**THE SEVEN INITIATIONS**

**By Beloved Serapis Bey**

*Excerpt from Journal book 3 – Page 138*

 “Candidate for the Ascension, “What bring ye to this retreat?” I bring to you the blessings of my Light and the victory that is within it.”

So have I addressed you, beloved ones, age after age, century after century, when your light brought you to the door of the halls of Luxor. Do you remember those hours? I have endeavored to recreate within the substance of your etheric bodies that memory, to CHARGE through my energies that Cosmic Fire, which, at the very moment when the call for your Ascension comes, shall render the assistance in removing the final magnetic pull of Earth, assisting you into the glory of that full God-freedom that is my reason for being! I have guarded, I have guided. I have stood within the Ascension Flame, in order that there might be a way and means by which the mankind of Earth, when through with the folly of the senses, could return to their God estate. Since the “fall of man,” if there were not a guardian Brotherhood of the Ascension Flame, there would be no way back HOME! Have you thought, have you pondered, have you, within the deepest recesses of your being, realized what it would be, if there were nowaybackhome?

To this end have we remained, many of us, prisoners of love upon this dark star. Your names are written in the Book of Life. You are among those whom the Lords of Karma chose, previous to your incarnation, as possible candidates to pass into the Ascended Master Octave at the close of an Earth life. For this reason have you been given extraordinary opportunity in contact with the Ascended Master Brotherhood, that you might “make things right” in your individual worlds, that you might in service—cooperative and individual—render the balance to life required to cut and sever forever, the necessity for reincarnation.

Let us, IMMEDIATELY AND FOREVER, remove from the consciousness the feeling and the attitude that service is such a magnificent gift of your life to the Universe. Itisratheran OPPORTUNITY given you, individually, so that you may be set free. You have been especially chosen. Across the bosom of your etheric body has been written, by the Brotherhood of the Ascension, these very words—”Candidate for the Ascension, within the course of an Earth life.” You have been given a sponsor, who throughout this Earth life has stimulated within your outer consciousness and feelings the desire to know Truth. This sponsor has loosened your consciousness from the mass mind, from the orthodox channels, has encouraged you to seek the spiritual law in occult knowledge and to get even a smattering of understanding of the work of the Spiritual Hierarchy.

WHY? In order that through the energies of your being, voluntarily consecrated to setting life free, you might EARN the privilege of wiping the dust of Earth from your feet, FACING your Source, and hearing that great clarion call which comes at a cosmic moment to every man. Then, entering into the glory of your God-free body, standing in the sphere with those you love, you serve the universe in light, harmony and beauty, throughout all eternity. Would that I might convey to the consciousness of mankind the happiness of the Ascended Master Octave! Would that you might feel, within yourselves, for an instant, the joy of that freedom from those sense-bound bodies that you wear!! Nothing, no service, no discipline—would ever be a pall upon you, as you faced that glorious goal.

I am dedicated to see that you pass through the fires of purification and that you, who have applied for the opportunity of gaining the ascension, might preserve unto that victory. Let me again give you the story of your entrance into Luxor. You have all been there. We are heart-friends of many ages. Few times have I left the retreat at Luxor. Few times have I taken incarnation outside of the sacred land of Egypt.

Within the heart of the Ascension Temple at Luxor is a magnetic power of the Sacred Fire, which draws within the compass of that retreat, (either in the finer inner bodies or, on rare occasions, when the individual is very developed, within the flesh) those who have the possibility within the lifestream to attain the ascension within the compass of an earth life. No other individual even enters within the outer walls. Those who do enter, stand before my presence. There I speak as I spoke to you this day, each hopeful aspirant standing before my presence and hearing those words which open the door to the mental and feeling world—”Candidate for the Ascension, what bring ye to this holy place?” Then there is externalized, from within the lifestream, the thoughts and feelings which are the gifts of the consciousness. It is possible, within the matter of a moment, to design the discipline for the neophyte. Uncomfortable, indeed, is the externalization of the thoughts and feelings and yet it is the very first initiation through which the hopeful and the brave must pass.

Then he must successfully pass through the disciplines of the seven great temples. The neophyte first must learn the great surrender—must learn within his heart, soul and spirit to find and desire to cooperate with the Will of God. The neophyte is placed within a cell and allowed to commune there with his own Holy I AM Presence, endeavoring to contact that God-Self and to develop within himself a humility before it. Within this first great Temple, under the direction of the Great Morya and his assistant Chohans, comes the dissolving of rebellion. Rebellion within the lifestream is the feeling which brought every man and woman from a state of grace and constant communion with the God-Self. Rebellion took Lucifer from the heart of heaven, and the rebellion against discipline and self-correction is a BARRIER to real spiritual progress.

It does not mean one should assume servility to any human self, or submission even to the will of the Master, but the quality of rebellion that is within the consciousness must be melted away. We have various ways and means of drawing out of the dormant consciousness those qualities and a good number of our candidates remove themselves from the temple before passing through this first initiation, I regret to say. That is why, at this time, I have set into motion, at inner levels, those currents which will bring forth particular melodies to dissolve rebellion in the feelings, rebellion not only against injustice, rebellion against conditions, rebellion against limitation. They are all ramifications of the same quality within the feeling world that must go. Let me point out that it does NOT require “submission” to limitation to substitute for rebellion, but a constant, alert awareness, setting into action the law, which is in your hands, to remedy conditions and yet keep yourself harmonious, peaceful, and constructively employed during this process. Thus, you are master of your energy.

Those few who pass from the First Temple are taken into the Second Temple, known as the Temple of Learning. Here, under the Brothers guarded and guided by Kuthumi, or one of his assistants, they are given the instruction in the Law. Here they develop understanding of the laws of cause and effect and all those laws which you are presently engaged in learning. It is a pleasant and a happy time, a time of the sowing of the seeds, a time of the breathing of life upon those seeds and bringing forth a harvest in works. It is a time when the artist develops his skill, the musician develops the dexterity of musical accomplishment, a time when the teacher becomes eloquent in the capacity to convey knowledge and stir enthusiasm in the student, it is a time when the statesman gains the vision similar to that which has been incorporated in the rounding of your beloved United States of America, it is a time when all that is good develops and grows and the enthusiasms of the brothers and sisters is tremendous.

From this initiation the initiate must pass successfully into the Third Temple, under the great protection and guidance of our beloved Paul, the Venetian. Here, again, we come to the discipline of living with our brothers, of becomingourbrother’skeeper*.* Here the neophytes are placed in living quarters with lifestreams who have within themselves those tendencies which are particularly aggravating to the others. Here, again, the numbers dwindle, and with great feelings of relief, the neophytes rush for the door and leave us. It is unfortunate, but to live with one's fellowman is one of the greatest tests of the unascended state. Yet, although the graciousness, the beauty, the kindliness of this great and mighty Chohan are so great that they would melt a heart of stone, the discipline which he gives in learning tolerance and understanding is such that few survive.

From there we move into the Fourth Temple (my temple). This is the first personal contact I have with the neophyte since the entering of the lifestream into the retreat. It is the time when the neophyte must, for the first time, draw forth enough purity to see his Presence or his Holy Christ Self, face to face. It is an initiation when the Master himself must stand within the aura of the initiate. It is a time when many nefarious presentations from within the inner bodies come to the consciousness of the student—when the “many voices” speak; when only discrimination, prayer, selflessness and humility can discern the Voice of the Silence. It is a time when, if possible, the ego is inflated, when the voices speak of great things the self shall do. It is the time when “self” is shorn of all egotism, subtle and apparent, and after passing through this initiation (during which I stand within the aura and pray the prayer of my heart to God), the lifestream is ready for the consecration.

When the ever-dwindling numbers enter into the Fifth Temple, under the great Hilarion, we come to the beautiful Festival of Consecration. In this temple we then dedicate the priests and priestesses of the flame—the Sacred Fire. Up to this point, they are not permitted to attend the Flame, or to officiate on the altar. They are the congregation, they are the supplicants, they are the neophytes with the shaved heads, the linen garments, the bare feet and the hopeful hearts. When they enter Temple Five, having passed through the initiation of joining the Christ Self in humility, selflessness and service, they are ready, then, to have the garments of consecration, the vestments, placed upon them, the golden sandals on their feet, the silken garments upon their bodies. Then the great Hilarion, or the beloved Raphael, or one of the members of their court, perform the service of consecration. The light is consecrated before it enters into the body. The emotional body is consecrated and it is made visible to the entire assembly.

The etheric body is consecrated. The mental body is consecrated and after those inner bodies are so blessed, every one of the senses is consecrated by the presiding priest and by myself. It is a magnificent ceremony and it shall one day be woven into your ceremonies of the future, before the lifestreams go forth in more than ordinary service. There is given the consecration of the hands through which flow the Flame of Healing, the consecration of the feet, which become the anchorage of the Sacred Fire wherever that body moves, the consecration of the lips to speak the sacred words which invoke and command the manifestation of precipitation and healing powers, the consecration of the energies through the eyes, that enable thelifestream to see perfection and call it forth. It is a magnificent activity, the details of which I cannot describe at this moment, because of the human limitation in the outer world of so-called time.

The priests and priestesses then, magnificent in their robes, each one representing the ray which is the natural activity of the lifestream, are assigned to the temple worship. Here they serve for shorter or longer periods. Some go no further than this initiation. Many of you within this room have remained the priests and priestesses of the Sacred Fire during an entire embodiment because, again, when you come into Temple Six, the initiation in selflessness and service is such that many do not choose to incorporate their energies in a mission that might not be successful, and lose the accumulated good which brought them to the temple worship.

In Temple Six the brothers become ministering mendicants, leaving Luxor to test their light in the world of form. The beautiful vestments are taken from their shoulders and folded away, also, the silken garments, the magnificent headdress, the jewels of light, the scepters of power are all removed. Clothed again as a wandering beggar, the ministering beings, under the Devotional Ray, go into the world of form with no credentials and with a vow of silence. There is no way to make even the spiritually alert and worthy know of their qualifications, except in the expansion of their own light which, through the eyes, the gesture, the radiation and the aura, have to render the service of expanding the light and encouraging the ascension within those they contact.

Here I lost you many times. Many times you went forth to set the world on fire! Many times I saw your receding backs as you walked down the steps, out the door and the sands of the desert claimed you, and only too soon thereafter, thesensesYet, it is all part of evolution and we are allowed by Law to feel no pain. Yet we can feel added happiness when you return, as here you are today.

Those who do return and have, through the ages, bringing back the sheaves of their service in the world of form, are ready to enter into the Seventh Great Temple and in the action of the Violet Fire, every atom and cell of their being becomes a ceremony of externalizing God's will. They become, each one, like a window through which the God life flows without impure qualification of any kind, except to expand the borders of the Kingdom. Each one is like a fountain, which has neither form nor self and in this cloister they remain, until the close of the Earth span and the ascension from my own arms and heart is assured.

I hope you have enjoyed this cursory sketch of our endeavors, because your life in the world of form is subjecting you to much the same initiations and you can measure yourselves, your successes and your failures without the promptings of a Guru, knowing within the honesty of your own heart wherein you need to develop more light and wherein you are already master. In this way, each man becomes his own teacher and you pass through the Ascension Flame into the perfection of the great Priest or Priestesses of Ceremonial and at the close of your Earth life shall have your freedom!

Remember, Beloved Ones, I AM EMBODIED DISCIPLINE! For many centuries, people have feared that discipline. Yet, what is discipline but application of a mechanical law, which changes the quality of your energy and connects you with the source of all good, harmony, supply and with your own Christ Self! Discipline is nothing more than applying the mechanical law of consciously changing the quality of your energy. Get away from the sense of rebellion against discipline. There is, you might say, a discipline in the mechanical world. Your automobile runs on petrol and if you place water within it, you do not have the result you require. Your physical body will give you the greatest possible service if you abide within the laws of harmony, if you restrain yourself from taking into the physical vehicle those certain substances which change its natural vibratory action, disconnect it from the harmony of the spheres and in every way make you an unfit conductor for your God Presence.

In the outer world there is discipline. Even your rugged football heroes abide within the discipline of a good night’s sleep, of abstinence from smoke and drink, to make themselves efficacious in the game. Your opera singer, your pianist, every one who rises above the masses and becomes more than ordinary in development, abides within the discipline to train the body and to make the mind alert. Those who do not wish to accept that discipline are the mediocre masses, that have not yet the stimulus to wish to be thebest*,* to be thehighest*,* to be thegreatestexpressionand exponent of their art as God incarnate. Do you see? Blessings from the heart of Luxor.

*March 30, 1954*

*THE MASTERS OF WISDOM SPEAK*

**“THE RETURN OF THE PRODIGAL SON”**

***MAHA CHOHAN***

Somewhere along life's way, each individual, wearying of its self-chosen sojourn in the world of separateness, responds to the impetus of the spiritual self to return to The Father. Greater cause for rejoicing is not known in heaven. The ascent of the individual consciousness is heralded throughout the Kingdom of Heaven and the presence of The Father, together with all the members of the divine household, rush forward to meet the ascending one and assist such an one to the fulfillment of his individual destiny of oneness with God in God's Kingdom.

***EL MORYA***

The Will of God is that every self-conscious intelligence who has voluntarily separated itself from the conscious contact with the Divine Presence shall voluntarilydetermine to reunite itself with that Presence. The stirring of the spirit in a man signifies that the divine will is being sensed and the uprising of that will from within the soul is the motivation which will ultimately accomplish that union, divers though the means of accomplishing such return may be. ***KUTHUMI***

When a man chooses to return to The Father and reconsecrate himself to serving life as The Father may choose to direct him, that man has come to a point of spiritual maturity. No longer, as a child, is he content to receive the constantly-flowing gift of life and to use it carelessly, according to the desires of the personal self. He is determined to learn whylife has been given to him and whatishisspecificreasonforbeing*.* Humbly, he approaches The Father, the Creator of his individual being, the one who has sustained his identity through the ages and he is eager to “be about the Father's business.”

Such are the candidates for the Great White Brotherhood. They are those who are chosen by the Silent Watchers of every locality, as individuals who warrant the more than ordinary assistance of the Masters to develop their latent virtues, talents and capacities for service on behalf of the progress of the race. The Second Ray provides for such individuals whose light (not professions of tongue) have signified to the All-Seeing Eye of God that they earnestly desire to cooperate with the divine plan, teachers and guides to assist them in their endeavors to walk upon the spiritual path toward the HOMELAND and the Presence of The Father.

***PAUL, THE VENETIAN***

The prodigal son returns to The Father with the members of his own household. These members are his own mental, emotional, etheric and physical bodies, which have accompanied him into the “far land” of error. His efficacy and general service to The Father will be determined by the development, mastery, purity and general God-control which he has achieved through these various instruments of creation which form his “household.” Wise is the returning son who takes stock of the household which he brings to the Presence of God for consecrated service, that he may offer a well-disciplined and obedient set of vehicles to the service of The Father and the Brotherhood, which is his instrument of externalizing the divine will.

***SERAPIS BEY***

Centuries of experimentation with the use of life have builded into the vehicles of men momentums of strength, as well as momentums of indulgence and weakness. The soul, spurred on by the awakening spiritual self (I AM Consciousness), chooses to reunite with the full Presence of God. The bodies through which the soul must work its way upward are not always of the same opinion and the individual “Armageddon” lies in the struggle for supremacy among the “many selves.” The wise individual withdraws his consciousness from bodies which were designed and created to be his instruments of creation but not his master. He centers himself, again, within the Immortal Flame of Truth and Life—the I AM Consciousness within the heart. From this “secret place of the Most High,” he consecrates and dedicates his thought world, his feeling world, his etheric world (wherein the memories of both good and evil lie submerged) and his physical body to the Will of God. Then, holding fast to his determination to have these vehicles serve thatwill*,* such an one allows his own vehicles “no quarter,” so far as independent, discordant and inharmonious qualification of primal life is concerned.

***HILARION***

The spirit in man weakens rapidly in these hours when the cosmic currents that incubate divinity press upon the Flame of God hidden within the pressures of the soul. Once awakened, the spirit—through the soul—seeks its rightful dominion and the expansion of its presence is accelerated by the loving adoration of the personal self to this indwelling Christ. When the individual has determined to return to The Father, let him abstain from the sense of struggle against evil and invest his energies, rather, in loosing the Presence of God from within. This Presence, ascending the throne of authority, will govern through the outer self in dignity, harmony and wisdom, when invited and encouraged to so act.

***JESUS***

The Presence of God—I AM*—*alivethrough the conscious self manifesting dominion over all appearances, is the fulfillment of the Spiritual Law. Freedom, through liberation of consciousness into the Higher Realms, which the people of the East have chosen as the aim and goal of spiritual supremacy, is not enough. Freedom, through the liberation of the God-nature into the physical appearance world, the subtle mental realms, the etheric realms and the realms of feeling, is the divine will for man who aspires to Christhood. The Presence of God is alive, active and functioning at all times in those spheres of consciousness to which many have attained, but to manifest the supremacy and all power of that Presence in the realm where youabide*,* is the service to which all are called, but to which so few answer.

***SAINT GERMAIN***

“I will arise and go to my Father.” When the individual has determined, within himself to consciously return to and abide within the aura, presence and consciousness of The Father of Light, he must disassociate himself from the vehicles through which his Godhood must needs express. As the mother eagle, pushing the timid fledgling from the nest, spreads her great wings beneath him, to protect his halting and spasmodic endeavors from the disaster of possible panic and destruction, so does the consciousness centered within the I AM Presence uphold and direct the vehicles (bodies) that soar and dive, turning them ever upward toward the sky.

Again and again, as one or another of the bodies plummets earthward, drawn by the gravity pull of its own tendencies and momentums, the consciousness of the individual must halt its downward flight and kindly, but firmly, command of that particular body—”Come, we will arise again and go unto the Father.”

When the student finds his mental body entertaining impure, imperfect thoughts, he must consciously command the mental body to ariseand enter the consciousness of the Father, which does not allow negative, imperfect patterns of thinking. When the student finds his feeling world generating and radiating disturbed, inharmonious feelings, he must consciously command the feeling body to ariseand enter the consciousness of the Father, which radiates only harmonious, peaceful, happy, constructive feelings.

When the student finds his etheric body conjuring up out of the past memories of unhappiness and distress, he must consciously command the etheric body to ariseand enter that consciousness of The Father wherein it may mirror and express the “Glory which each man had in the beginning, before the world was.” When the student finds his physical body registering disease and distress, passion, lust or discord of any kind, he must consciously command the physical body to ariseand enter the consciousness of the transfiguration of flesh into light in the presence of The Father.

Gradually, the vehicles are trained, as the wise parents train the children entrusted to their care. Impersonally, but determinedly, the I AM self picks up the particular body which, from time to time, forgets the resolution and fiat of the self to ariseand remainwith The Father. Again and again, the individual must patiently say, “Come—let us arise and go to The Father.” Gradually, the happiness, peace, power and perfection of The Father's Presence will be so engrained into the members of the household, that none shall find any enticement for straying, even momentarily, into the disharmonies of the appearance world. ThisistheprocessofAscension*.*