

SERIES 1 PART 4 - DIVINE ECONOMY – ACCEPTED AS A GROUP - MASTER
DJWHAL KHUL, 12TH NOVEMBER 2019

Greetings Dear Brothers and Sisters of the Way, it is becoming clearer by the day that the Receipt of the Masters Projected Impressions are being received and acted upon and this We can tell you is a Beautiful thing! As you have been told in previous Discourses the ‘*Science of Impression*’ also must be clearly understood which leads to Masterful Right Action. So although such Impressions are still not necessarily consciously received or known from where it comes, they are playing out within the unconscious mind of which I am going to speak of within the next three Discourses.

To be an Active Participant within any Ashram of Synthesis one ‘MUST’ become aware of the thoughts and feelings they are embodying. Within that conscious awareness, if received and acknowledged within the Great Silence, unattached to any outer mind opinions, perspectives or questioning, but just to allow the thoughts and feelings to flow unimpeded until the greater awareness of such Impressions reveal themselves, they shall continue to be considered as personality encounters and therefore applied to personality and lower mind considerations and assessments.

In such cases the normal reaction is that these come and go without any sort of openness to follow through with such thoughts or feelings held in place for Qualification. In My Discourses to you as part of the Rules for Group Initiations, specifically on the Science of Impression, I told you;

“It will not be in your highest interest to continue with these old paradigms for you are, as of today, being asked to open more widely to the Telepathic Impressions that are being pressurized within your Spheres of Influence:

- *“**The sense of orientation to humanity.** I presume you will recognise the Truth of what I say when I express the opinion that your individual or personal love of humanity and the focus of your attention upon human need is very largely theoretical. IT IS TRANSITORY AND EXPERIMENTAL IN PRACTICE. Your intentions are good and fine, but you have not yet the habit of correct orientation and much that you do is the result of imposed sacrifice and at a cost; it is not natural to you; it is still the result of hopeful endeavour; you are still bewildered over the problem of how to be oriented to the Hierarchy and your Soul, and at the same time to be oriented to humanity and your fellowmen. But the time will come when you are personally so decentralised that automatically the sense of “others” is far stronger in you than the sense of personality or of the lower self. Let your imagination run wild for a moment, picturing the condition of the world when the majority of human beings are occupied with the good of others and not with their own selfish goals. Such a play of imaginative thought is good and constructive and will aid in bringing out into manifestation that New World and that New Type of humanity*

which the future will inevitably demonstrate. On this I shall not enlarge; the practice of goodwill will lay the foundation for this New Type of Sensitivity.” End Excerpt

I would highly advocate and encourage you all to revisit this Discourse, along with the following one on the Science of Embodied Response. I tell you Dear One's, if you do not embrace these Truths more deeply within your daily lives you will not, I say again, it will be an impossibility for you to progress from this point within not only your own individual Evolution, but within any Ashramic Group Life.

I tell you all this to remind you to pay more attention to what is transpiring within your consciousness from moment to moment and when such Impressions are received learn to Qualify them and then follow them through as you yourselves must decide from within your own Newfound Responsibilities as Active and Integrated Members of this or any other Ashram of Synthesis.

Why am I sharing this with you today?

I am telling you all this so that you can once again, through its appreciation of such circumstances that it provides, **APPROPRIATE** its content more deeply into your lives.

Parts 3, 4 and 5 of these Discourses, that is the complete Lesson of Rule 2 from My Teachings for Group Initiation you would do well to study carefully. Last time, this Rules along with many others were passed over without too much contemplation. This is not an obligation on your part, but I assure you, without the clarity of understanding this Rule you will never Appreciate what is taking place within the Dissolution of the EGA at this time of its potential to Rise again out of the Ashes. You may deem this not part of the Divine Economy subject matter, but in All Truth, it is such a Beautiful Rendition of the Progressive States of Consciousness of reaching and Passing through the Next Rings Passeth Not at the Third Initiation for Ashramic Group Life.

Here then is the Presentation of Rule 2 again for your own individual and Group enquiry, revision and findings. Take your time in the days and weeks to come to be honest with yourselves on where you are as to this Rule and its **Clear Cold Light!**

Rule 2 Introduction

In Our Study of Rule One on Initiation, we gained (or perhaps fixed more clearly in Our minds) three major thoughts: That the Path of Initiation is one on which we develop the Will Aspect Of Divinity. We learn also to use consciousness as a jumping off place for the recognition of a New State of Realization, which is not consciousness at all, as

we understand that term. We undergo, prior to each Initiation, two major tests, that of the *'burning ground'* and that of the *'clear cold light'*.

We closed our discussion with the thought of Tension, and I defined it as the identification of the brain and Soul with the Will Aspect and the preservation of that identification, unchanged and immovable, in all circumstances and difficulties. I mention this as the *'tension'* concept or point of attainment underlies the teaching of the Rule which we are now going to consider.

Rule 2 – 14 Rules For Group Initiations - DK.

The WORD has now gone forth from the Great Point of Tension: ***Accepted as a Group.*** Withdraw not now your application. You could not, if you would; but add to it three great demands and forward move. Let there be no recollection and yet let memory Rule. Work from the point of all that is within the content of the Group's United Life.

A close analysis of this Rule will convey to the intuition far more than appears upon the surface, and that is rich enough. Each of these Rules holds in it the Seed of that Understanding which must be evoked before the next Rule can be mastered. All that is given is ever based on that which has gone before. The *'Three Great Demands'* of the Initiate are based upon the *'Triple Call'* found in Rule Two for Aspirants and Disciples. The *'Triple Call'* was earlier Sounded forth. Now its higher significances must be comprehended.

There are only four parts to this Rule, which is one of prime importance because it contains the motivating force, the conditioning factors and the place of triumph, all these are indicated. We will, as is our usual custom, study each separate part sequentially and as far as possible in detail bearing in mind that Initiation deals with factors in latent manifestation for which our languages have no words, and with ideas which are not yet to be found among the *'raincloud of knowable things'* (as Patanjali calls it), that is, knowable to the masses of men. The Initiate is, however, dealing with a world of meaning and of affairs which are not yet manifesting in any way. The task of the Master (and of Those higher than He) is to take those steps and precipitate those *'waiting events'* which will eventually bring them into manifestation. This, I would remind you, is always done by the use of the Will and from a point of tension.

1. The Word has now gone forth from the great point of tension: Accepted as a group.

I would like here to call your attention to the progressive nature of the esoteric science; it is nowhere better illustrated than in this phrase; nowhere is it more clearly shown

and yet, unless the intuition and the sense of correlation are functioning, the idea might escape recognition.

In all the teaching given to the Aspirant and to the Disciple in the early stages of their training, the emphasis has been upon the *'Point Of Light'* which must be discovered, brought into full illumination, and then so used that the one in whom the light shines becomes a light-bearer in a dark world. This, the Aspirant is taught, becomes possible when contact with the Soul has been made and the light is found. This is familiar teaching to many and is the essence of the progress to be made by Aspirants and Disciples in the first part of their training.

We now, however, pass on to another expression and to the next development in the life of the Initiate, which is learning to work from a *'Point Of Tension'*. Here lies the new emphasis, and I am bringing it to the attention of humanity as mankind nears the close, the terrible but liberating finale, of his great test in this modern burning-ground. Now men can pass on into the clear cold light, and from there begin to hold that point of tension which will be evocative of the needed *'Understanding Will-to-Move Forward'* along the line of human Will-to-Good, the first phase of the development of the Will Aspect. It is the higher sublimation of the aspirational stage which precedes the attainment of the *'Point Of Light'* through contact with the Soul.

The *'Point Of Tension'* is found when the dedicated will of the personality is brought into touch with the Will of the Spiritual Triad. This takes place in three clearly defined stages:

The stage wherein the lower Will Aspect, which is focused in the mental body, the Will-to-Activity of the personality, is brought into contact with the Higher Abstract Mind; this latter is the Interpreting Agent for the Monad and the lowest Aspect of the Triad. Two things can be noted in this respect: This contact becomes possible from the moment that the first thin strand of the Antahkarana, the Rainbow Bridge, is completed between the mental unit and the Manasic Permanent Atom. This demonstrates in an absorbing devotion to the Plan and is an effort, *'at any cost'*, to Serve that Plan as it is progressively understood and grasped. This expresses itself in the cultivation of Goodwill, as understood by the average intelligent human being and put into action as a way of life. The stage wherein the Love Aspect of the Soul is brought into touch with the corresponding Aspect of the Triad, to which we give the inadequate name of the intuition. This is in Reality, Divine Insight and Comprehension, as expressed through the formulation of ideas. Here you have an instance of the inadequacy of modern

language; ideas are formless and are in effect *'Points of Energy'*, outward moving in order eventually to express some *'intention'* of the Divine Creating Logos.

When the Initiate grasps this and Identifies himself with it, his goodwill expands into the Will-to-Good. Plan and quality give place to purpose and method. Plans are fallible and tentative and serve a temporary need. Purpose, as expressed by the Initiate is permanent, farsighted, unalterable, and serves the Eternal Idea. The stage wherein, after the Fourth Initiation, there is direct unbroken relation between the Monad, via the Triad, and the form which the Master is using to do His work among men. This form may be either his temporary personality, arrived at along the normal lines of incarnation, or the specially created form to which Theosophists give the technical but cumbersome word *'mayavirupa'*. It is the *'true mask, hiding the radiant light and the dynamic energy of a revealed Son of God'*. This is the esoteric definition which I offer you. This stage can be called the attainment of the Will-to-Be, not Being as an individual expression but Being as an expression of the Whole, All-Inclusive, non-separative, motivated by Goodness, Beauty and Truth and Intelligently Expressed as Pure Love. All these stages are achieved by the attainment of one *'Point of Tension'* after another, and the work thus carried forward into the realm of the dynamic steadfast Will. This Will, as it is progressively developed, works ever from a constant *'Point of Tension'*.

We come now to the consideration of a subject which always proves exceedingly difficult to students: The nature of the WORD, the A.U.M., and its later developments, the O.M. and the Sound. Much confusion exists as to its significance or the necessity for its use. The phase of its recognition through which we are now passing is a purely exoteric one of accustoming the general public to the fact of its existence. This has been brought about in three ways: Through the constant use in all the Christian Churches of the word *'Amen,'* which is a western corruption of the A.U.M. The A.U.M. is here the lowest Aspect of the originating Sound. Through the emphasis laid in Masonry upon the Lost Word, thus subtly drawing the attention of humanity to the O.M., the Sound of the second Aspect, the Soul.

Through the growing emphasis laid by the many occult groups throughout the world upon the use of the O.M., its frequent use by these groups in public, and by those intent upon meditation. The Soundest approach is that of the Masonic tradition, because it deals primarily with the world of meaning and with a phase of the esoteric teaching. The use of the Amen in the ritual of the Christian Church will eventually be discouraged, because it is basically a materialistic affirmation, being usually regarded by the average churchgoer as setting the seal of Divine approval upon his demand to the Almighty for protection, or for the supply of his physical necessities; all this is, therefore, related to

the life of desire, of aspiration, of dualism and of request. It involves the attitude of giver and recipient.

The A.U.M. and the Amen are both of them an expression in Sound of the principle of active intelligent substance in the Divine manifestation, the third Aspect, and have served human need in that phase of material and form development. I refer here also to the development of mind or of the mental form. The personality as a whole, when perfected and brought under control of the Soul, is the *'Word Made Flesh'*.

The mass of Aspirants and of Disciples are today learning the meaning of the O.M., which is not the Word made flesh, but the Word released from form, and expressing itself as Soul-Spirit and not as body-Soul-Spirit. It might, therefore, be said that: The A.U.M. (note that I separate each Aspect of this triple Sound) brings the Soul-Spirit Aspect down on to the physical plane and anchors it there by the force of its outgoing vibration. Using a symbol to make my meaning clear, it is *like 'a strong wind that pins a man against a wall and makes free effort difficult'*. It vivifies form; it intensifies the hold of matter upon the Soul; it builds around the Soul a confining prison, a prison of the senses. It is the *'Sound of enchantment'*, the Sound that is the source of glamour and of maya; it is the great beguiling and deceptive energy, the note of the involutory arc. In it are hid the secret of evil or matter, the uses of form, first as a prison, then as a training ground and as a field of experience, and finally as the expression for the manifestation of a Son of God.

The O.M. rightly Sounded, releases the Soul from the realm of glamour and of enchantment. It is the Sound of liberation, the great note of resurrection and of the raising of humanity to the Secret Place of the Most High when all other Words and Sounds have failed. It is not a triple Sound as is the A.U.M., but a dual Sound, significant of the relation of Spirit and Soul, and of life and consciousness. This lost Word, symbolic of the loss in the three worlds (typified by the degrees of the Blue Lodges in Masonry) must be recovered and is in process of discovery today. The mystics have sought after it; the Masons have preserved the tradition of its existence; the Disciples and Initiates of the world must demonstrate its possession. The SOUND is the Sole expression of the Ineffable Name, the secret appellation of the One in Whom we live and move and have our being, and Who is known to the Great White Lodge through this name. Remember always that name and form are synonymous terms in the occult teaching, and these two words hold the secret of manifestation.

The goal of the Initiate is Identification with all forms of the Divine life, so that he can know himself to be an integral part of that Whole and can tune in on all states of Divine

awareness, knowing for himself (and not just theoretically) that they are also his own states of awareness. He can then penetrate into the Divine arcana of knowledge, share in the Divine omnipresence and, at will, express the Divine Omniscience and prepare himself to manifest in Full Consciousness the Divine Omnipotence.

I am using words which are futile to convey the underlying meaning of the Word. Understanding can only be arrived at when a man lives the Word, hearing its Soundless Sound and breathing it forth in avital Life-Giving Breath to others.

End of Section in Rule 2.

We will stop here, so as not to create too much in the delivery all at once.

Discourses mentions above

- *Part 3 New Living Organisms Science of Impression Rule 1 Study Djwhal Khul 30th January 2019*
- *Part 4 - New Living Organisms – Science of Embodied Response - Rule 1 Study Group – Djwhal Khul, 3rd April 2019*