 Bailey, *Initiation, Human and Solar*, 19.
- 64 Ibid., 106.
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- 69 Ibid., 360-361.
- 70 Ibid., 22.
- 71 Ibid., 184.
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- 81 Bailey, *Telepathy*, 138.
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- 91 Bailey, *Discipleship in the New Age*, vol. II, 135.
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- 93 Bailey, *The Externalisation of the Hierarchy*, 692.
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127 Bailey, *The Rays and the Initiations*, 232.  
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161 Bailey, *Telepathy*, 133; *The Rays and the Initiations*, 733.  
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- 200 *Ibid.*, 328.
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