

## OVERVIEW - MEDITATION QUEST - MODULE 11

### MQ-11: RULES OF THE ROAD Stanza 6

The final Stanza Six gives the result of the successful observance of the rules - an open ear, a giving hand, a silent tongue, a tender heart.



### Skill to Learn - Understand the Path of Discipleship

Accompanying study, introduces the student to the process of understanding the Paths of Discipleship and Initiation as these Paths relate to the Rules.

## MEDITATION 11: STUDY PAPER

### PATH OF INITIATION

#### THE PATH OF INITIATION

In previous lessons we covered the Path of Probation, which dealt with the personality and character building, and the Path of Discipleship which is the path that follows the Soul, who is the Master in the heart.

In this lesson we will look at the Path of Initiation. What is initiation understood esoterically? From the Latin it is the *entrance into something*. Simply stated, Initiation is the expansion of consciousness, accompanied by an expansion of greater consciousness in the way one lives their life.

Initiation is a process of incremental expansions of awareness or consciousness.

*It is the entering into a new and wider dimensional world, by the expansion of a man's consciousness, so that he can include and encompass that which he now excludes... Secondly it is the entering into man of those energies, which are distinctive of the soul and of the soul alone – the forces of intelligent love, and of spiritual will.<sup>1</sup>*

The word “degree” is used with the level of initiations. This designates the amount or percentage of light that permeates the substance of the person. It designates which matters of the constitution have become lighter and more lighted. It also means that there is a “degree of control” over the matters of a particular vehicle.

One can say that initiation is an entrance into something greater. Usually the symbology of a door is used. The door separates that which is on either side. The door is vibrational, a portal between two different vibrational rates. In order to pass through the door one has to be at the rate of vibration that is in resonance with the door. That is achieved through right living and more soul infusion.

With expansions of consciousness come changes in attitude toward circumstances in the life. Each successive initiation brings greater refinement, clarity, light and purity into the vehicles. One's frequency or rate of vibration is increased and remains sustained. The initiate shows more interest in serving and helping others than in his own progress. He becomes more and more de-centralised, that is, the focus is off himself.

*The mark of the initiate is his lack of interest in himself, in his own unfoldment, and his personal fate, and all aspirants who become accepted disciples have to master the technique of disinterestedness.<sup>2</sup>*

An initiation is a beginning. The soul has made a significant appropriation of part of the personality, and it begins to use that instrument more. Initiation is normal, and is part of the evolutionary process as we purify our substance/matters, become more soul-infused and live our everyday life

---

<sup>1</sup> Alice Bailey, *Esoteric Psychology II*, p 12

<sup>2</sup> Alice Bailey, *Esoteric Psychology I*, p xxi

with more love, intelligence and spiritual will. All people will go through the doors of initiation at some point in their evolutionary journey. Although there is an internal shift, the outer effect of initiation is seen as greater service and outreach toward helping humanity in some capacity.

*Initiation is a strictly personal matter with a universal application.*<sup>3</sup>

Initiation is the glorious process of Light,

- in the form (the personality),
- liberating itself from the form,
- and shining ever more within the form thereby liberating matter itself.

*Initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things:*

*An expansion of consciousness that admits the personality into the Wisdom attained by the Ego [the Soul], and in the higher initiations into the consciousness of the Monad.*

*A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares consciously in the great plan of evolution.*<sup>4</sup>

*[Initiation] is also a graded series of liberations, resulting in the attainment of increased freedom from that which lies behind in the experience; this carries with it the permission (soul enjoined or given) to proceed further on the WAY. These freedoms are the result of Detachment, Dispassion, Discrimination and Discipline.*<sup>5</sup>

Although there are nine initiations we will only concern ourselves with the first three initiations as they apply to our stage of aspirant/discipleship – the first initiation, the Birth, the second initiation, the Baptism and the third initiation, the Transfiguration.

### The First Initiation – the Birth

The first initiation is a monumental step in Self-actualization. Simply stated, with the first initiation we come to know, experientially that “I am more than my body.”

It is a control of the Soul over the physical body; an awakening or realization of the use and purpose of the physical body.

- “The sins of the flesh” must be dominated; gluttony, drink, and licentiousness must no longer hold sway.
- The obedience of the flesh to the higher demands must become practically automatic.

*Many thousands of people in the world today, have taken the first initiation, and are oriented towards the spiritual life and the service of their fellowmen; their lives, however, frequently leave much to be desired, and the soul is obviously **not** in constant control; a great struggle is still being waged to achieve purification on all three levels. The lives of these initiates are faulty, and their inexperience great, and a major attempt is instituted in this particular cycle to achieve soul fusion.*<sup>6</sup>

*Very few disciples register the fact that they have already taken the first initiation. It has not permeated from the plane of initiation to the physical brain. The individual who has taken the first initiation may not express the experience in occult terms. In the majority of cases he will not. He*

<sup>3</sup> Alice Bailey, *Initiation, Human and Solar*, p 102

<sup>4</sup> Alice Bailey, *Initiation, Human and Solar*, p 15

<sup>5</sup> Alice Bailey, *The Rays and the Initiations*, p 685

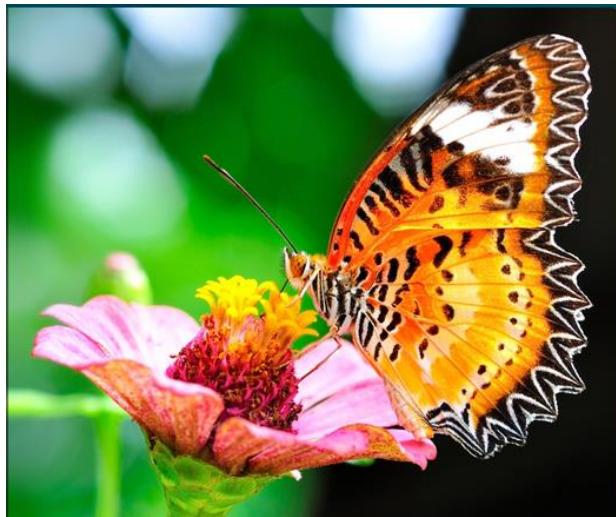
<sup>6</sup> Alice Bailey, *The Rays and the Initiations*, p 385

*is, however, aware of great changes in his attitude to himself, to his fellowmen, to circumstances, and to his interpretation of life events. There is a new orientation to life and a new world of thought is registered.*<sup>7</sup>

The lives of the initiates of the first degree are beginning to be controlled by the Christ-consciousness (the Soul), which is the consciousness of *responsibility* and *service*. These initiates exist in their thousands today; they will be present in their millions by the time the year 2025 arrives.

The first degree tends to develop the mind of the “enquirer”; that is an increased wondering about larger subjects, why things are the way they are, the eternal questions about Life, being human, existence, etc. This Wonder or Enquiry begins a very important process in the incremental expansions of the mind. Through this process the individual will learn, be disappointed, be disillusioned, and will grow in independence of thought. It is a long process, many lifetimes. With the concept of wonder, people of first degree, act like new children asking questions.

The “butterfly syndrome” might become part of the life expression, that is to say, the investigation of many “spiritual or religious” things. This is part of the Enquiry.



Likewise, the person might settle into being an adherent to a particular dogma, doctrine, teaching, or teacher, and do so with blinders and being judgmental toward those who do not agree or believe. This test is one of the mind, the heart, and the little ego. Many lives are spent in this limbo of wanting to know and experience more, usually in a devotional way, and finding a group to share that with.

Some very important character qualities are inculcated and brought increasingly to the surface. Harmlessness and truthfulness begin to be thought of and acted with. There is a long way to go, but the beginning is solid.

Service, still with attachment and ego involvement, begins. Volunteerism as an example.

*All true aspirants have taken the first initiation. This fact is indicated by their intensive struggle to grow into the spiritual life, to follow the way of determined orientation to things of the spirit, and to live by the light of the spirit.*<sup>8</sup>

---

<sup>7</sup> Alice Bailey, *The Rays and the Initiations* – adapted, p 571

<sup>8</sup> Alice Bailey, *Discipleship in the New Age I*, p 716

## Second Initiation – The Baptism

The second initiation marks a relative control over the emotions and the realization that we are more than our emotions and the states that the emotions cause. It forms the *crisis* in the control of the astral body. Desire has been dominated by the Soul. The aspiration to serve, love, and progress becomes so strong that rapid development is usually to be seen. Service has become part of the life. An attitude of helping, giving, caring is established.



*The old physical attitudes and desires may still at times assume control; selfishness may continue to play a potent part in his life expression, but – underlying these, and subordinating them – will be found a deep dissatisfaction about things as they are, and an agonizing realization of failure.*<sup>9</sup>

The longest period between initiations is between the first and the second initiations. Many, many lives can elapse between the first initiation and the second – long, long interludes of almost unapparent growth. Quite often the time before first or second degree is marked by tremendous stress and challenge, always including the emotional body. These initiates learn through disappointment, pain, and hardship in relationships of all sorts. The mettle of the individual is sorely tested. This is so that the personality changes, becomes less attached, and grows to invite the Soul. It is by no means the hardest period. The hardest is between the second and the third initiations. It is still, however, a period of intense suffering. The disciple works through the mind, through logic, but seldom under the influence of inspiration. The good work still goes on. The emotions are brought under control, and the mind assumes an increasingly right importance.

The ego has been through a lot of loss. The second degree is so much about our release from the holds of the astral nature. We have spent thousands of incarnations holding, grasping, wanting, clinging, and craving. This basic mechanism must be dealt a hard blow to be ready for the second degree.

The second initiation is made possible through the hard work of inquiry, wondering, and learning to have a more philosophical mind in the world. Tremendous amount of mental development occurs because it releases us from ego-centeredness into a more comprehensive universality.

Freedom is the keynote of the individual who is facing the second initiation and its aftermath – freedom to live, freedom to think, and freedom to know and plan. Independent thought has been

---

<sup>9</sup> Alice Bailey, *The Rays and the Initiations*, p 677/8

a difficult road, often including isolation or marginalization. To cultivate true independent thought is to cultivate indifference. This is also a challenge for the ego.

### Third Initiation – the Transfiguration

The third initiation marks a point similar to that marked by the first initiation. The first initiation was the first where the individual stepped onto the working path of consciousness. The third initiation is the first step into the Kingdom of Souls, the fifth kingdom, and is a *true initiate*, occultly understood.

The third degree opens the door into the kingdom of souls as a working member within Hierarchy, and as such, increasingly into the Planetary Plan and planetary consciousness.

At the third initiation, the Soul holds sway, in other words, the personality no longer holds the greater percentage of matter in the constitution. The consciousness is expanded beyond the personal and of the soul, and is established in the Spiritual Triad.

Each of the first two degrees pertained to the control of a vehicle: physical for the first, astral for the second, and with the third, the factor is the mind. But here we are not just considering the concrete faculty, but the mind as a whole. The mind as we know has been called the “slayer of the real”. Its tendency to logic and rationale often negate the forest for the trees, in other words, it tends to take something that is very simple and apparent and make it complex. Increasingly with this degree, the soul takes the personality and uses it, all of it, especially the mind. The mind therefore is in a constant state of change and expansion.

The Third initiation is depicted as the Transfiguration in the life of Jesus. It is depicted in the life of the Buddha when he realized that the austerities which he had been living for several years were killing him and had not released him and more importantly, did not answer his questions of why humanity suffers. When he left the personality way of hardship (austerities) and entered into a moderated practice as a soul infused personality, it was only a short time until he passed through the next door of initiation. In both cases we see something very important. The whole person is involved, the mind, emotions, and body, as well as the relationship to the physical plane. What fundamentally changes is the attitude or altitude of consciousness, which is from this point forward, increasingly that of the detached, dispassionate soul.

## Summary

Disciples treading the Path undergo initiations. Each initiation brings a level of enlightenment and increases the amount of light, love and spiritual will that the disciple expresses. Our goal is to continue becoming conscious, to live a life that is in line with soul through right conduct, right thinking and right motivation. Initiations will happen naturally as we develop and grow. It leads from one state of consciousness to another. As each state is entered the horizon enlarges, the vista extends, and the comprehension includes more and more until it includes the consciousness of our Planetary Logos' Plans for the world and an increased ability to enter into those plans and to carry them out. It is within the attainment of all souls whose efforts suffice to fulfill the aim.



## MEDITATION 11

# RULES OF THE ROAD (6)

Skill to learn 1 -

### Understand Path of Discipleship

In the accompanying study material, you will learn more about the great Evolutionary Path, and in particular, the final stages of this path upon which all aspirants and seekers after spiritual wisdom, travel.

### Glossary

#### **Initiation**

An initiation is a successive expansion of consciousness that marks a vital stage of the soul's journey.

#### **Monad**

Monad is the Life essence, our essential identity. It uses the Soul to express its being-ness.

#### **Path**

The spiritual path is usually separated into three phases: path of aspiration, path of discipleship, path of initiation. These are the paths that each person ultimately travels as he consciously is evolving, from stepping onto the spiritual path through the path of aspiration and discipleship, and leading eventually to being an evolved, radiant and magnetic human being on the path of initiation.

#### **Service**

Service is motivated by consciousness to give of the self to others. It is an expression of love, given freely to the family, the group, or humanity in general. Service is the result of soul impulse, is a technique of group development, and shows our ability to understand and cooperate with the Divine Plan.



## MEDITATION THEME – "RULES OF THE ROAD, STANZA 6"

This month completes our study of the Rules of the Road, and your task is to synthesise and ground your understanding of these instructions for spiritual living and life. Say the whole stanza at the beginning of each meditation session. Then, meditate upon the sixth stanza in the first half of the month, and on all six Rules in the second half. Try to establish clearly in your mind, the various requirements – and those that you think are particularly relevant for you.

Stanza 1. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn upon that Road a man must face himself.

Stanza 2. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. And yet there is, with that great revelation, no turning back, no spurning of each other, no shakiness upon the Road. The Road goes forward into day.

Stanza 3. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels not alone.

Stanza 4. Three things the Pilgrim must avoid. The wearing of a hood, a veil which hides his face from others; the carrying of a water pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.

Stanza 5. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and show his fellowmen the nature of his hidden life; a purse of gold, which he scatters not upon the Road, but shares with others; a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.

### **Rules of the Road and Florence Nightingale (6)**

**Stanza 6. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye which sees the light. He knows he travels not alone.**



Henry Wadsworth Longfellow wrote about Florence Nightingale in his poem *Santa Filomena* (excerpt below):

**The wounded from the battle-plain,  
In dreary hospitals of pain,  
The cheerless corridors,  
The cold and stony floors.**

**Lo! in that house of misery  
A lady with a lamp I see  
Pass through the glimmering gloom,  
And flit from room to room.**

**A lady with a lamp shall stand  
In the great history of the land,  
A noble type of good,  
Heroic womanhood.**

**Nor even shall be wanting here  
The palm, the lily, and the spear,  
The symbols that of yore  
Saint Filomena bore.**

