

RULES of the O of A

DOCUMENTS

All documents shall be placed in the hands of the Guardian of the Book at the close of each meeting. This included the papers belonging to the Initiation Service, Instructions received each month, etc. It is the duty of the Guardian of the Book to send out all announcements, which must be countersigned by the Guardian of the Flame, and to secure a locked box in which to protect all documents pertaining to the Order. Upon this locked box shall be pasted a notice saying: "In event of my death, this box is to be sent,

UNOPENED to, Mr. A. Franklin Merrell-Wolff,
~~Box~~ 800--8th St., San Fernando, Calif.

The Guardian of the Book must always see that the necessary documents are at hand for all services. In event of illness or absence, he must arrange with the Guardian of the Flame to care for such matters.

MEMBERSHIP

Aspirants to the O. of A. must be recommended by three persons. Said aspirant must then be voted upon by the 12 Pillars and the Guardians of the Star, secretly by ballot. If the result is unanimously affirmative, then the name must be sent for final acceptance to the Head of the Esoteric Section. Upon return of notice of acceptance, with Recognition given by A.G. and H., E.S., arrangements should at once be made for Initiation at the close of the Sunday services.

RULES FOR CONDUCT OF SUNDAY SERVICES

Room is to be arranged as for Initiation services, minus candle and chalice. This is the duty of the Pillars and the Guardian of the Book. They should arrive not later than 30 minutes before the hour set for services for this purpose.

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Services are to be held on the first Sunday in each month, at 8:00 P.M.,

H

RULES - 2

Notices of services should be sent by Guardian of Book, 6 days in advance.

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When Order is convened, every Officer and Pillar shall be in their place. If ^{any} such one shall be absent two services in ^usuccession, unless illness or absence from city (unavoidable absence) is cause, he shall be removed from office; Head, E.S. shall be notified at once, ~~with~~ *and* suggestions, ~~plus~~ reasons for same, made re officer to take said place.

OFFERINGS

An Offering should be taken up each Sunday for the Inner Section Plan. The Guardian of the Chalice will have a small receptacle before her on the Altar; each member shall come forward and place his offering therein with these words: (Spoken aloud).

"VITALIZE--BUILD--PERFECT--THE GREAT PLAN".

Said Offering will be taken by the Guardian of Chalice and forwarded to the Head of the Esoteric Section the following day.

ADMITTANCE to SERVICES

Especial care must be taken that none except initiated members are admitted to the services. Carelessness in this important function on the part of those responsible shall constitute sufficient cause for removal from place of responsibility.

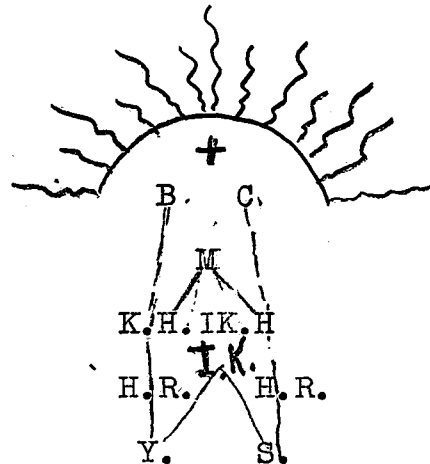
It shall be the duty of the Guardian of the Flame to be on hand 30 minutes before opening of services. He shall take the list of members and see that each one entering has his or her name on list; he shall also have the name of the Order whispered in his ear as a password.

A symbol is being prepared for the Order which will ~~facilitate~~ facilitate matters. It shall be given to all proven members by the Guardian of the Flame and () collected for it and sent to E.S. Its loss fines the member \$2.00 and compulsory absence from meetings until another is received.

LOCAL UPKEEP

Each member shall give 25 cents each month for the upkeep of the Order in its city; from this amount (resultant) the rental and cards for notices shall be paid, etc. No services are ever paid for--each gives gladly all he can in such terms. The Guardian of the Golden Fleece shall assume responsibility of this fund, collecting the amount and keeping account of bills paid, etc. But it is the paramount duty of each member to PAY in his small offering WITHOUT requiring the Guardian to ask for it.

THE GURU LINE



Known Official Staff

Ambassador General: Yogagnani

Head, Esoteric Section: Sheila A. Merrell-Wolff

{ Permanent Headquarters Staff: Stone Henge Villa, 800--8th St
MAIL ADDRESS San Fernando, Calif.

Esoteric Headquarters: Mt. Whitney, Calif.

ORDER OF SUNDAY SERVICES

1. Officers and Pillars stand in place and sound the Word Om, 3 times.
2. Members rise and respond with OM, 3 times.
3. Guardian of the Threshold ^{reads instruction, then} steps forward and lays a small sprig of green foliage on the Altar with these words:
"Let this offering be a symbol of our love and loyalty to the Order and to our Father-Mother representatives".
All may be seated.
4. Reading of Instruction by Guardian of the Flame.
5. Guardian of the Threshold leads all in sounding OM, 3 times.
6. Reading of Instruction by Guardian of the Chalice.
7. OFFERING for Esoteric Section Plan
8. Reading of instruction by Guardian of the Book of Life
9. Guardian of Threshold leads in sounding Om 3 times.
10. Reading of Message by Guardian of the Golden Fleece.
11. All rise and say together: G of T leading.
"Let there be Peace within this Order
Let the Power of the Warriors of Light be made manifest
Let Wisdom guide us and Love protect us throughout our life."
OM, Mani Padmi Hum, OM.
12. Officers of the Star say: Peace be with you.
All respond by saying: And with you, PEACE.

Note: Should members desire for any reason to hold an extra meeting it may be held on a Thursday evening at the same hour. The entire Order throughout the U.S. observes this plan, and thus the energy and light of the Great Ones directing this work may be radiated from point to point as each group convenes.

- Diagram of arrangements for service

North

aries



Taurus

Pices

gemini

aquarius

S. & F.



S. & F.



altar

S. & C.

West

Capricorn



S. & T.



S. & B.

cancer

Sagittarius

Seats

Seats

Leo

Scorpio

Libra

Virgo

South

DOCUMENTS

All documents shall be placed in the hands of the Guardian of the Book at the close of each meeting. This includes the papers belonging to the Initiation Service, Instructions received each month, etc. It is the duty of the Guardian of the Book to send out all announcements, which must be countersigned by the Guardian of the Flame, and to secure a locked box in which to protect all documents pertaining to the Order. Upon this locked box shall be pasted a notice saying: "In event of my death, this box is to be sent,

UNOPENED to, Mr. Franklin Merrill-Wolff,

800 8th St., San Fernando, Calif."

The Guardian of the Book must always see that the necessary documents are at hand for all services. In event of illness or absence, he must arrange with the Guardian of the Flame to care for such matters.

Guardian of Flame shall have an alphabetical copy of the list of members in his possession; Same to be furnished him by Guardian of the Book.

MEMBERSHIP

When names are to be voted on for admission into the Inner Order, The Guardian of the Flame will say: The Pillars of the Temple and Officers of the Star will remain in their places until the room is cleared.

Aspirants to the O. of A. must be recommended by three members. Said Aspirant must then be voted upon by the 12 Pillars and the Guardians of the Star, secretly by ballot. If the result is unanimously affirmative, then the Guardian of the Flame will send record of vote with recommendation to Esoteric Head the next day. If a "no" is found, a record of same is to be sent. Upon return of notice of acceptance, with Recognition given by A. G. and H., E. S.; the Guardian of the Flame will then notify Candidates to present themselves for Initiation at _____ date _____ time _____, Arrangements should be made for Initiation at close of the Sunday Services.

RULES FOR CONDUCT OF SUNDAY SERVICES

Room is to be arranged as for Initiation Services, minus candle and chalice, This is the duty of the Pillars and the Guardian of the Book. They should arrive not later than 30 minutes before the hour set for services for this purpose. Services are to be held on the first Sunday of each month at 8 pm. Notices of services should be sent by Guardian of Book, 6 days in advance. When Order is convened, every Officer and Pillar shall be in their place. If any such one shall be absent two services in succession, unless illness or absence from city (unavoidable absence) is cause, he shall be removed from office; Head, E. S. shall be notified at once, and suggestions, plus reasons for same, made re officer to take said place. In event of the absence of the substitute Officers or of a Pillar the Guardian of the Chalice shall appoint said officer pro tem.

OFFERINGS

An Offering should be taken up each Sunday for the Inner Section Plan. The Guardian of the Chalice will have a small receptacle before her on the Altar; each member shall come forward and place his offering therein with these words; (Spoken aloud).

"VITALIZE--BUILD--PERFECT--THE GREAT PLAN".

Said Offering will be taken by the Guardian of Chalice and forwarded to the Head of the Esoteric Section the following day.

ADMITTANCE TO SERVICES

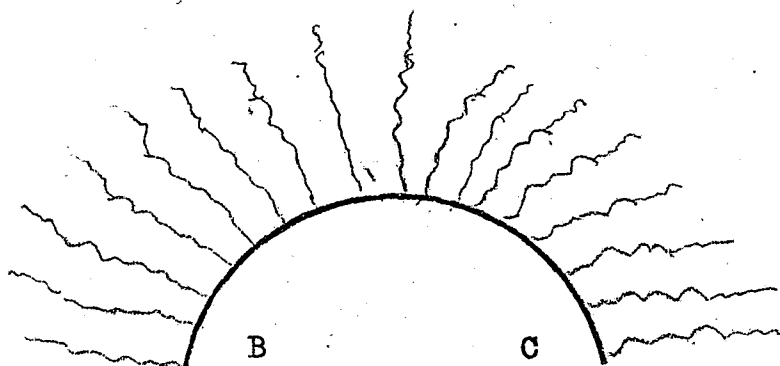
Especial care must be taken that none except initiated members are admitted to the services. Carelessness in this important function on the part of those responsible shall constitute sufficient cause for removal from place of responsibility. It shall be the duty of the Guardian of the Flame to be on hand 30 minutes before opening of services. He shall take the list of members and see that each one entering has his or her name on list: he shall also have the name of the Order whispered in his ear as a password.

A symbol is being prepared for the Order which will facilitate matters. It shall be given to all proven members by the Guardian of the Flame and () collected for it and sent to E. S. Its loss fines the member \$2.00 and compulsory absence from meetings until another is received.

LOCAL UPKEEP

Each member shall give 25 cents each month for the upkeep of the Order in its city; from this amount (resultant) the rental and cards for notices shall be paid, etc. No services are ever paid for - each gives gladly all he can in such terms. The Guardian of the Golden Fleece shall assume responsibility of this fund, collecting the amount and keeping account of bills paid, etc. But it is the paramount duty of each member to PAY in his small offering WITHOUT requiring the Guardian to ask for it.

THE GURU LINE



K.H.

H.

I.K.

H.R.

H.R.

Y.

S.

Known Official Staff

Ambassador General;

Yogagnani

Head, Esoteric Section;

Sheila A. Merrell-Wolff

Permanent Headquarters Staff; Stone Hedge Villa, 800--8th St

San Fernando, Calif.

Esoteric Headquarters; Mt. Whitney, Calif.

North

Aries

Pisces

Taurus



aquarius

G.O.F.



G.O.F.C.

gemini

scor

can

G.O.F.T.



G.O.F.B.



capricorn

sagittarius

leo

SEATS

SEATS

scorpio

virgo

Libra

South

MISCELLANEOUS

Each Officer of the Star shall send a report of the O. of A. Sunday meeting to the E. S. H. during the week following same. In this way a more synthetic reflection ~~xxxxx~~ of the work by those responsible for the group will be revealed.

2--Names of members who resign should be sent immediately to H. E. S. They cannot be admitted to meetings ever again.

3-Members forgetting their symbols, after the first meeting, will not be admitted. The symbol is the protection of the Order from outside interference. If you cannot remember so small a rule you cannot hope to progress. If symbol is lost, its re-issue will cost 50 cents.

4. Members should be in their places at 7:45, in meditation. No one may be admitted after 2 minutes of 8.

ORDER OF SUNDAY SERVICE (1) 60 service volume 20 1940

X (Open Service with a five minute period of meditation on Avalokitishvara.
(Head of Order to indicate close of period.)

1. Officers and Pillars stand in place and sound "OM" three times. (all be seated)
2. Members rise and respond with "OM" three times. (all be seated)
3. Guardian of Threshold reads message. Ask members to rise.
He then approaches the Altar, and lays a small sprig of green or a flower, upon it. Stands silently a moment, then faces members and together they say these words: "Let this offering be a symbol of our Love and Loyalty to you and the Order and to our Father-Mother representatives." (all be seated)
4. Reading of instruction by Guardian of the Flame. (all be seated)
5. Guardian of Flame leads members, who rise, and says "OM" three times. (all be seated)
6. Reading of instruction by Guardian of the Golden Fleece.
7. Offering for the Esoteric Section Plan. Words to be used by all:

"VITALIZE--BUILD--PERFECT--THE GREAT PLAN."

(When Initiation is held this offering is
(omitted until later)

8. Reading of instruction by Guardian of the Book of Life.
9. Members rise and chant: OM, OM, I as-pire, I-the Human Star,
To enter the Fire. (chant 1 tone)
(all accents used)
- Pillars rise and chant: Pillars of the Temple, we (chant tone C
(sing rapidly Holding all so steadfastly. D
(and with power) Radiant, Pure, all-conquering Light E
Send we spiraling with Might. F
- Pillars and members then chant: I seek the Light; I am the Fire.
(chant 1 tone)(accents used) To find the Way, I now as-pire.
- Officers of Star rise and chant: Father, Mother, Son, Am I;
(chant slowly) In my Form of Light, I lift on High
(choice of tone) The members of this Inner Order.
- Every one now chants together: Ava--lo--kit--Ishvara--We
(choice of tone) Seek to Know--to Love--to be
One Eternally with Thee
OM, OM, OM, San-te--e.

(all be seated)

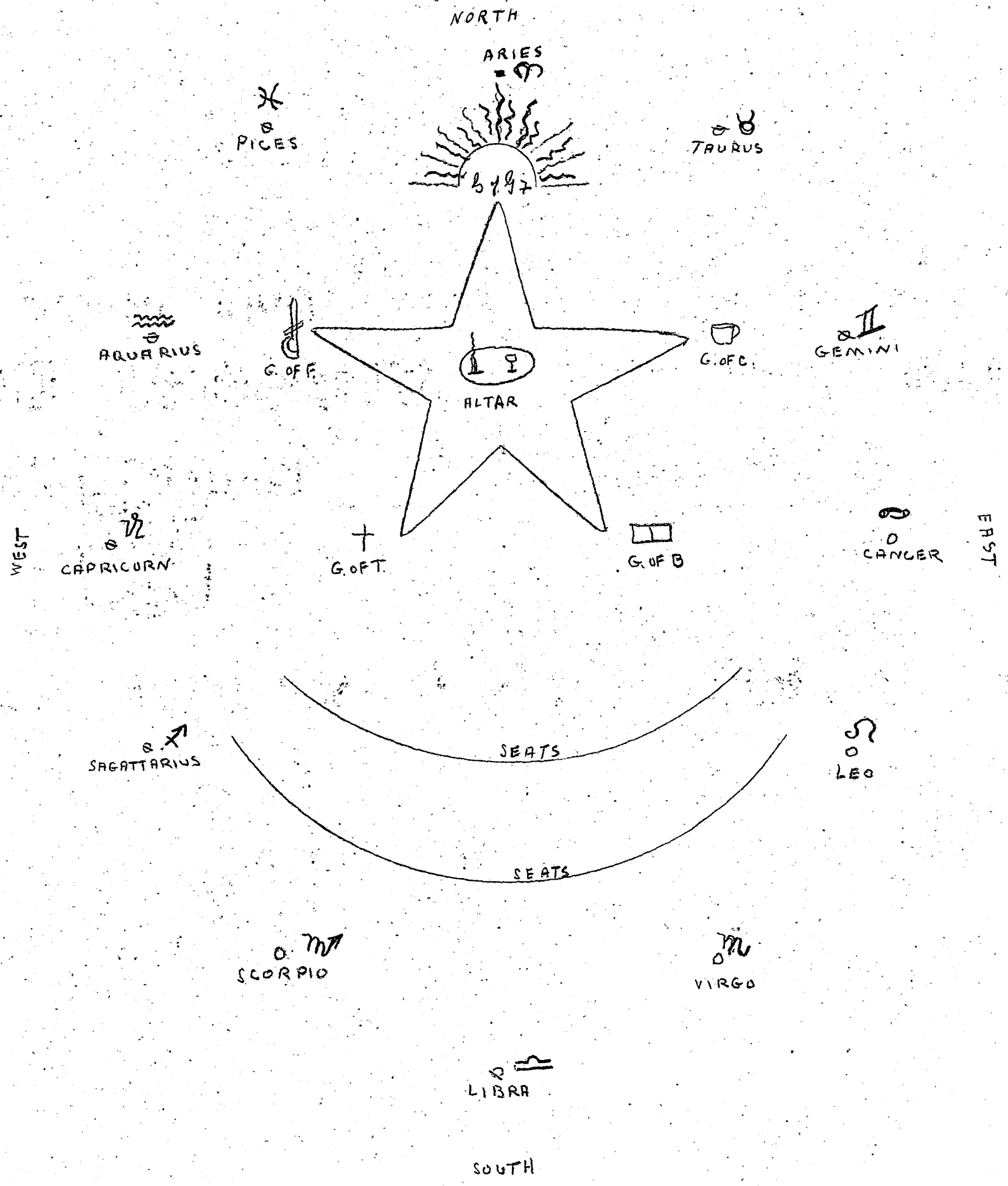
(OVER)

... (boire, to enable students to learn)

- All raise right hand and respond, saying: AND YE RETURNED TO GALLATIA.
"And with you-PEACE." said the women above each other to answer to

- NOTE: at receipt and list of notations sent;
(noted after notation)

[illegible][illegible]



DOCUMENTS

1. Documents referred to are:

- A. Initiation Papers.
- B. Instructions from Headquarters.
- C. Rules.
- D. Applications, Pledges etc.
- E. Instructions from Masters.

2. Said documents must be kept in a locked box: a notice shall be placed in an envelope and pasted on said locked box, containing these words:

"In event of my death, this box is to be returned UNOPENED to, Mr. Franklin Merrell-Wolff, Box 626, San Fernando, Calif.

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MEMBERSHIP REQUIREMENTS

1. Eligible:

- A. Sincere, moral persons.
- B. Students of the Mysteries.
- C. WORKERS for humanity.

2. Ineligible:

- A. Psychics who sell their powers, as Professional mediums.
- B. Members of the spiritualist churches.
- C. Persons known to be disloyal to their country.
- D. Gossips.

3. Signature of recommendation of three members of the Order.

4. Signed Application, enclosing Offering of \$3.00.

5. Acceptance by Official Staff of Local Order, by the Head of the Esoteric Section and the Ambassador General.

6. Applicants for membership may be voted upon by local Official Staff, secretly by ballot at the close of the Sunday Service or The Thursday Study Class provided all the Officers of Star are present and two-thirds of the Pillars.

- A. Vote must be unanimous for acceptance.

INITIATION SERVICE

1. Hereafter Initiation shall follow Sunday Service, but Candidates for Initiation shall be admitted to said Service.
2. A pledge shall be required from Candidate before the regular Sunday Service, which shall be administered by the Guardian of Book of Life.
3. Candidates shall always be placed in the first row by themselves.
4. Admittance of Candidates by order of Guardian of Flame or Head of Order, who calls them by name from his memorandum.
5. Officers of Star must study Rules applying to them.

RULES FOR CONDUCT OF SUNDAY SERVICE

1. Services are to be held on the First Sunday Evening of each month.
 - A. Such Service shall begin at 8:00 o'clock PROMPTLY.
2. Arrange room as per diagram, minus candle and chalice, except when there is to be an Initiation.
3. Members should be in their places in meditation at 7:45.
 - A. Doors close at two minutes of 8:00; no one is to be admitted after that time, except in the case of members employed who are not released from duty in time to be present until later in evening and in the case of doctors detained by patients.
4. An Order of Service sheet has been provided for the Sunday Service.
 - A. Each member will be handed one of these papers, his name written thereon, before the Service by the Guardian of the Book of Life.
 - B. At the close of the Service each member shall return this paper to the Guardian of the Book of Life.
5. If an Officer or Pillar has not arrived by Five minutes of Eight, the Head of Order shall appoint one to fill place. (If no Head G. of F.)
 - A. Should said Officer or Pillar appear even a minute later, he must take a place among the members, for once the point or Pillar has been filled, it cannot be changed again that evening.
6. Officers or Pillars absent twice in succession, unless said absence is unavoidable, he shall be removed from office and the position filled by the Head of the Esoteric Section in case of an Officer of the Star, unless the Head of Local Group is otherwise notified. (If no Head G. of F.)
 - A. Said Officer is not removed from membership until the third absence.
7. Members absent 3 times in succession, unless said absence is unavoidable, shall be removed from the privilege of membership.
 - A. When such member has been absent twice in succession he shall be immediately notified by the Head of the Local Order either in person or by letter of the rule governing this and urged to make an effort to retain his membership. (If no Head G. of F.)

ORDER OF SUNDAY SERVICE

Five minute meditation on Avalokitishvara.

1. Officers and Pillars stand in place and sound "OM" three times.
2. Members rise and respond with "OM" three times. (all be seated)
3. Guardian of Threshold reads message. Ask members to rise. He then approaches the Altar, and lays a small sprig of green or a flower, upon it. Stands silently a moment, then faces members and together they say these words:

"Let this offering be a symbol of our Love and Loyalty to the Order and to our Father-Mother representatives."

(all be seated)

4. Reading of instruction by Guardian of the Flame.
5. Guardian of Flame leads members, who rise, and say "OM" three times. (all be seated)
6. Reading of instruction by Guardian of the Golden Fleece.
7. Offering for the Esoteric Section Plan. Words to be used by all:

"VITALIZE--BUILD--PERFECT--THE GREAT PLAN.

(When Initiation is held this offering is omitted until later)

8. Reading of instruction by Guardian of the Book of Life.
9. Members rise and chant: OM, OM, I as-pire, I-the Human Star,
To enter the Fire. (chant 1 tone)
(all accents used)
- Pillars rise and chant: Pillars of the Temple, we (chant tone C
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- Pillars and members then chant: I seek the Light; I am the Fire.
(1 tone)(all accents used) To find the Way, I now as-pire.
- Officers of Star rise and chant: Father, Mother, Son, Am I;
(chant slowly) In my Form of Light, I lift on High
(choice of tone) The members of this Inner Order.
- Every one now chants together: Ava--lo--kit--Ishvara--We
(choice of tone) Seek to Know--to Love--to be
One Eternally with Thee
OM, OM, OM, San-te--e.

(all be seated)

NAME _____

Rules of The O. of A. No. 4.

10. Reading of instruction by Guardian of Chalice.

(NOTE: If there is to be an Initiation,
(commence here if not, continue with
(closing words. When all rise and say:)

11. "Let there be Peace within this Order
Let the Power of the Warriors of Light be made manifest
Let Wisdom guide us and Love protect us throughout our lives."

12. Officers of Star raise right hand-palm open towards members and say:

"Peace be with you."

All raise right hand and respond, saying:

"and with you--PEACE."

(NOTE: When Initiation occurs, the closing
(words are used after it is finished)

13. Members remain standing while Officers withdraw. Dismissed.

NOTE:

This paper must be returned to the Guardian of the Book at the close
of the Service.

NOTE:

Some one who knows how to chant must lead and train group. It cannot
be written out.

SUNDAY OFFERING

1. An offering for the building and maintenance plan of the Inner Section is made at each Sunday Service. This should be as generous as possible, for the initial expense of any movement is heaviest in the beginning.
2. Members shall make theirs first, then Pillars, then Officers.
3. Guardian of the Chalice shall place hand over hand of one making offering and together they shall say: Vitalize--Build--Perfect--The Great Plan.
4. These words should be spoken in a clear voice infilled with power.

CHANTING

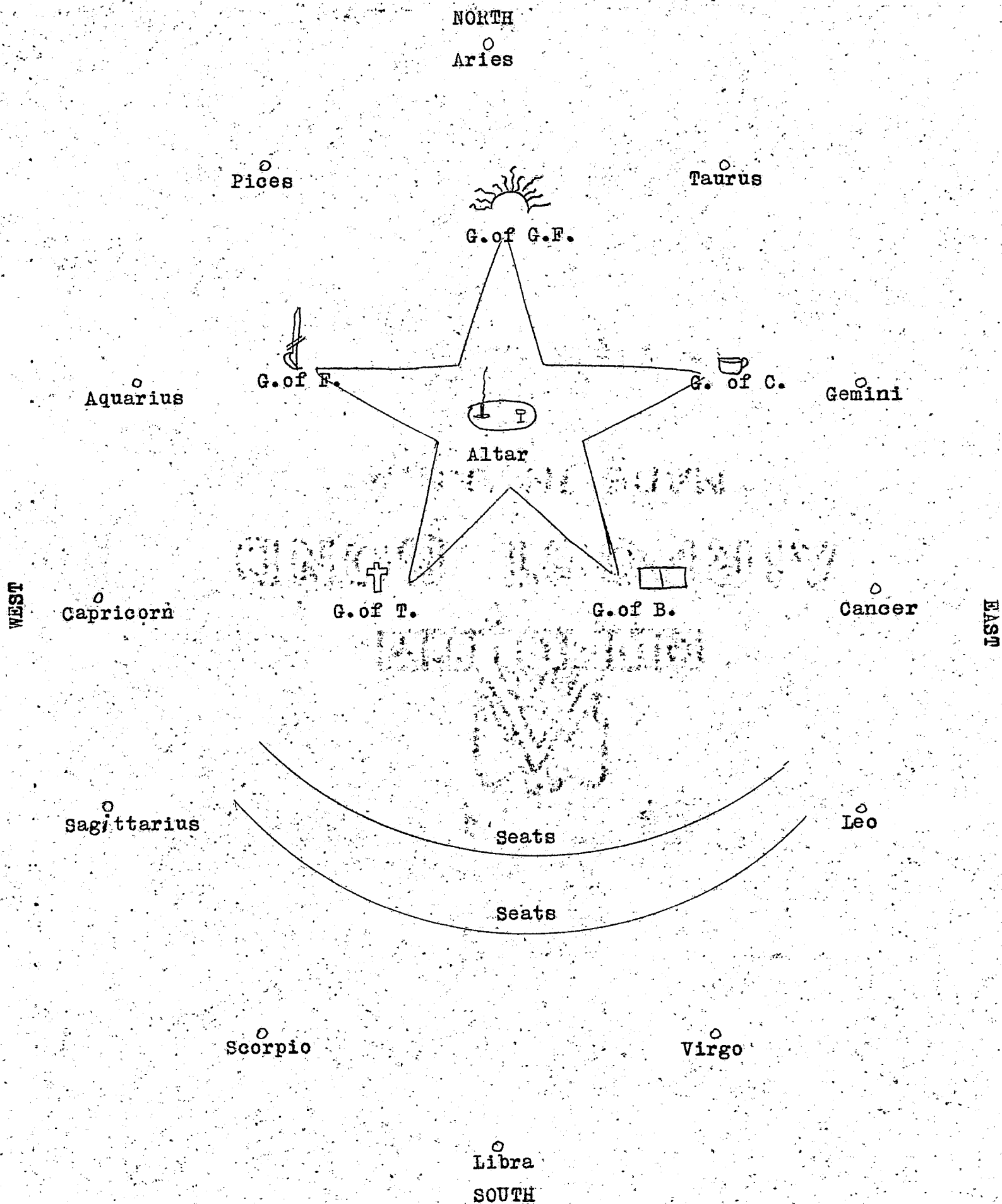
1. All chantings given must be chanted not just speaking of words.
2. Officers must either learn to chant, or have some member lead chanting for them.

LOCAL UPKEEP

1. Every member of the Order, present or absent, shall give 25 cents a month towards expenses, viz. rentals, sending of notices, etc.
2. Members unable to attend shall make their offering either at the meeting following their absence, or by mail. If out of town, it may be sent for the year, or semi-yearly as preferred, to the Guardian of the Golden Fleece.
3. Out of town members should also be asked if they do not wish to send an offering for the Esoteric Section Plan.

ROBES

1. Pillars:
 - a. Men--Shining black satin, soft material.
 - b. Women--Shining white satin, soft material.
2. Guardian of the Flame: Salmon color.
3. Guardian of the Chalice: Silver underrobe, Over-robe of Indigo or American Beauty Red.
4. Guardian of the Threshold: Light Green.
5. Guardian of the Book of Life: Turquoise.
6. Guardian of the Golden Fleece: Gold.
7. Guardian of the Portal: Shining black satin.



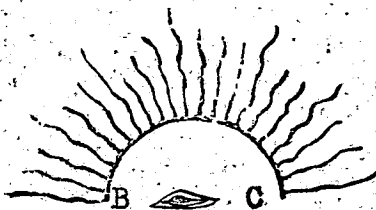
STUDY CLASSES

1. One study class must be held each month.
2. said class must be held on a Thursday night at eight o'clock.
 - a. If one class is held, the 3rd Thursday in the month is preferable.
 - b. If two study classes are held, the 2nd and 4th Thursdays should be chosen.
3. Every Officer of the Star must be in his place.
4. Each Officer reads Instruction through first, then repeats, paragraph by paragraph, explaining its meaning as he reads, and answering questions regarding same.
 - a. At close he calls for further questions.
5. Officers see that there is no argument--argument is destructive. But interested questioning, and intelligent difference of opinion should be treated with respect.
6. Each Officer must STUDY his paper thoroughly, and thus be able to make it interesting to the students. Where this is done, the class grows and the students grow likewise.
7. The instructions may be taken and read by any individual member of the Order at this meeting only, and after the Guardian has read it to the group.
 - a. The instruction cannot be taken out of the room, but only read in the room in the presence of the Officers.
 - b. This is allowed because there are students who are auditory-minded and thus do not get the thought well unless they read it themselves quietly.
8. Remember, the words are the least of the giving by the Officer; the substance--force back of his Official position, flows to the students when the Officer is doing his full duty.
9. At the close of the study class any business of the Order may be taken up, including reports from Committees etc.

COMMITTEES

1. A membership committee is appointed by the H.E.S.
 - a. This committee consists of 5 active responsible members.
 - b. The duty of this committee shall be to endeavor to increase the membership of the first degree.
 - c. Reports of their efforts shall be read at the study class once a month.
2. A social committee should be appointed.
 - a. This committee to consist of 5 active responsible members.
 - b. The duty of this committee to plan activities that will interest outside students and thus gain some financial aid in building the Ajna Ashrama.
 - c. The Ajna Ashrama may be spoken of to outsiders as an Arcane school at a Sacred Mountain.
 - d. Committee to report once each month.
3. A business committee shall be appointed.
 - a. This committee to consist of 3 executives.
 - b. The duty of this committee shall be to assist committees in every respect, also to make suggestions and assist officers in carrying out rules and setting in motion a harmonious, orderly Fraternity amongst members and friends.
4. All committees to be appointed by Joint co-operation of Star Officials.
 - a. Said Officials may also serve upon said Committees; National Officers excepted.
5. If necessary a special meeting of committees may be called to discuss plans and activities.

THE GURU LINE IN AMERICA



M
KH H
IK
HR HR
Y S

KNOWN INTERNATIONAL OFFICERS

AMBASSADOR GENERAL: YOGAGNANI
Box 626, San Fernando, Calif.

NATIONAL OFFICERS

HEAD, ESOTERIC SECTION: SHEILA A. MERRELL-WOLFF
Box 626, San Fernando, Calif.

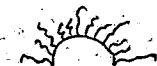
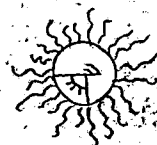
NATIONAL SUPERVISOR: MRS LAURA LEA FELVER
5552 Lakewood Ave, Chicago Ill.

PERMANENT OFFICIAL HEADQUARTERS:

Stonehenge Villa, 800--8th St
San Fernando, Calif.

ESOTERIC HEADQUARTERS: AJNA ASHRAMA.
Near Mt. Whitney in California.

SYMBOL OF OFFICE



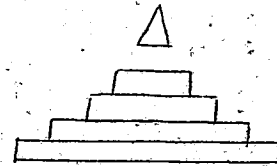
(OVER)

Charge d'Affairs at Headquarters:

Mr. and Mrs. Clyde M. Reid,
Box 626, San Fernando, Calif.

Use Headquarters Symbol

DOCUMENTARIUM: DANA, DOCUMENTARIUS,
P.O. Box 1188, Chicago Ill.



NOTE:

No communication regarding the work of the inner section is to be recognized or answered unless it bears an official signature, together with the symbol of office as above indicated.

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NOTE:

The O. of A. is a special work given to Yogagnani by the Great Master. No disciple of H.R. may know anything about it except by Initiation. The work is not to be discussed even with them unless they hold the symbol of the Order as per rules.

Sheila.

1 - Entrance, OM

2 - Introductory Statement G. of F.

3 - Statement by G. of C.

The Initiation Service this night will join those who participate in it in a spiritual tie that is closer than that of blood. Loyalty to the Great Cause, to the Guru Line and its Guardians is the first requisite. Disloyalty expressed by anyone in the Order is the CALL "TO ARMS" to the entire group, who must gather around that one and through love and wise leading seek to dissipate the destructive vibration. Failing in this, the disloyal one must be removed from the Order.

4 - Initiation G. of F.

5 - Initiation G. of C.

6 - Final words G. of F.

7 - Seats

8 - Offering

9 - Those who enter this Order transcend the Law of Compensation

10 - It is now your privilege to give, even as the great ones give, without thought of return.

You may approach one by one and place in the receptacle on the Altar your offering, Saying in a loud, firm voice, the quality or principle, you wish to be made manifest as your gift to the Temple.

9 - G. of F. leads all in saying OM seven times

10 - Blessing.

From the fire of purification, O Neophyte, I welcome you.

Are you prepared to assume the responsibility of loyalty to this work, and to the Great Hierarchy before the representatives of whom you this night stand? I AM

Know then, that even as a soul must have a father and mother before it can incarnate and perfect a physical body, so too, must the Neophyte have a spiritual father and mother e'er he can build and incarnate in the Immortal Body of Light. Are you ready, O Child, to attempt this great step? I am.

Then control all tendency to criticize another, to seek for self alone. Be sincere, courageous and positive; be as wise as a serpent yet as harmless as a dove. Thus may you safely pass the tests that will be placed before you and rise, a liberated soul, with your ~~conscious~~ consciousness centered in an eternal body composed of spiritual fire and the substance of Light.

To fail in loyalty to ^{its} your representatives, or to the work, through indifference or criticism, will break the rapport that now exists between us. This will destroy the beautiful delicate body of love and light that is being formed through the co-operation of Mind and Soul, in compassionate tenderness, that you may win eternal Conscious Life.

Life's Waters are bitter to the taste when unilluminated by the Light of Wisdom. Would you partake of those waters when played upon by Wisdom's Light? I WOULD

I offer you this Cup.

This Cup symbolizes Life as it will become when you wear the Robe of Initiation that no man may see until the freed soul rises in victory to join the Adept Hosts in that hidden world that dawns upon you.

on the day of your ^{inner} Initiation. On THAT GREAT DAY) BE WITH US.

Return now to the Representatives of the Spiritual Fire & receive this final inv.

Guardian of the Book of Life:

You are called to service by Those who Know and Watch
and serve awakening souls.

Within the inner world stands One who is called the
Guardian Angel of the Book of Life. The point of the Star where you
shall stand symbolizes that Office and that Power.

As you faithfully guard the documents of this Order
and keep careful record of all that occurs therein, you will find
unfolding in your consciousness, the power to read that greater book,
called in the Occult world, the "Book of God's Remembrance."

(Cup)

The Akashic Record or

substance?
Light

Guardian of the Chalice:

Upon you, beloved, I, through this form of mine, pour the purified waters of a selfless love. Through this symbolic Cup flows the life-giving substance of pure spirit. In your hands it must become the Cup that nourishes the souls of the Neophytes of this Order, that they, in their turn, may go into the world of men and do likewise.

This point of the Star where you shall stand, reflects the Mother Side of God in all its glorious power. Whene'er you see a selfless act, a noble aspiration or a will towards purer life, radiate the substance that has power to give it life in form, for that to which YOU give RECOGNITION will become a living power within this Order.

Guard your thoughts, protect the work and build with all your power, that Those who watch may open wide the its doors and reveal the inner Orders.

Upon your brow I place the symbol of your Guardianship. Within your hands I place this Sacred Chalice; Guard it with selfless Love for All.

Stand now upon this point and take your place as Guardian of the ~~Order~~.

Chalice

Yogi.

- 1 - Upon entrance, sound Om
- 2 - Read introductory statement G. of F.
- 3 - G. of C. reads short statement
- 4 - Initiation
- 5 - Pledge

Do you pledge yourself not to speak the name of this Order nor of the services of initiation, nor concerning any of its forms or instructions that will be given later and in the monthly meetings, to anyone who is not a known Initiate of the Order.

I Do.

- 6 - Initiation G. of C.
- 7 - Final words G. of F.
- 8 - Offering
- 9 - G. of F. leads all in saying Om seven times
- 10- Blessing.

OPENING STATEMENT (O of A)

An effulgent, all-penetrating LIGHT which is an immeasurable, all-enveloping DARKNESS fills the boundless ALL of SPACE and ~~Existence~~ DURATION. ^{Out of} ~~From~~ THAT there shot forth a Ray which separated from, yet remained in, THAT. This Ray penetrated far, far down into the Deeps of Space and Time, its Light becoming ever more and more involved in the obscuration of Darkness.

Thus the Pilgr^{im} set forth on the journey through Eternity.

¹⁷ Out in the profoundest ~~Depths~~ ^{Abys} that Ray rested in the deepest density of form, the Mineral state. Long did it abide there as Time is measured among men. Long, inconceivably long ages rolled by while worlds grew and declined, yet through all the Ray lay sleeping, Consciousness barely stirring. Still consciousness did grow and finally the Pilgrim garnered the first great lesson on its journey, the lesson of STABILITY.

TIME and the CYCLES rolled on in Their inevitable course. The Ray mounted to higher ~~far~~ states on the ladder of Consciousness in Form, thus laying one by one the stones in the structure which one day is to carry the Light of full realized-Consciousness. Thus ~~through~~ ^{by} the immanent urge of the Eternal the Ray mounted through the Mineral, the Vegetable and the Animal until It reached the Threshold ^{to} of the conscious Divinity ^{the transition stage called} that is called Man.

As the Ray, the Pilgrim, becomes man, the immanent and irresistable drive becomes the transcendant calling. As Man, no longer is the Ray the plaything of Fate, but now it faces Self-responsibility and Choice. The goal is Divinity as a Conscious Power, but this is not inevitable. ^{an realization} Only by Self-effort is this goal won. In the critical stage as man

the Pilgrim fights the great battle from which, if victor, It rises to the majesty of Godhood.

Pledge > And now, O Candidates, Pilgrims out of Eternity, there comes to you the hour of Opportunity. Before you lies the Path which rises to the supernal heights of Life. It is open to all, but only he may enter who of his own will chooses to do so. He who enters must place upon his brow the motto "To Dare, to Do and to be Silent".

O Candidates, to the Supreme Goal of Life; Are you ready to Dare, to Do and to be Silent? Answer: "We are".

Addressing Candidate:

Are you ready to place behind you attachments to the things of the Days that ^{are past?} ~~lie behind~~ you? Answer: I am.

Are you ready to enter the Fires of Purification and have removed from you all uncleanness?. Answer: I am.

Then pass your hand ~~rapidly~~ through the flame of this candle as a symbol of that purification, saying:

m "I give myself wholly unto Thee, O Flame, reserving to myself no fond attachment, knowing that I and Thou are one and in and thru thee I will find ~~myself~~ full realization".

Proceed to the Guardian of the Chalice.

(After the Candidate returns from the Guardian of the Chalice.)

O Traveler of the Path which leads to Emancipation, now you have come to the Day when no longer may you walk in irresponsibility, nor as a mere follower of others, though the lives of such be exemplifications of unexcelled Wisdom and Virtue. You are to become a Free Soul. Pick up your staff and walk on the Way guided by the light of the Flame which burns without wick nor oil in the inner consciousness of all creatures. For this is the Light of the Master within, who knows not sleep nor death. He is the Self of All.

You are now welcomed as a ^{neophyte} ~~member~~ of the Order of Avalokiteshvara. Seek within and without the meaning of this Order. It lies veiled within the name.

Initiation of Officers.

Guardian of the Flame (Initiation)

Behold before thee this candle and the flame which it sustains. The candle is made of certain compounds of hydrogen and carbon. When these have been raised to a given temperature and brought into contact with oxygen, certain chemical changes are induced which produce flame and light. Into this process the carbon and hydrogen die as tangible form to be born again, one as gas, and the other as water vapor which is also a gas. In other words both become air in the metaphysical sense.

O Guardian of the Flame, thou art also a candle. The carbon is thy earthy nature, the hydrogen is thy body of passions and desires. For ages thou hast been building this candle, a necessary work, but no candle is of any value as an end in itself. The time has now come when thou must offer it up as a sacrifice to Life, symbolized by oxygen, and thus become a Light among men so that they may see to find their Way out from the dense jungles of this nether world, and may also light the Candles of their personality at thy flame. And then thru the offering up of thy personality thou wilt be born into the free consciousness of the airy spaces.

Guard well this Flame, for enrobed in it is a Ray of the Light which lighteth the World. While in its ^{own} Being it is Immortal, only by the ceaseless offering up of personality does it become enrobed in Individuality. Guard well this flame.

)Initiating officer lights with a candle held in his hand an unlighted candle held in hand of new Guardian of Flame, then new Guardian places his candle in position on table and stands before it. Initiating officer steps aside)

Pause them Om.

Guardian of the Tablets.

Into your hands is placed the task of keeping and guarding the records of this chapter of the Order of Avalokiteshvara. Beneath this outer there is an inner task. The records constitute the word of outer events. But within these there lies THE WORD; that which is the cause of all manifestation. Accordingly keeping the records truly and faithfully has a meaning far greater than its outer seeming. For in so doing you have done your part in keeping the Word undefiled, and thus the creative currents may be helped to flow in true and pure form. Treat therefore with reverent care the task that is given unto you.

THE ORDER OF AVALOKETISHVARA

INITIATION

Introductory statement by Guardian of the Flame:

Far, far down in the depth of Time and Space I see a tiny Star² radiant with ~~the~~ a cold white light. For untold ages this Star shines with undiminished Light. From out of nebulous mists, worlds are born, yet this tiny star shines on with unchanged brilliancy. Still as the ages roll by, it sinks and dims until finally its light becomes like the shadow of a dream. This Star, with myriads ~~of~~ of others has been drawn into the vortex of a world in the making and now rests in profound depth of sleep in the material world.

Again, eons of time roll by. A world passes through the life changes ~~as~~ ^{ad} call geological ages. There is the raising of mountains and the leveling of them again to plains, and then new mountains rise. Continents ~~rise~~ and fall. Vegetable life comes and unfolds, then animal and finally man is precipitated from the worlds within to the worlds without. Cycles roll on and after inconceivable ages the world itself enters its slow death or in-
drawing. Yet through all this the tiny star ^{passing} lies in ~~its~~ sleep, ^{divine human} ~~which~~ ^{vegetable & animal kingdoms} which is like the shadow of a dream.

After the passing of the age-long night, ^a ~~another~~ Great Day dawns. From the shadow of a dream, the star awakes to find itself ^{ages pass and the human star finds itself} Man. ^a A Pilgrim entered in the lists of life to gain, through self-conscious knowledge, infinite, immortal, omnipotent, individualized life.

^{OF THE INITIATION} And now, behold, the Portal opens to admit each human Star² to the ^{SIGMA BY FIRE} Trial by Fire. To win is to enter the Adept world of conscious Immortality, ^{but first comes} ~~at the close of your~~ ^{the} cycle of probation and training. ^{pledge}

Candidates to the Order of Avaloketishvara are you ready to dare to do and to be silent? ^{Ans. I-Am}

Introductory Statement

The five-pointed star is a symbol of that intelligence which rules a unified world. When the guardians of the Star perform their acts of guardianship faithfully, to and from each of its points a ray of light descends and radiates correlating it with the world of intelligence and equilibrating it with the spirit of order and harmony. To each of its points descends the energies of the Hierarchy which it represents in the world of matter. The five-pointed star is also the symbol of man and of Omnipotence Incarnate. When the form is broken, the broken point becomes a channel of astral intoxication, and perversity, and even mental unbalance can result to the one breaking its perfect proportion. When it has been broken, the point must be replaced immediately, and the compassion of the Great Ones guiding the Star in its manifestations may ward off the results that would otherwise overcome the broken link, who henceforth must stand alone.

Divine Light is the Word of God made manifest as the Cosmos. That Light swept from its destined channel becomes the astral light which intoxicates the unwary. Thus the danger to those who break from the sacred protection afforded the groups in this Order by correlation with the inner Adept World of equilibrated Light.

To control the wavering astral light, we must be conjoined with the steadfast Realm of Light. "For Light is God, and He who walks in the Light because God is in the Light, will have Fellowship, one with another."

Initiation of The Guardian of The Threshold

As stand the Christs of all Time upon the Threshold of Immortality, lighting the Path through the Great Abyss that Humanity may safely find its way from death to Life immortal, so must You stand, at the threshold of this Order, guiding the students from the outer groups into the safe haven of its protecting power.

As you stand, shedding the Light you have won upon all, so will the Christ shed upon you His Light. For those who serve the Guardians of Humanity in the outer worlds, are served By Them in the inner worlds.

Upon you pours the Essence of the Christic Ray. Let it flow forth to others and the illumination it contains will become yours.

In the Name of the Christos, I offer you this Cup, symbolizing the substance from which is garnered the fires of Compassion.

For Use of Supervisors Only.

O. of A.

Initiation of The Guardian of The Book of Life.

You are called to service by Those who Know and watch and serve awakening souls.

Within the inner world stands One who is called the Guardian Angel of the Book of Life. The point of the Star where you shall stand Symbolizes that Office and that Power.

As you faithfully guard the documents of this Order and keep careful record of all that occurs therein, you will find unfolding in your consciousness, the power to read that greater book, called in the Occult world, the "Book of God's Remembrance".

I offer you this Cup, Symbolizing the Substance of Pure Spirit.

Initiation of the Guardian of the Golden Fleece

Upon you falls the Mantle of Solar Power. It will be your privilege to radiate the solar energy to revitalize failing hearts and spirits with your golden rays. Upon rich and poor, upon good and evil alike, pour out in majestic omnipotence your ruling color, pure gold. For thus does the Great Initiate guiding this planetary system which we call the Sun.

Within your human cycle, hold high the glorious ideal of royal effulgence. Through the use of your solar powers endeavor to understand life as it moves about you; never for one moment stoop to criticise, seek always to understand, for he who understands, attains and radiates.

Reflect that true courtesy which is royal spirit of our Royal Hierarchy to each and all, that when they have been in your presence they may feel a new impulse towards a more perfect expression of the true beauty of the Infinite Spirit of Eternal Life.

Never deviate from your orbit, lest you be dashed to pieces by the very powers that have raised you to your present place in the Great Hierarchy, but shine, shine, shine and become at-one with your Lord, the Sun.

This Cup I offer bears within its Chalice the hidden Powers of the substance of Pure Spirit.

Initiation of the Guardian of the Flame.

From Spiritual Fire leaps forth a Spark: the spark ignites itself and flashes into white flame; the flame consumes its substance to radiate again as dual powers of Light and Heat, which, descending to the manifested planes, become the Warmth of Life and the Light of Illumination. There is another flame that flashes into power from out the sphere of man that carries death and destruction in its wake.

Within the hidden world stands One who bears the Flaming sword that cuts both ways, according to the flame that moves it into action. To use the Spiritual Fire will lift that sword on high, and give Illumination. To use the darker flame will but arouse that power that turns the sword in downward sweep and thus towards death. As you unite with the spiritual flame, so will the hidden Wisdom flash its glorious Light, and your Starry Point become illumined. But use the darker flame and you will walk in darkness.

Arise and Shine, for Your Opportunity is Come!

I offer you this Cup, symbolizing the Substance of the Disciple.

INITIATION OF PILLARS

Pillars rise.

Pillars of the Order of Avalokitishvara, yours a difficult place to hold, for you are facing the Initiations of the Zodiac. As in Pythagoras' day, outer silence but inner activity will raise you into correlation with the powers of the degrees you represent. A firmly placed pillar, never can be shaken from its place, for it is cemented in love, embedded in Infinite Will and raised--a LIVING LIGHT in the Great Temple formed by the living stones of humanity.

Listen carefully that you may correlate with the inner substance of the QUALITY YOU are to radiate within this Order.

ARIES: Come and stand before us: (One by one they stand before (the Initiators))

The Master Gift to you is--WISDOM. Seek it in the silence of your own soul, and as its Light becomes manifest, you are to become a radiant fount, guiding the feet of those who seek that Light in the inner and outer realms of life. WISDOM is your Crown: wear it nobly.

TAURUS:--The Hierarchical gift to you is Health and Vitality.

Yours the privilege to heal: yours the duty to vitalize those seeking souls whose minds and bodies need your loving care.

Your Crown is selfless Service: wear it joyously.

GEMINI: The DUAL POWERS of MIND are yours for USE.

Before you ever gleam two paths: choose the guidance of your Higher Mind, and falter not, that those who follow in your footsteps may never lose the straight path HOME. To think is to create.

Your Crown is Kriyashakti Fire. Live in its radiance.

CANCER: The POWER to REBUILD and to RENEW, we offer you.

See that you use it selflessly and set aright with power of Thought whatever takes destructive trend. Thus will you renew and rebuild for your brothers. As great as is your opportunity, equally great is your responsibility. Your Crown is thornless, wear it lovingly.

LEO:--Your sign reveals the Kingly mystery and majesty of life.

To reach that majesty within and raise your brothers to its Throne of Power is to become at-one with the Great Law and with all knowledge. Seek and you Shall find; give freely and as freely shall life's treasures flow to you. Your Crown is Rulership; wear it selflessly.

VIRGO:--Within the Master Heart lies the mantle you shall wear; its substance is white and holy. Touch every thought and deed, and every heart and life, with its purifying radiations and thus shall your gift of PURITY become a living power in this Order. Your crown is white and diamond tipped; seek its glory for your brothers.

LIBRA--Justice is our gift to you: Justice, tempered with Mercy. Be just, and speak when the just should speak; observe and when Mercy's tender touch may resolve all difficulties, be merciful. Those who are just are among the wise men of the world; those who are merciful are well-beloved. Your Crown is Pure Scintillating Light; wear it mercifully.

SCORPIO: To the heights and to the depths your powers reach.

Their names are Transmutation and Regeneration. Transmute the darkness by radiating Light, inharmony, with Harmony's sweet strain. Regenerate by raising the Creative Fire on high until it illumines the Inner Temple. Your Crown is POWER: wear it considerately.

INITIATION OF PILLARS O. of A. Sheet--3--

SAGITTARIUS: The Master Gift to you is Discrimination;
Guide your fiery arrows with its light. Thus shall you point the way to
Freedom and Liberation. As your fiery darts speed upwards, so shall they
guide the souls of your brothers from bondage to Liberation.
Your Crown is of Golden Fire: wear it with true humility.

CAPRICORN: A Master of Compassion rules your place.
He points the way to Rebirth and becomes a Light of Revelation to all men.
The Wise Men see His Star and, seeing, follow to the birthplace of the Christ.
Your Crown has pointed thorns, beloved, but every thorn points the
Christly-Way to men. Wear it compassionately.

AQUARIUS: The Gift of the Zodiac to Aquarius is the Pillar of Illumination.
He who stands within this Zone of Light, may teach and serve with all his
might, for within its zone awaiting but his touch to take, lie all the
powers of the diamond soul.
Your Crown is carved from the Diamond Pure; wear it majestically.

Pices: Prophecy and Joy, are our gifts to you.
Use them for the Order. Feed the world hunger with your gift, that the
true happiness of the Infinite All may be reflected to them. Sing, when
discord threatens, in your soul, and sing when it threatens without.
To sing in silence, is to sing with God; to sing aloud, is to sing with men.
Words are songs, when uttered in the spirit of happiness and melody.
Your Crown is Happiness; give freely that it may gather strength and volume.

(Read 1st)

HELL

No word has antagonized and aggravated, upset and frightened, troubled and pained the human mind more than the thought of and word "hell." Nearly everyone is familiar with it, many cannot speak without it, some brood over it, but, outside a church and the confessional, few think long enough about it without prejudice to find out where it is, what it is, and, if it is, why it is.

Hell is postulated by all religious systems and is expressed by a word given to the people by the theologians of that religion. Even wild tribes entertain the idea of hell; though they have no set religion they look forward to some place or condition which is expressed to their minds by a word which stands for hell.

The idea of hell comes to us more particularly from Hebrew, Greek and Latin sources; from such words as gehenna, sheol, tartaros, hades. Christian theologians have gone back to ancient notions and have revived, enlarged, painted, embellished, those old meanings into grotesque figures and scenery as suggested by the exigencies of the religion and the motives which prompted them. So hell has been described as a place wherein he who enters is made to experience suffering, torment, and torture of varying degrees of intensity and duration.

Hell is said to be in the center or the lower parts of the earth. Such terms as the hole, the grave, the pit of destruction, the bottomless pit, the land of shadows, the invisible place or region, the abode of the wicked, are used to describe it. It variously is called a hollow, a cavity, a workhouse, a prison, a place of painful restraint, a covered

or concealed place, a place of torment, a river or lake of fire, a place of disembodied spirits, Orthodox religion claims hell is deep, dark, all devouring, insatiable, remorseless, and of endless torment. It also is described as a place where fire and brimstone burn unceasingly and where the worms gnaw and are never satisfied.

The theological hell has been used to impress upon the minds of people the urgent necessity for them to get religion and thus escape hell. But not contenting themselves with giving striking examples to grown people, theologians have industriously engaged in describing to little children some of the tortures of hell. In writing about some of the hells of Brahmanism, Monier Williams compares them favorably with the Christian hell and quotes a Roman Catholic book for children written by the Rev. J. Furniss. The Reverend father, in his description, has gotten as far as the fourth dungeon which is a boiling kettle. "Listen" says he, "There is a sound like that of a kettle boiling. The blood is boiling in the scalded brains of that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones." He continues, "The fifth dungeon is the red hot oven in which is a little child. Hear how it screams to come out; see how it turns and twists itself about in the fire; it beats its head against the roof of the oven." This book written for the benefit of children by a father of the Roman Catholic church!

Monier Williams refers to another author who gives a broad comprehensive and general view of the end of the world and the fate of the

wicked. He writes, "The world will probably be converted into a lake or liquid globe of fire, in which the wicked shall be overwhelmed, which shall always be in tempest, in which they shall be tossed to and fro, having no rest day nor night...their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall forever be full of glowing, melting fire, fierce enough to melt the very rocks and elements."

Returning to particulars, Monier Williams quotes from the sermon of a celebrated preacher, who tells his audience what they may anticipate as their fate--unless they join that particular religion which is their only ark of safety. "When thou diest thy soul will be tormented alone, that will be hell for it; but at the Day of Judgment thy body will join thy soul and thou wilt have twin hells; thy body sweating drops of blood, and thy soul suffused with agony. In fierce fire, exactly like that we have on earth, thy body will be, asbestos-like, forever consumed; all thy veins will be as roads of pain for the feet to travel on; every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament."

This is a brilliant and fetching description preached in comparatively modern times. But as minds become more enlightened such picturesque arguments lose weight, and such kinds of hells are going out of fashion. In fact, with the constantly increasing number of new cults, the fashionable belief now is becoming; there is no hell. So the pendulum swings from one extreme to the other.

According to the kinds of minds which incarnate in physical bodies, the beliefs of man in, against or about hell have changed and will change

from time to time. If there is no hell now then there never was a hell, and all the great minds who have wrestled with the subject have wrestled with something which had no existence, and the countless millions of the past who have lived and have thought about hell, have looked forward to and worried themselves about something which is not, nor ever was, and is but a figment of man's false ideas.

A doctrine which is held in common by all religions contains something within it which is true, and what that is, man should learn. When the creed, the figure and fresco work are laid aside, one finds the basic essentials of the teaching re hell to be true.

The two essentials of the doctrine are first, wrong action, second, suffering which is the result of wrong action. There is something in man which is called conscience. Conscience tells man when not to do wrong. If man disobeys conscience, he does wrong. When he does wrong he suffers. His suffering is proportionate to the wrong done; it will be immediate or deferred as determined by the causes which led to the action. Man's inherent knowledge of right and wrong, together with the suffering which he has experienced, are the two facts behind his belief in hell. These cause him to accept the doctrinal hell of the theologian, which is planned, constructed and installed with the furnishings, instruments and fuel, necessary to the work in hand.

From the complex religious system to the simple faith of an uncultured race, each plans and fixes up a hell with the things which are fit to cause the greatest discomfort and pain to its inhabitants. In

tropical countries the native religion furnishes a hot hell. People living in polar temperatures have a cold hell. In the temperate zone people have hot and cold hells. Some religions provide twenty-eight or more hells with sub-divisions and departments so as to have accommodations suited to the requirements of all.

The ancient religions provided hells for those of their faith. Each of the many denominations of the Christian religion provides a hell, not for those belonging to its denomination who believe in its particular doctrines, but for other Christian denominations, the people of other religions, and those who believe in no religion. From hells of a mild and intermediate state to those of most intense and enduring agony, hells of all kinds and degrees are believed in.

Each religion has its devil and each devil varies in form according to the service rendered by other devils. The devil serves two purposes. He tempts and entices man to do wrong, and he is sure to catch the man who does. The devil is allowed all the freedom he wishes in his efforts to tempt man, and if he succeeds he gets the man as his reward.

The truth behind the belief in the devil is the presence in man of desire and its influence and power over his mind. Desire in man is his tempter. If man yields to the prompting of unlawful desire--unlawful as determined by his conscience and his moral standard--he is chained by that desire as securely as the devil is said to hold his subjects in bondage. There are as many forms of the pains and passions attendant upon unbridled desire, as there are supposed to be devils and hells of suffering.

The minds of children, the credulous and the fearful have been warped and unfitted for their positions in life by the diabolical doctrines and theological hells. God has been blasphemed and the devil slandered by the crabbed, mean and ignorant expounders of the religious doctrines.

Hell is not eternal punishment, neither for the body nor for the soul. Hell is not a place in which before or after the "day of judgment" human dead bodies will be resurrected and cast where they will burn forever and ever without ever being consumed. Hell is not a place, where infants or the souls of infants and of the unbaptized go and receive torment after death. Nor is it a place where minds or souls receive punishment of any kind because they did not enter the bosom of some church, or accept some particular creed or special articles of faith. Hell is not place nor pit, nor hole, nor prison, nor lake of burning brimstone into which human bodies or souls are dumped after death. Hell is not a place for the convenience or disposal of an angry or a loving God, and to which he condemns those who disobey his commands. No church has a monopoly of hell. Hell is not for the benefit of any church, or religion.

A kind of Hell has dominion in only two worlds; the physical world and the astral or psychic world. Different phases of the doctrines of hell apply to one or both of the two worlds. Hell may be experienced while in the physical world and the experience may be extended into the astral or psychic world during physical life or after death. But this need not and should not cause anyone terror nor fear. It is as natural and as sequential as life and growth in the physical world. The dominion

of hell in the physical world can be understood by any mind which is not enough warped nor too dull to be prevented from understanding. The dominion of hell in the psychic or astral world can be understood by one who does not believe that death ends all.

To each man at some time will be proven the existence of that something which is expressed by the word hell. Life in the physical world will prove it to every man. When man enters the psychic world his experience there will furnish another proof. It is not necessary, however, for man to wait until after death to experience an astral or psychic hell. That experience may be had while living in his physical body. Though the psychic world may be an experience after death, it may be known and intelligently dealt with only while man lives in a physical body and before death.

Hell is neither stationary nor permanent, but changes in quality and quantity. Man can touch the borders of hell or even explore the mysteries of its depths. He may remain ignorant or learn from his experience according to the weakness or strength and capacity of his mind and his willingness to stand the tests and admit the facts he uncovers.

There appear to be two kinds of hell in the physical world. There is one's own personal hell, which is located in his physical body. When hell in one's body becomes active it produces the pains with which we are familiar. Then there is the general or community hell, and in which each person has some part. Hell is not at once discovered, and if it is, it is perceived dimly and as an individual whole. No sharp outlines are seen.

But if man continues to explore he will discover that "the devil and his imps" may take psychic form. The devil of one's own personal hell is one's overmastering and ruling desire. The devil's imps, or the little devils, are the lesser appetites, passions, vices and lusts which obey and serve their chief desire, the devil. The chief desire is strengthened and enthroned by the army of little devils, the lesser desires, when the devil is given power and allowed dominion by the mind. When ruling, the devil is not perceived and hell remains an unknown though active realm. While man obeys, parleys or makes bargains with, or yields to his desires and lusts, the devil and hell are not consciously recognized.

Even though man traverses its borders and experiences some of the pains found on the outskirts of the domain, these are not known at their true value and are considered as the misfortunes of life. So life after life man comes into the physical world and he scouts hell's borders, enjoys some little pleasures and pays for them the price or penalty of hell. Though he may get well into that domain, he cannot see and does not know it to be hell. The sufferings of hell follow the unnatural, unlawful and extravagant indulgence of the appetites and desires, such as inordinate gluttony, the excessive use of drugs and alcohol, and the variations and abuses of the sex function. At each gateway to hell there is an attractive desire enticing to enter. This enticing desire is the sensation of pleasure.

As long as man follows his natural instincts and desires he will not know much about hell, but will live a natural life with its attendant natural pleasures, and with an occasional touch of hell. But the

mind will not be satisfied to leave any part or aspect of the universe unexplored. So, in its ignorance, the mind at some time will go against the law, and when it does, hell is entered. The mind seeks pleasure and gets it. And the mind continues to enjoy, which it must do through its organs of sense. Eventually they become dulled; they lose their receptivity and require greater stimulus; so the mind is urged by them to make the pleasures more and more intense. Thus by endeavoring to increase pleasure, it at last receives a just penalty of suffering and pain. It has only entered hell. The mind can get out of hell after it pays the penalty of the suffering resulting from the unlawful act which caused it. But the ignorant mind is unwilling to do this and tries to escape the penalty. So the mind from life to life accumulates, link by link, a chain of debts. These are forged by thoughts and deeds. This is the chain with which man is bound and with which he is held through his ruling desire, his devil.

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To find hell and meet the devil, one has only to resist, conquer and control his ruling desire. But man does not often thus challenge the great underlying and ruling desire of his nature. Therefore, when he does challenge the devil, he at first meets only one of his captains or underlings. But even challenging one of these will give the challenger a great battle.

An entire life may be taken up in overcoming and controlling

some one of the lesser desires, such as fighting and overcoming some particular appetite, or an ambition that is unworthy, thus a man conquers one of his imps. The great desire, his master-devil, remains far in the background, but is manifested in him in its two aspects of sex and power; they give him hell ---after the pleasure has ceased. These two, sex and power, have their origin in the mysteries of creation. By conquering and controlling them intelligently one solves the problem of existence and finds his true place.

A determined attempt to overcome the master desire is a challenge and a summons to the devil. The purpose of sex is unity. In order to know unity one must not be overcome by desire of sex. The secret and purpose of power is the attainment of intelligence. To be intelligent one must overcome and be immune to the desire for power; one who is controlled by sex desire or by a strong desire for power, cannot know what unity is, nor what the joy of intelligent action is. Through its experience in many lives the mind attains development, assisted by pure intellectual processes and by aspirations to the divine unity. As the mind continues to progress in its development, it meets with many difficulties and finds it must subdue the allurements of the senses and the attractions of the mental plane. Continued growth and development inevitably causes it to engage in the great struggle with the devil, the struggle with sex, and after that, final subjection of the devil by overcoming its desire for place and power.

Mystics and sages have portrayed and described the mind engaged in the struggle, by such portrayals or descriptions as that of Laocoon, the labors of Hercules, the myth of Prometheus, the legend of the golden fleece, the story of Odysseus, the legend of Helen of Troy, and that of the Bhagavad Gita.

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the victims of the Spanish inquisition. Those who see him will not know his hell, though they may sympathize with and do for him what they can. To appreciate the hell of another one must be able to put himself in the sufferer's place without being overcome by the pain as do the Nirmanakayas.

(To be continued)

Script: MSD
Corrigit: MSD
8-28-60

(Read 1st)

HELL

No word has antagonized and aggravated, upset and frightened, troubled and pained the human mind more than the thought of and word "hell." Nearly everyone is familiar with it, many cannot speak without it, some brood over it, but, outside a church and the confessional, few think long enough about it without prejudice to find out where it is, what it is, and, if it is, why it is.

Hell is postulated by all religious systems and is expressed by a word given to the people by the theologians of that religion. Even wild tribes entertain the idea of hell; though they have no set religion they look forward to some place or condition which is expressed to their minds by a word which stands for hell.

The idea of hell comes to us more particularly from Hebrew, Greek and Latin sources; from such words as gehenna, sheol, tartaros, hades. Christian theologians have gone back to ancient notions and have revivified, enlarged, painted, embellished, those old meanings into grotesque figures and scenery as suggested by the exigencies of the religion and the motives which prompted them. So hell has been described as a place wherein he who enters is made to experience suffering, torment, and torture of varying degrees of intensity and duration.

Hell is said to be in the center or the lower parts of the earth. Such terms as the hole, the grave, the pit of destruction, the bottomless pit, the land of shadows, the invisible place or region, the abode of the wicked, are used to describe it. It variously is called a hollow, a cavity, a workhouse, a prison, a place of painful restraint, a covered

or concealed place, a place of torment, a river or lake of fire, a place of disembodied spirits, Orthodox religion claims hell is deep, dark, all devouring, insatiable, remorseless; and of endless torment. It also is described as a place where fire and brimstone burn unceasingly and where the worms gnaw and are never satisfied.

The theological hell has been used to impress upon the minds of people the urgent necessity for them to get religion and thus escape hell. But not contenting themselves with giving striking examples to grown people, theologians have industriously engaged in describing to little children some of the tortures of hell. In writing about some of the hells of Brahmanism, Monier Williams compares them favorably with the Christian hell and quotes a Roman Catholic book for children written by the Rev. J. Furniss. The Reverend father, in his description, has gotten as far as the fourth dungeon which is a boiling kettle. "Listen" says he, "There is a sound like that of a kettle boiling. The blood is boiling in the scalded brains of that boy; the brain is boiling and bubbling in his head; the marrow is boiling in his bones." He continues, "The fifth dungeon is the red hot oven in which is a little child. Hear how it screams to come out; see how it turns and twists itself about in the fire; it beats its head against the roof of the oven." This book written for the benefit of children by a father of the Roman Catholic church!

Monier Williams refers to another author who gives a broad comprehensive and general view of the end of the world and the fate of the

wicked. He writes, "The world will probably be converted into a lake or liquid globe of fire, in which the wicked shall be overwhelmed, which shall always be in tempest, in which they shall be tossed to and fro, having no rest day nor night...their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals shall forever be full of glowing, melting fire, fierce enough to melt the very rocks and elements."

Returning to particulars, Monier Williams quotes from the sermon of a celebrated preacher, who tells his audience what they may anticipate as their fate--unless they join that particular religion which is their only ark of safety. "When thou diest thy soul will be tormented alone, that will be hell for it; but at the Day of Judgment thy body will join thy soul and thou wilt have twin hells; thy body ^{sweating} drops of blood, and thy soul suffused with agony. In fierce fire, exactly like that we have on earth, thy body will be, asbestos-like, forever consumed; all thy veins will be as roads of pain for the feet to travel on; every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament."

This is a brilliant and fetching description preached in comparatively modern times. But as minds become more enlightened such picturesque arguments lose weight, and such kinds of hells are going out of fashion. In fact, with the constantly increasing number of new cults, the fashionable belief now is becoming; there is no hell. So the pendulum swings from one extreme to the other.

According to the kinds of minds which incarnate in physical bodies, the beliefs of man in, against or about hell have changed and will change

from time to time. If there is no hell now then there never was a hell, and all the great minds who have wrestled with the subject have wrestled with something which had no existence, and the countless millions of the past who have lived and have thought about hell, have looked forward to and worried themselves about something which is not, nor ever was, and is but a figment of man's false ideas.

A doctrine which is held in common by all religions contains something within it which is true, and what that is, man should learn. When the creed, the figure and fresco work are laid aside, one finds the basic essentials of the teaching re hell to be true.

The two essentials of the doctrine are first, wrong action, second, suffering which is the result of wrong action. There is something in man which is called conscience. Conscience tells man when not to do wrong. If man disobeys conscience, he does wrong. When he does wrong he suffers. His suffering is proportionate to the wrong done; it will be immediate or deferred as determined by the causes which led to the action. Man's inherent knowledge of right and wrong, together with the suffering which he has experienced, are the two facts behind his belief in hell. These cause him to accept the doctrinal hell of the theologian, which is planned, constructed and installed with the furnishings, instruments and fuel, necessary to the work in hand.

From the complex religious system to the simple faith of an uncultured race, each plans and fixes up a hell with the things which are fit to cause the greatest discomfort and pain to its inhabitants. In

tropical countries the native religion furnishes a hot hell. People living in polar temperatures have a cold hell. In the temperate zone people have hot and cold hells. Some religions provide twenty-eight or more hells with sub-divisions and departments so as to have accommodations suited to the requirements of all.

The ancient religions provided hells for those of their faith. Each of the many denominations of the Christian religion provides a hell, not for those belonging to its denomination who believe in its particular doctrines, but for other Christian denominations, the people of other religions, and those who believe in no religion. From hells of a mild and intermediate state to those of most intense and enduring agony, hells of all kinds and degrees are believed in.

Each religion has its devil and each devil varies in form according to the service rendered by other devils. The devil serves two purposes. He tempts and entices man to do wrong, and he is sure to catch the man who does. The devil is allowed all the freedom he wishes in his efforts to tempt man, and if he succeeds he gets the man as his reward.

The truth behind the belief in the devil is the presence in man of desire and its influence and power over his mind. Desire in man is his tempter. If man yields to the prompting of unlawful desire--unlawful as determined by his conscience and his moral standard--he is chained by that desire as securely as the devil is said to hold his subjects in bondage. There are as many forms of the pains and passions attendant upon unbridled desire, as there are supposed to be devils and hells of suffering.

The minds of children, the credulous and the fearful have been warped and unfitted for their positions in life by the diabolical doctrines and theological hells. God has been blasphemed and the devil slandered by the crabbed, mean and ignorant expounders of the religious doctrines.

Hell is not eternal punishment, neither for the body nor for the soul. Hell is not a place in which before or after the "day of judgment" human dead bodies will be resurrected and cast where they will burn forever and ever without ever being consumed. Hell is not a place, where infants or the souls of infants and of the unbaptized go and receive torment after death. Nor is it a place where minds or souls receive punishment of any kind because they did not enter the bosom of some church, or accept some particular creed or special articles of faith. Hell is not place nor pit, nor hole, nor prison, nor lake of burning brimstone into which human bodies or souls are dumped after death. Hell is not a place for the convenience or disposal of an angry or a loving God, and to which he condemns those who disobey his commands. No church has a monopoly of hell. Hell is not for the benefit of any church, or religion.

A kind of Hell has dominion in only two worlds; the physical world and the astral or psychic world. Different phases of the doctrines of hell apply to one or both of the two worlds. Hell may be experienced while in the physical world and the experience may be extended into the astral or psychic world during physical life or after death. But this need not and should not cause anyone terror nor fear. It is as natural and as sequential as life and growth in the physical world. The dominion

of hell in the physical world can be understood by any mind which is not enough warped nor too dull to be prevented from understanding. The dominion of hell in the psychic or astral world can be understood by one who does not believe that death ends all.

To each man at some time will be proven the existence of that something which is expressed by the word hell. Life in the physical world will prove it to every man. When man enters the psychic world his experience there will furnish another proof. It is not necessary, however, for man to wait until after death to experience an astral or psychic hell. That experience may be had while living in his physical body. Though the psychic world may be an experience after death, it may be known and intelligently dealt with only while man lives in a physical body and before death.

Hell is neither stationary nor permanent, but changes in quality and quantity. Man can touch the borders of hell or even explore the mysteries of its depths. He may remain ignorant or learn from his experience according to the weakness or strength and capacity of his mind and his willingness to stand the tests and admit the facts he uncovers.

There appear to be two kinds of hell in the physical world. There is one's own personal hell, which is located in his physical body. When hell in one's body becomes active it produces the pains with which we are familiar. Then there is the general or community hell, and in which each person has some part. Hell is not at once discovered, and if it is, it is perceived dimly and as an individual whole. No sharp outlines are seen.

But if man continues to explore he will discover that "the devil and his imps" may take psychic form. The devil of one's own personal hell is one's overmastering and ruling desire. The devil's imps, or the little devils, are the lesser appetites, passions, vices and lusts which obey and serve their chief desire, the devil. The chief desire is strengthened and enthroned by the army of little devils, the lesser desires, when the devil is given power and allowed dominion by the mind. When ruling, the devil is not perceived and hell remains an unknown though active realm. While man obeys, parleys or makes bargains with, or yields to his desires and lusts, the devil and hell are not consciously recognized.

Even though man traverses its borders and experiences some of the pains found on the outskirts of the domain, these are not known at their true value and are considered as the misfortunes of life. So life after life man comes into the physical world and he scouts hell's borders, enjoys some little pleasures and pays for them the price or penalty of hell. Though he may get well into that domain, he cannot see and does not know it to be hell. The sufferings of hell follow the unnatural, unlawful and extravagant indulgence of the appetites and desires, such as inordinate gluttony, the excessive use of drugs and alcohol, and the variations and abuses of the sex function. At each gateway to hell there is an attractive desire enticing to enter. This enticing desire is the sensation of pleasure.

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(To be continued)

Self-18

Prod. Sec. - Series No. 4 - A. 1. 1.

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Winnipeg, Man.

(To be continued)

Script: MSD
Corrigit: MSD
8-28-60

H.E.S.

EXTRA PLEDGE FOR CANDIDATE

When there are Candidates for admission into the Order they may take part in the preceding Sunday Service, by taking the following pledge, just before the Service begins.

PLEDGE

Do you pledge yourself (yourselves) not to speak of what takes place during these Services, except to known members of the Order.

If so, raise your right hand and say: "I DO."

7/5 8

DUTIES OF THE HEAD OF THE ORDER

1. A. Appoints Officers, or Pillars, to fill absent points.
B. When such point is permanently vacated, he also makes said appointment except in the case of an Officer of the Star. In this case the Head, E.S., makes appointment unless Officer is otherwise advised.
2. Head of the Order with great kindness notifies members who have been absent from Sunday Services twice, of rule re removal through indifference.
3. If said Head could call and talk with such persons results would be more successful; but where it is impossible to do this the letter may be used.
4. It becomes his (her) duty to notify the Head of the Esoteric Section at the same time of the danger to such members from absence.
5. It is his (her) duty also to send letter notifying said member of their removal from Order.
6. Since the Order has attained to two degrees, the delinquent members may retire with honor. If they feel they cannot attend, they may resign with dignity and thus remain on the records of the Order as honorably dismissed. Such fact may be stated to them as follows:

"If you desire to retire from the Order with honor, you may do so by stating that fact in a letter to the undersigned, for in wishing to return to the world, occultly frees you. But you may make it a matter of honorable retirement, rather than expulsion, if you so choose. One who retires honorably, is not irrevocably removed from entrance at a later cycle. But those expelled cannot again enter its sacred protection. A letter stating this and returning symbol is requisite."
7. It is the duty of the Head of the Order to fully confer with the Head of the Esoteric Section whenever trouble or inharmony arises.
8. The Head of the Order should use the attractive, binding force of an Understanding Love to aid the members of his (her) group.
9. Every idea and effort that he (she) thinks would assist in enlarging the scope of the service of the Order in the world, and also its membership, should be considered.
10. Morning and evening, he should turn his (her) thought to the Great Master, and ask for the upbuilding and protecting powers of that One for the Order and its members.
11. Try in all ways to bring harmony to bear wherever there seems to be inharmony. In meditation surround those who are inharmonious, by using Key 5, and imaging the pale green substance of adaptability, as a radiation about them.

HES

DUTIES OF THE GUARDIAN OF THE FLAME

1. A. When there is no appointed Head of the Local Order, the Guardian of Flame appoints Officers, or Pillars, to fill absent points.
- B. When such point is permanently vacated, he also makes said appointment except in the case of an Officer of the Star. In this case the Head, E.S., makes appointment unless Officer is otherwise advised.
2. A. Sends applications received from Candidates to Head, E. S.
 - a. Notifies H.E.S. if any "no" was registered in vote.
- B. Notifies Candidate of acceptance.
 - a. Notifies also as to date of Initiation.
 - b. Time of Initiation.
 - c. Place of Initiation.
3. Issues extra symbol when required.
 - a. Should always have extra symbol with him.
 - b. Collects 50 cents and sends same to Headquarters.
 - c. If member has forgotten symbol, the one re-issued shall be collected by G. of Flame at close of service.
 - d. If symbol is lost, one re-issued may be retained by Neophyte.
4. A. At close of Initiation, Symbol is to be issued to Neophyte.
- B. Pledge to return symbol upon request must be given Neophyte by Guardian of Flame, and signed in his presence and that of the Guardian of the Chalice.
- C. Must secure return of Symbol when member resigns or is removed.
5. Write letter to Head of E.S., once a month.
6. Sees that Local Official Staff inspect book kept by G. of Golden Fleece once every 3 months and initial such inspection.
7. Guardian of Flame furnishes candle stick, candle, matches and if convenient a sword for Initiations. When no sword is used, the finger of right hand points to Ajna.
8. Guardian of Flame pours upon the Order the Purified Fire or Energy which gives the impulse to growth and action.

DUTIES OF THE GUARDIAN OF THE CHALICE

1. Upon the Guardian of the Chalice falls a heavy responsibility, for that to which you give Recognition will become a Living Power in the Order. Guard well your thoughts and radiate that Selfless Love to each and all which is the Gift of Avalokiteshvara. As a mother guards, guides and reprimands her little ones for their own protection, so must you watch the Neophytes of this Order. Whenever you perceive a tendency to separativeness, to wrong thinking, to lack of courtesy, or especially towards criticism of personnel of the work itself, then shall you speak in no uncertain terms. Remind them of their pledge if need be, and point out their privileges and opportunity. As a family reflects its mother's training in thought and act, so will the Order reflect your spiritual powers which enrobe and give form to all that lives.
2. Guardian of Chalice sends Offering taken ~~xxx~~ at the Sunday Service to the Head of the E.S.
 - a. Said offering is to be sent on the Monday following the day of its receipt.
 - b. Should keep a record of same in small book, open to the inspection of the members upon request.
3. Names of candidates initiated at Service are to be sent the Head of the E.S. at the same time the offering is sent.
4. A letter is to be written the Head of the E.S. after the Sunday Service, giving full information about the progress of the work.
 - a. If any differences arise, she is to notify head at once, giving as impersonal a view of their cause and those involved as is possible.
5. The Guardian of the Chalice is to discourage any negative talk or remarks whenever she may hear same.
6. The G. of C. is to warn any Neophyte whom she feels is in danger of failing to keep the Pledge in every respect.
7. The G. of C. will keep track of the activities of all Committees, by whomsoever appointed. Every Committee is instructed to report once a month. If such report is not forthcoming, G. of C. will ask for it.
8. It is her duty to encourage members to build and to increase the membership in the Order, and to carry a full reservoir of the love that binds together the children of any group.
9. G. of C. furnishes Altar cloth and Chalice.

DUTIES OF THE GUARDIAN OF THE GOLDEN FLEECE

1. Receives dues from out of town members and credits them with same.
2. Keeps a book, in which a record of receipts and bills paid are kept.
 - a. This book should be open to the inspection of the Official Staff once every three months.
 - b. It is the duty of the Guardian of the Flame to see that they inspect it and initial such inspection.
3. Receives dues collected at door by Guardian of Portal, checks same with members present, and records same.
4. Pays rentals and other Order expenses authorized by the Officers of the Star.
5. The duty of the Guardian of the Golden Fleece is to keep flowing the radiance of the Golden light all during the services.
 - a. Whenever there is inharmony, it is her duty and privilege to surround those caught in its vibration with the pale golden light, that the inharmony may be dissolved.
 - b. Hers the privilege of radiating the vital sun energy to those who are ill.
 - c. If any Officer seems to be suffering under an attack of opposition, she may remove its influence and protect said Officer by surrounding that one in a sphere of golden radiant light. She images this light, then unites with her Lord, the Sun, and radiates.
6. It is her duty to write the Head of the E.S. once each month and give her impression of the work and its needs.
7. G. of G. F. furnishes an appropriate receptacle to place on Altar to receive offering also furnishes Golden Collar for use in Initiations.
8. Sees that Altar is not disorderly and that any thing not absolutely necessary to the Service is removed.

H.E. 8.

DUTIES OF THE GUARDIAN OF THE BOOK

1. Sends notices of Services to the members.
 - a. Such notices are to be in the mail six days before date of Service, or study class, as the case may be.
2. Arrives at meeting place fully 30 minutes in advance of Services.
 - a. Arranges room according to diagram in Rules.
 - b. Sees that Guardian of Portal is in place; if not, assumes that duty until G. of P. arrives, or Head of Order or Guardian of Flame appoints a substitute. Notifies Head of Order or Guardian of Flame of absence of G. of Portal.
3. When Initiation occurs, sees that documents are in proper places for use.
 - a. Administers Pledge to Candidates for Initiation just before Service begins.
4. Distributes order of service sheets for Sunday Service to each member before Service and collects same at close of Service.
5. G. of B. of L. must examine every paper after the service and check them with those given out and see that each one is returned.
6. Notifies the Head of the E. S., where services are held, and of any change of meeting place immediately.
7. Reminds G. of Portal if said Guardian fails to return list used at Portal.
 - a. Checks up list occasionally and thus KNOWS whether or not same is correct.
8. Prepares a list of the members for the use of the Guardian of the Flame, Head of the Order and for the Guardian of the Portal.
9. Writes Head of the E.S., once a month, giving his impressions of the Order and its work, and indicating whether he feels there is any disintegrating factor in the work that should be adjusted.
10. Sees that Pillars arrange room as per diagram and that they arrive at 7:30 for such purpose. (six could alternate in this work)
11. Where a Guardian of the Documents has not been specially appointed he assumes care of all documents as per Rules and furnishes lock-box for same.
12. He should at all times uphold the Officers in their positions, and whenever any injustice occurs, or any one is being imposed on, he should attempt to use the power of ORDER and Discrimination and thus try to obtain right conditions.
13. G. of B. of L. furnishes own Sacred Book for Initiations.

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DUTIES OF THE GUARDIAN OF THE THRESHOLD

1. G. of T. acts as protector of the Order.
 - a. Ferrits out disintegrating forces.
 - b. Eliminates them, first by trying the power of love and understanding upon those caught in their toils.
 - c. Second, notifies the Officers of the Star if she is not successful and enlists their aid. Gives them a resume of her efforts.
2. Special duty is to discover possible candidates to the Order, and offer them application blanks.
3. Warns Officers of the Star of any danger she sees threatening the welfare of the Order or its members.
4. The G. of T. is to write once a month to the Head of the E.S., informing her of the status of its members and of any negative or disintegrating condition she may observe therein.
5. Never fails to secure a sprig of green or a flower for the Sunday Service.
 - a. This should be offered with a radiant force of love which will lift all and thus make the offering a living power.
6. Keeps Peace between persons who do not seem to vibrate sympathetically. She becomes the Uniting factor in the work. Her work is that of the Christ, and whenever she secumbs to any lesser power, the Order suffers. Whereever the G. of the T. is awake and performs her duty wholeheartedly, and unselfishly, there the Order and its members BLOOM.
7. Furnishes tiny vase in which flower or sprig offered may be placed. Sees that it has water in it.

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DUTIES OF THE PILLARS OF THE TEMPLE

1. Each Pillar should radiate the energy of his (her) point in terms of the quality which his (her) pillar reflects.
 - a. He does this partially by thought, infilling that thought with energy corresponding to said quality and partly by the imaging faculty - seeing the members of the Order reflecting the quality he (she) radiates.
2. Throughout the Services, he (she) should be alert and transmute any inharmonious force that he (she) perceives striving to gain entrance through any member.
3. He (she) should uphold the hands of the Officers of the Star, always.
4. When he (she) observes some Officer or member being "tested" by the Great Initiator, he (she) should protect that one by radiating the quality of his (her) Pillar in great waves of love, surrounding said Officer or member with its color and substance.
5. He (she) should write the Head of the E.S., once a month, a short report of his (her) impressions of the work, its successes and its needs. This keeps his (her) inner contact a living power.
6. He (she) should work to increase the membership, and for the building of the Arcane School and the Ashrama whenever possible, for there his (her) Pillar will become a LIVING LIGHT.
7. Pillars should arrive 30 minutes before Service and arrange room, as per diagram, for same.
8. He (she) should be in his (her) place 15 minutes before services open, meditating upon the quality he (she) represents, he (she) should build the Order and surround it with protection during the Services.
9. Every morning, he (she) should think of his (her) quality and radiate it to the National Order every where, thus awakening a correlation with his (her) brother Pillars in the various groups, and leading him (her) towards conscious awareness of his (her) occult power and function.

Duties of the Pillars of the t

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DUTIES OF THE GUARDIAN OF THE PORTAL

1. Guardian of the Portal becomes responsible for the safety of the Order.
2. If he (she) must be absent at a meeting, thru some unavoidable circumstance, he (she) should if possible, notify the Head of the Local Order or the Guardian of the Flame in advance.
3. He (she) must secure a list of the members of the Order from the Guardian of the Book of Life.
4. He (she) stands at the Portal and admits those who have their symbols bearing their names with them.
 - a. He (she) marks such persons present on the list.
5. He (she) collects 25 cents from each one as they enter, and marks the amount collected on the list by their name.
6. He (she) calls the Guardian of the Flame when a member has forgotten or lost their symbol.
7. Upon presentation of symbol by an unknown person, some other identification must be offered, such as a note from Local Head or Guardian of Flame, stating they are members in good standing, before admitting them.
 - a. An enemy could secure a symbol from some disgruntled member and gain entrance in this manner.
8. Keeps attention on the Portal sufficiently to KNOW that no outsider is listening to the service through the door.
9. If too many members arrive at once; he (she) may call a member in good standing to assist him (her).
10. He (she) writes the Head of the E. S., once a month and sends her list of those absent.
11. Keeps track of those absent twice, and calls attention of the Head of the Order to that fact. If no Local Head has been appointed calls attention of Guardian of Flame instead.
12. When there is an Initiation, G. of Portal, sees that all five chairs are removed from about the Altar quickly, that no interference with the Services may take place. He may select some one to help him with this, but it must be done before services commence.

GUARDIAN OF THE PORTALRECORD OF THOSE PRESENT OR ABSENT AND OF DUES PAID

NAME	JAN	DUES	FEB	DUES	MAR	DUES	APR	DUES	MAY	DUES	JUNE	DUES
John Brown	✓	25	✓	25	0	X	✓	50	0	X	0	X
Agnes Smith	0	X	✓	50	0	X	✓	50	✓	25	✓	25
William Doe	✓	25	0	25	✓	25	0	X	✓	50	✓	25
Mary Holland	Absence unavoidable dues paid in advance											
Sue Gilder	Out of city sent dues for 6 months											
Joseph Boyd	0	25	0	25	✓	25	0	X	0	X	0	X
Clarence Van Meter	Absence unavoidable dues paid											

NOTE:

This form to be used as follows:

Members present check V; absent 0, Dues not paid X, dues paid insert amount

This sheet to be prepared every 6 months by Guardian of the Book of Life for use of Guardian of Portal at Sunday Services.

It should be inspected by the G. of B. of L. to see that it is being kept correctly.

It is given to the Guardian of the Portal by G. of B. of L. before the Service and collected at the close of the Service.

(The following form letter to be used by the Head of the local Order to send (members absent twice in succession.)(If no Head has been appointed Guardian (of Flame to send letter)

To
Greeting:

I am instructed to inform you of the Rule of the O. of A. regarding non-attendance:

Those who have been absent two meetings will, in event of one more absence, making three in all, be removed from the Order, unless they either appear in person or by writing a letter to the undersigned stating their wish to remain within the Order. If the absence is caused by illness, absence from city, or some unavoidable complication this fact should be stated. Otherwise the removal from membership is obligatory.

If you desire to retire from the Order with honor, you may do so by stating that fact in a letter to the undersigned, for in wishing to return to the world, occultly frees you. But you may make it a matter of honorable retirement, rather than expulsion, if you so choose. One who retires honorably, is not irrevocably removed from entrance at a later cycle. But those expelled cannot again enter its sacred protection. A letter stating this and returning symbol is requisite.

The H.E.S. has instructed us that the Masters guiding the work wish removed all dead Wood; that is, all those who are not sufficiently interested to overcome the inert, indifferent attitude. Such Neophytes are a burden to carry and are of no service to the Great Cause, and thus injure themselves as well as their brother Neophytes. We sincerely hope that you have glimpsed something of the great opportunity that is yours through affiliation with this work. It is rapidly becoming a power in the UNITED STATES and never again will such an opportunity to unite yourself with a truly occult movement be yours. The country is filled to over-flowing with pseudo-occult organizations, and this movement is partially designed to counter-balance this deadly danger. It is also pledged to root out gossip, condemnation and false report, some of the deadliest poisons now rampant in the human organism.

Let me hear from you soon. The next meeting of the Order will be _____, at _____, at 8:00 P.M.

With sincere good wishes, I am,

Faternally yours,

Address _____

1. The Rules of the Order and the Official instructions should be taken to all services and study classes for reference.
2. Three Officers of the Star must be present at study group in order to make it official, and thus to have instructions read.
3. Back instructions are not to be used except by special arrangement.
4. Membership Committee Chairman is to send application blanks secured by said Committee, direct to H.E.S.. This facilitates matters and saves time otherwise unnecessarily wasted.
5. The application blanks sent the Chairman of the membership Committee are slightly different in form but not in essence to those sent out by the Documentarium. Those sent the Chairman are for the use of the membership Committee only and may be made up by the Chairman of the membership Committee in as large quantities as needed. Other members of the Order securing members will use the Application blanks sent by the Documentarius and they will be handled in the usual manner as designated in the Rules. These application blanks will be ordered from the Documentarium as is usual.
6. Applicants for membership may be voted upon at the Thursday study class, provided all Officers of the Star and two-thirds of the Pillars are present to vote.
7. Application blanks for membership will hereafter be retained by Headquarters for reference but the symbols and requisite notification will be sent to the Head of the Order in time to notify Neophytes of their Initiation date.
8. Members leaving cities should send new address to Headquarters either directly or through the local group. Such members to pay \$4.00 per year, \$2.00 of which is to be sent Headquarters and \$2.00 retained by local group, until said member finds another group. This may be paid quarterly.
9. Officers leaving city must notify Headquarters as soon as said fact is known, that new officer may be appointed and Initiated by one leaving. Thus may the line be transferred to the next one.
10. Members, or Officers, writing the Head of the Esoteric Section must hereafter place their address on their LETTER. The mail at Headquarters is very heavy, and addresses cannot possibly be remembered. This means that the Head must take the time to hunt them out of files, and when 40 or 50 addressess must be looked up, the time consumed is great. Hereafter no letter will be answered unless address is on said letter, not on envelope; that is thrown away.
11. Members employed on Sundays finding it impossible to be present at time specified for opening of Sunday Service, may be admitted at whatever time they find it possible to arrive. This exception may also be made to Doctors who may be detained by patients etc.

FOR THE MEMBERSHIP

Stones in the Guardian Wall of Humanity:

It is your privilege to become a magnetic center of receptivity, by opening your hearts and minds to receive the substance contained within the words of the instructions; the substance that feeds the soul, and to receive in your minds the Light incarnate in the ideas set forth. As you do this, you will be able in your turn to carry forth the subtle essences released through the Order and pour them forth upon all whom you may meet. Thus by carrying the Line of Avataral Love and Light into the world of men and acting as a battery of distribution to them, you become a center of power within the Great Order. That which we receive and give is replenished through the giving. To open the doors of the heart and radiate selfless love; to open the wells of the mind and let the illuminating rays of thought flow forth, is to become One with the Masters in the great work of Redeeming the human race from its bondage to ignorance and sense life.

Unless you do your part of receiving and radiating, the Officers of your group are unable to give of the Powers the Masters are seeking to pour through them in service. There is a direct line of connection from the very innermost Lord, to the very outermost soul that hungers, made in just this manner.

That which appears to be a sacrifice, proves to be a blessing. If you would be healthy, radiate the essence of it to those who are ill, and watch it become your own foundation. But radiate it because YOU LOVE TO HEAL OTHERS, not that yourself shall be healed. Let your watchword be: UNIFY, RECEIVE, RADIATE, ATTAIN.

DUTIES OF THE HEAD OF THE ORDER

1. A. Appoints Officers, or Pillars, to fill absent points.
B. When such point is permanently vacated, he also makes said appointment except in the case of an Officer of the Star. In this case the Head, E.S., makes appointment unless Officer is otherwise advised.
2. Head of the Order with great kindness notifies members who have been absent from Sunday Services twice, of rule re removal through indifference.
3. If said Head could call and talk with such persons results would be more successful; but where it is impossible to do this the letter may be used.
4. It becomes his (her) duty to notify the Head of the Esoteric Section at the same time of the danger to such members from absence.
5. It is his (her) duty also to send letter notifying said member of their removal from Order.
6. Since the Order has attained to two degrees, the delinquent members may retire with honor. If they feel they cannot attend, they may resign with dignity and thus remain on the records of the Order as honorably dismissed. Such fact may be stated to them as follows:
"If you desire to retire from the Order with honor, you may do so by stating that fact in a letter to the undersigned, for in wishing to return to the world, occultly frees you. But you may make it a matter of honorable retirement, rather than expulsion, if you so choose. One who retires honorably, is not irrevocably removed from entrance at a later cycle. But those expelled cannot again enter its sacred protection. A letter stating this and returning symbol is requisite."
7. It is the duty of the Head of the Order to fully confer with the Head of the Esoteric Section whenever trouble or inharmony arises.
8. The Head of the Order should use the attractive, binding force of an Understanding Love to aid the members of his (her) group.
9. Every idea and effort that he (she) thinks would assist in enlarging the scope of the service of the Order in the world, and also its membership, should be considered.
10. Morning and evening, he should turn his (her) thought to the Great Master, and ask for the upbuilding and protecting powers of that One for the Order and its members.
11. Try in all ways to bring harmony to bear wherever there seems to be inharmony. In meditation surround those who are inharmonious, by using Key 5, and imaging the pale green substance of adaptability, as a radiation about them.

DUTIES OF THE GUARDIAN OF THE FLAME

1. A. When there is no appointed Head of the Local Order, the Guardian of the Flame appoints Officers, or Pillars, to fill absent points.
- B. When such point is permanently vacated, he also makes said appointment except in the case of an Officer of the Star. In this case the Head, E.S., makes appointment unless Officer is otherwise advised.
2. A. Sends applications received from Candidates to Head, E. S.
 - a. Notifies H.E.S. if any "no" was registered in vote.
- B. Notifies Candidate of acceptance.
 - a. Notifies also as to date of Initiation.
 - b. Time of Initiation.
 - c. Place of Initiation.
3. Issues extra symbol when required.
 - a. Should always have extra symbol with him.
 - b. Collects 50 cents and sends same to Headquarters.
 - c. If member has forgotten symbol, the one re-issued shall be collected by G. of Flame at close of service.
 - d. If symbol is lost, one re-issued may be retained by Neophyte.
4. A. At close of Initiation, Symbol is to be issued to Neophyte.
- B. Pledge to return symbol upon request must be given Neophyte by Guardian of Flame, and signed in his presence and that of the Guardian of the Chalice.
- C. Must secure return of Symbol when member resigns or is removed.
5. Write letter to Head of E. S., once a month.
6. Sees that Local Official Staff inspect book kept by G. of Golden Fleece once every 3 months and initial such Inspection.
7. Guardian of Flame furnishes candle stick, candle, matches and if convenient a sword for Initiation. When no sword is used, the finger of right hand points to Ajna.
8. Guardian of Flame pours upon the Order the Purified Fire or Energy which gives the impulse to growth and action.

DUTIES OF THE GUARDIAN OF THE CHALICE

1. Upon the Guardian of the Chalice falls a heavy responsibility, for that to which you give Recognition will become a Living Power in the Order. Guard well your thoughts and radiate that Selfless Love to each and all which is the Gift from Avalokitishvara. As a mother guards, guides and reprimands her little ones for their own protection, so must you watch the Neophytes of this Order. Whenever you perceive a tendency to separativeness, to wrong thinking, to lack of courtesy, or especially towards criticism of personnel of the work itself, then shall you speak in no uncertain terms. Remind them of their pledge if need be, and point out their privileges and opportunity. As a family reflects its mother's training in thought and act, so will the Order reflect your spiritual powers which enrobe and give form to all that lives.
2. Guardian of Chalice sends Offering taken at the Sunday Service to the Head of the E.S.
 - a. Said offering is to be sent on the Monday following the day of its receipt.
 - b. Should keep a record of same in small book, open to the inspection of the members upon request.
3. Names of candidates initiated at Service are to be sent the Head of the E.S. at the same time the offering is sent.
4. A letter is to be written the Head of the E.S. after the Sunday Service, giving full information about the progress of the work.
 - a. If any differences arise, she is to notify head at once, giving as impersonal a view of their cause and those involved as is possible.
5. The Guardian of the Chalice is to discourage any negative talk or remarks whenever she may hear same.
6. The G. of C. is to warn any Neophyte whom she feels is in danger of failing to keep the Pledge in every respect.
7. The G. of C. will keep track of the activities of all Committees, by whomsoever appointed. Every Committee is instructed to report once a month. If such report is not forthcoming, G. of C. will ask for it.
8. It is her duty to encourage members to build and to increase the membership in the Order, and to carry a full reservoir of the love that binds together the children of any group.
9. G. of C. Furnishes Altar cloth and Chalice.

DUTIES OF THE GUARDIAN OF THE GOLDEN FLEECE

1. Receives dues from out of town members and credits them with same.
2. Keeps a book, in which a record of receipts and bills paid are kept.
 - a. This book should be open to the inspection of the Official Staff once every three months.
 - b. It is the duty of the Guardian of the Flame to see that they inspect it and initial such inspection.
3. Receives dues collected at door by Guardian of Portal, checks same with members present, and records same.
4. Pays rentals and other Order expenses authorized by the Officers of the Star.
5. The duty of the Guardian of the Golden Fleece is to keep flowing the radiance of the Golden light all during the services.
 - a. Whenever there is inharmony, it is her duty and privilege to surround those caught in its vibration with the pale golden light, that the inharmony may be dissolved.
 - b. Hers the privilege of radiating the vital sun energy to those who are ill.
 - c. If any Officer seems to be suffering under an attack of opposition, she may remove its influence and protect said Officer by surrounding that one in a sphere of golden radiant light. She images this light, then unites with her Lord, the Sun, and radiates.
6. It is her duty to write the Head of the A.S. once each month and give her impression of the work and its needs.
7. G. of G. F. furnishes an appropriate receptacle to place on Altar to receive offering also furnishes Golden Collar for use in Initiations.
8. Sees that Altar is not disorderly and that any thing not absolutely necessary to the Service is removed.

DUTIES OF THE GUARDIAN OF THE BOOK

1. Sends notices of Services to the members.
 - a. Such notices are to be in the mail six days before date of Service, or study class, as the case may be.
2. Arrives at meeting place fully 30 minutes in advance of Services.
 - a. Arranges room according to diagram in Rules.
 - b. Sees that Guardian of Portal is in place; if not, assumes that duty until G. of P. arrives, or Head of Order or Guardian of Flame appoints a substitute. Notifies Head of Order or Guardian of Flame of absence of G. of Portal.
3. When Initiation occurs, sees that documents are in proper places for use.
 - a. Administers Pledge to Candidates for Initiation just before Service begins.
4. Distributes order of service sheets for Sunday Service to each member before service and collects same at close of Service.
5. G. of B. of L. must examine every paper after the service and check them with those given out and see that each one is returned.
6. Notifies the Head of the E. S., where services are held, and of any change of meeting place immediately.
7. Reminds G. of Portal if said Guardian fails to return list used at Portal.
 - a. Checks up list occasionally and thus KNOWS whether or not same is correct.
8. Prepares a list of the members for the use of the Guardian of the Flame, Head of the Order and for the Guardian of the Portal.
9. Writes Head of the E.S., once a month, giving his impressions of the Order and its work, and indicating whether he feels there is any disintegrating factor in the work that should be adjusted.
10. Sees that Pillars arrange room as per diagram and that they arrive at 7:30 for such purpose. (six could alternate in this work)
11. Where a Guardian of the Documents has not been specially appointed he assumes care of all documents as per Rules and furnishes lock-box for same.
12. He should at all times uphold the Officers in their positions, and whenever any injustice occurs, or any one is being imposed on, he should attempt to use the power of ORDER and Discrimination and thus try to obtain right conditions.
13. G. of B. of L. furnishes own Sacred Book for Initiations.

DUTIES OF THE GUARDIAN OF THE THRESHOLD

1. G. of T. acts as protector of the Order.
 - a. Ferrits out disintegrating forces.
 - b. Eliminates them, first by trying the power of love and understanding upon those caught in their toils.
 - c. Second, notifies the Officers of the Star if she is not successful and enlists their aid. Gives them a resume of her efforts.
2. Special duty is to discover possible candidates to the Order, and offer them application blanks.
3. Warns Officers of the Star of any danger she sees threatening the welfare of the Order or its members.
4. The G. of T. is to write once a month to the Head of the E.S., informing her of the status of its members and of any negative or disintegrating condition she may observe therein.
5. Never fails to secure a sprig of green or a flower for the Sunday Service.
 - a. This should be offered with a radiant force of love which will lift all and thus make the offering a living power.
6. Keeps Peace between persons who do not seem to vibrate sympathetically. She becomes the Uniting factor in the work. Her work is that of the Christ, and whenever she secumbs to any lesser power, the Order suffers. Wherever the G. of the T. is awake and performs her duty wholeheartedly, and unselfishly, there the Order and its members BLOOM.
7. Furnishes tiny vase in which flower or sprig offered may be placed. Sees that it has water in it.

DUTIES OF THE PILLARS OF THE TEMPLE

1. Each Pillar should radiate the energy of his (her) point in terms of the quality which his (her) pillar reflects.
 - a. He does this partially by thought, infilling that thought with energy corresponding to said quality and partly by the imaging faculty - seeing the members of the Order reflecting the quality he (she) radiates.
2. Throughout the Services, he (she) should be alert and transmute any inharmonious force that he (she) perceives striving to gain entrance through any member.
3. He (she) should uphold the hands of the Officers of the Star, always.
4. When he (she) observes some Officer or member being "tested" by the Great Initiator, he (she) should protect that one by radiating the quality of his (her) Pillar in great waves of love, surrounding said Officer or member with its color and substance.
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6. He (she) should work to increase the membership, and for the building of the Arcane School and the Ashrama whenever possible, for there his (her) Pillar will become a LIVING LIGHT.
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9. Every morning, he (she) should think of his (her) quality and radiate it to the National Order every where, thus awakening a correlation with his (her) brother Pillars in the various groups, and leading him (her) towards conscious awareness of his (her) occult power and function.

DUTIES OF THE GUARDIAN OF THE PORTAL

1. Guardian of the Portal becomes responsible for the safety of the Order.
2. If he (she) must be absent at a meeting, thru some unavoidable circumstance, he (she), should if possible, notify the Head of the Local Order or the Guardian of the Flame in advance.
3. He (she) must secure a list of the members of the Order from the Guardian of the Book of Life.
4. He (she) stands at the Portal and admits those who have their symbols bearing their names with them.
 - a. He (she) marks such persons present on the list.
5. He (she) collects 25 cents from each one as they enter, and marks the amount collected on the list by their name.
6. He (she) calls the Guardian of the Flame when a member has forgotten or lost their symbol.
7. Upon presentation of symbol by an unknown person, some other identification must be offered, such as a note from Local Head or Guardian of Flame, stating they are members in good standing, before admitting them.
 - a. An enemy could secure a symbol from some disgruntled member and gain entrance in this manner.
8. Keeps attention on the Portal sufficiently to KNOW that no outsider is listening to the service through the door.
9. If too many members arrive at once; he (she) may call a member in good standing to assist him (her).
10. He (she) writes the Head of the E.S., once a month and sends her list of those absent.
11. Keeps track of those absent twice, and calls attention of the Head of the Order to that fact. If no Local Head has been appointed calls attention of Guardian of Flame instead.
12. When there is an Initiation, G. of Portal, sees that all five chairs are removed from about the Altar quickly, that no interference with the Services may take place. He may select some one to help him with this, but it must be done before services commence.

(The following form letter to be used by the Head of the local Order to (send members who have been absent twice in succession.) (If no Head (has been appointed Guardian of Flame to send letter.)

To
Greeting:

I am instructed to inform you of the Rule of the O. of A. regarding non-attendance:

Those who have been absent two meetings will, in event of one more absence, making three in all, be removed from the Order, unless they either appear in person or by writing a letter to the undersigned stating their wish to remain within the Order. If the absence is caused by illness, absence from city, or some unavoidable complication this fact should be stated. Otherwise the removal from membership is obligatory.

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Let me hear from you soon. The next meeting of the Order will be _____, at _____, at 8:00P.M.

With sincere good wishes, I am,

Fraternally yours,

Address _____.

1. The Rules of the Order and the Official instructions should be taken to all services and study classes for reference.
2. Three Officers of the Star must be present at study group in order to make it official, and thus to have instructions read.
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4. Membership Committee, ~~xxxxx~~ Chairman is to send application blanks secured by said Committee, direct to H.E.S. This facilitates matters and saves time otherwise unnecessarily wasted.
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10. Members, or Officers, writing the Head of the Esoteric Section must hereafter place their address on their LETTER. The mail at Headquarters is very heavy, and addressess cannot possibly be remembered. This means that the Head must take the time to hunt them out of files, and when 40 or 50, addresses must be looked up, the time consumed is great. Hereafter no letter will be answered unless address is on said letter, not on envelope: that is thrown away.
11. Members employed on Sunday finding it impossible to be present at time specified for opening of Sunday Service, may be admitted at whatever time they find it possible to arrive. This exception may also be made to Doctors who may be detained by patients etc.
12. The symbols of the Official Staff on page 9 & 10 of the Rules are not to be shown to the membership. They are for the information of the Officers of the Star only.

FOR THE MEMBERSHIP

Stones in the Guardian Wall of Humanity:

It is your privilege to become a magnetic center of receptivity, by opening your hearts and minds to receive the substance contained within the words of the instructions; the substance that feeds the soul, and to receive in your minds the Light incarnate in the ideas set forth. As you do this, you will be able in your turn to carry forth the subtle essences released through the Order and pour them forth upon all whom you may meet. Thus by carrying the Line of Avataral Love and Light into the world of men and acting as a battery of distribution to them, you become a center of power within the Great Order. That which we receive and give is replenished through the giving. To open the doors of the heart and radiate selfless love; to open the wells of the mind and let the illuminating rays of thought flow forth, is to become One with the Masters in the great work of Redeeming the human race from its bondage to ignorance and sense life.

Unless you do your part of receiving and radiating, the Officers of your group are unable to give of the Powers the Masters are seeking to pour through them in service. There is a direct line of connection from the very innermost Lord, to the very outermost soul that hungers, made in just this manner.

That which appears to be a sacrifice, proves to be a blessing. If you would be healthy, radiate the essence of it to those who are ill, and watch it become your own foundation. But radiate it because YOU LOVE TO HEAL OTHERS; not that yourself shall be healed. Let your watchword be:

UNIFY, RECEIVE, RADIATE, ATTAIN.

DUTIES OF THE G. OF F.

1. A. When there is no appointed Head of the Local Order, the G. of F. appoints Officers, or Pillars, to fill absent points.
B. When such point is permanently vacated, he also makes said appointment.
2. A. Sends applications received from Candidates to Head, E.S.
b. Notifies H.E.S. if any "no" was registered in vote.
B. Notifies Candidates of acceptance.
a. Notifies also as to date of Initiation
b. Time of Initiation
c. Place of Initiation.
3. Issues extra symbol when required.
a. Should always have extra symbol with him.
b. Collects 50 cents and sends same to Headquarters.
c. If member has forgotten symbol, the one re-issued shall be collected by G. of F. at close of service.
d. If symbol is lost, one re-issued may be retained by Neophyte.

SYMBOLS

4. A. At close of Initiation, Symbol is to be issued to Neophyte
B. Pledge to return Symbol upon request must be given Neophyte by G. of F. and signed in his presence and that of the G. of C.
C. Must secure return of Symbol when member resigns or is removed

DUTIES OF THE G. OF C.

1. A. Sends Offering taken on Sunday to the head of the E.S.
 - a. Said offering is to be sent on the Monday following the day of its receipt.
 - b. Should keep a record of same in small book, open to the inspection of the members upon request.
- B. Names of candidates initiated at last service are to be sent the Head of the E.S. at the same time.
- C. A Letter is to be written the Head after the Sunday Service, giving full information about the progress of the work.
 - a. If any differences arise, she is to notify Head at once, giving as impersonal a view of their cause and those involved as is possible.
- D. The G. of C. is to discourage any negative talk or remarks whenever she may hear same.
- E. The G. of C. is to warn any Neophyte whom she feels is in danger of failing to keep the Pledge in every respect.
- F. The function of the G. of C. is that of Mother. she must remember that her power is that of giving form. In the Order that to which she gives "RECOGNITION", whether it be scandal, criticism, or what ever it may be, good or bad, it WILL IMMEDIATELY become a LIVING FACTOR in the Group.
- G. The G. of C. will keep track of the activities of all Committees, by whomever appointed. Every Committee is instructed to report once a month. If such report is not forthcoming, G. of C. will ask for it.
- H. It is her duty to encourage members to build and to increase the membership in the Order, and to carry a full reservoir of the love that binds together the children of any group.

DUTIES OF THE G. OF THE B.OF L.

1. SENDS NOTICES of Services to the Members.
 - a. Such notices are to be in the mail six days before date of service, or study class, as the case may be.
2. ARRIVES AT meeting place fully 30 minutes in advance of services.
 - a. Arranges room according to diagram in Rules.
 - b. Sees that G. of P. is in place; if not assumes that duty until G. of P. arrives, or G. of F. appoints a substitute.
3. When Initiation occurs, Sees that documents are in proper places for use.
4. Notifies the Head of the E.S. where services are held, and of any change of meeting place immediately.
5. Reminds G. of P. if said Guardian fails to return list used at Portal.
 - a. Checks up list occasionally and thus KNOWS whether or not same is correct.
6. Prepares a list of the members for the use of the G. of F. and for the G. of the P.
7. Writes Head of the E.S. once a month, giving his impressions of the Order and its work, and indicating whether he feels there is any disintegrating factor in the work that should be adjusted.
8. Sees that Pillars arrange room as per diagram for Service and that they arrive by 7.30. Six may alternate in this work.
9. When Head of Order has not been appointed, he assumes charge of all documents as per rules.
10. He should at all times uphold the Officers in their own positions, and whenever any injustice occurs, or any one is being imposed on, he should attempt to use the power of ORDER and discrimination and help to attain right conditions.

DUTIES OF THE G. OF THE G.F.

1. Receives dues from out of town members and credits them with same.
2. Keeps a book, in which a record of receipts and bills paid are kept.
 - a. This book should be open to the inspection of the Official Staff once every three months.
 - b. It is the duty of the G. of F. to see that they inspect it and initial such inspection.
3. Receives dues collected at door by G. of P., checks same with members present, and records same.
4. Pays rentals and other Order Expenses authorized by the Officers of the Star.
5. The duty of the G. of G.F. is to keep flowing the radiance of the golden light all during the services.
 - a. Whenever there is inharmony, it is her duty and privilege to surround those caught in its vibration with the pale golden light, that the inharmony may be dissolved.
 - b. Hers the privilege of radiating the vital sun energy to those who are ill.
 - c. If any Officer seems to be suffering under an attack of opposition, she may remove its influence and protect said officer by surrounding that one in a sphere of golden radiant light. She images this light, then unites with her Lord, the Sun and radiates.
6. It is her duty to write the Head of the E.S. once each month and give her impression of the work and its needs.

DUTIES OF THE G. OF P.

1. G. of the P. becomes responsible for the safety of the Order.
2. He must secure a list of the members of the Order from the G. of the B. of L.
3. He stands at the Portal and admits those who have their symbols bearing their name with them.
 - a.- He marks such persons present on the list.
4. He collects 25 cents from each one as they enter, and marks the amount collected on the list by their name.
5. He calls the G. of the F. when a member has forgotten or lost their symbol.
6. If an out of town member appears with symbol, he must secure some identification of that person, as being ^{the} one whose name is written thereon, before admitting them.
 - a.- An enemy could secure a symbol from some disgruntled member and gain entrance in this manner.
7. Keeps attention on the Portal sufficiently to KNOW that no outsider is listening to the service through the door.
8. If too many members arrive at once; he may call a member in good standing to assist him.
9. He writes the Head of the E.S. once a month and sends her list of those absent.
10. Keeps track of those absent twice, and calls attention of the G. of the F. to that fact. If there is a local Head of the Order appointed, he calls their attention instead of that of the G. of F.
11. When there is an Initiation, G. of P. sees that all five chairs are removed from about the table quickly, that no interference with the services may take place. He may select one to help him with this, but it must be done before services commence.

DUTIES OF THE PILLARS OF THE TEMPLE.

1. Each Pillar should radiate the energy of his point in terms of quality which ~~is~~ his pillar reflects.
2. a. He does this partially by thought, infilling that thought ~~with~~ with energy corresponding to said quality and partly by imaging faculty. Seeing the members of the Order reflecting the quality he radiates.
2. Throughout the Services, he should be alert and transmute any inharmonious force that he perceives striving to gain entrance through any member.
3. He should uphold the hands of the Officers of the Star, always.
4. When he observes some Officer or member being tested by the Great Initiator, he should protect that one by radiating the quality of his Pillar in great waves of love, surrounding said Officer with its color and substance.
 - a.- He should also do this whenever a member is undergoing same condition.
5. He should write Head of the E. S. once a month, a short report of his impressions of the work, its success, and its needs. This keeps his inner contact a living power.
6. He should work to increase the membership, and for the building of the Arcane Scholl and the Ashrama whenever possible, for there his Pillar will become a LIVING LIGHT.
7. Pillars should arrive 30 minutes ahead of time and arrange room, as per diagram, for the Service .
8. He should be in his place 15 minutes before service opens, and meditating upon the quality he represents, he should build the Order and surround it with protection during the Services.
9. Every morning, he should think of his quality and radiate it to the national Order everywhere, thus awakening a correlation with his brother pillars in the various groups, and leading him towards conscious awareness of his occult power and function.

1. The Rules of the Order and the Official instructions should be taken to all services and study classes for reference.
2. Three Officers of the Star must be present at study class in order to make it official, and thus to have instructions read.
3. Back instructions are not to be used except by special arrangement.
4. Membership Committee Chairman is to send application blanks secured by said Committee, direct to H.E.S. This facilitates matters and saves time otherwise unnecessarily wasted.
5. The application blanks sent the Chairman of the membership Committee are slightly different in form but not in essence to those sent out by the Documentarium. Those sent the Chairman are for the use of the membership Committee only and may be made up by the Chairman of the membership Committee in as large quantities as needed. Other members or Officers securing new applicants will use the application blanks sent by the Documentarium and they will be handled in the usual manner as indicated in the Rules of the Order. These application blanks will be ordered from the Documentarium as is usual.
6. Applicants for membership may be voted upon at the Thursday study class, provided all Officers of the Star and two-thirds of the Pillars are present to vote.
7. Application blanks for membership will hereafter be retained by Headquarters for reference but the symbols and requisite notification will be sent to the Head of the Order in time to notify Neophytes of their Initiation date.
8. Members leaving cities should send new address to Headquarters either directly or through the local group. Such members to pay \$4.00 per year, \$2.00 of which is to be sent Headquarters and \$2.00 retained by local group, until said member finds another group. This may be paid quarterly.
9. Officers leaving city must notify Headquarters as soon as said fact is known, that new officer may be appointed and Initiated by one leaving. Thus may the line be transferred to the next one.
10. Members, or Officers, writing the Head of the Esoteric Section must hereafter place their address on their LETTER. The mail at Headquarters is very heavy, and addresses cannot possibly be remembered. This means that the Head must take the time to hunt them out of files, and when 40 or 50 addresses must be looked up, the time consumed is great. Hereafter no letter will be answered unless address is on said letter, not on envelope: that is thrown away.
11. Members employed on Sunday finding it impossible to be present at time specified for opening of Sunday Service, may be admitted at whatever time they find it possible to arrive. This exception may also be made to Doctors who may be detained by patients etc.

DUTIES OF THE GUARDIAN OF THE PORTAL

1. Guardian of the Portal becomes responsible for the safety of the Order.
2. He must secure a list of the members of the Order from the Guardian of the Book of Life.
3. He stands at the Portal and admits those who have their symbols bearing their names with them.
 - a. He marks such persons present on the list.
4. He collects 25 cents from each one as they enter, and marks the amount collected on the list by their name.
5. He calls the Guardian of the Flame when a member has forgotten or lost their symbol.
6. If an out of town member appears with symbol, he must secure some identification of that person, as being the one whose name is written thereon, before admitting them.
 - a. An enemy could secure a symbol from some disgruntled member and gain entrance in this manner.
7. Should have a list of persons dismissed from the Order who have not returned their Symbols both in the local Order and out of town Orders.
 - a. The list of local members may be furnished by The Guardian of the Flame. Out of town list by the Head of the Order.
 - b. Out of town members presenting symbols for admittance should be checked on this list before being admitted to Service. ✓
8. Keeps attention on the Portal sufficiently to KNOW that no outsider is listening to the service through the door.
9. If too many members arrive at once; he may call a member in good standing to assist him.
10. He writes the Head of the E.S. once a month and sends her list of those absent.
11. Keeps track of those absent twice, and calls attention of the Head of the Order to that fact. If no local Head has been appointed calls attention of Guardian of Flame instead.
12. When there is an Initiation, G. of Portal, sees that all five chairs are removed from about the Altar quickly, that no interference with the Services may take place. He may select some one to help him with this, but it must be done before services commence.

- they
so instructed

This would place the membership
list of the Order in the hands
of every GofP in U.S. & the
GofP or GofT are not
yet sufficiently tested to
make it safe to do this

Out of town members
should bring letter of
identification as well as reference
from GofT. For Head of local order
when going to another
city & group - add
this to Rules.

Shirley

DUTIES OF THE GUARDIAN OF THE THRESHOLD

1. G. of T. acts as protector of the Order.
 - a. Ferrits out disintegrating forces.
 - b. Eliminates them, first by trying the power of love and understanding upon those caught in their toils.
 - c. Second, notifies the Officers of the Star if she is not successful and enlists their aid. Gives them a resume of her efforts. (his)
2. Special duty is to discover possible candidates to the Order; and offer them application blanks.
3. Warns Officers of the Star of any danger she sees threatening the welfare of the Order or its members.
4. The G. of T. is to write once a month to the Head of the E.S., informing her of the status of its members and of any negative or disintegrating condition she may observe therein.
5. Never fails to secure a sprig of green or a flower for the Sunday Service.
 - a. This should be offered with a radiant force of love which will lift all and thus make the offering a living power.
6. Keeps the Peace between persons who do not seem to vibrate sympathetically. She becomes the Uniting factor in the work. Her work is that of the Christ, and whenever she secumbs to any lesser power, the Order suffers. Whereever the G. of the T. is awake and performs her duty wholeheartedly, and unselfishly, there the Order and its members BLOOM.
7. Furnishes tiny vase in which flower or sprig offered may be placed. Sees that it has water in it.

In regards to this Service: may I suggest that the title "Special Service" be changed to "Special Service for Infant children" or something to that effect. *or just "Service for Infant children" I believe this would be preferable*

Also note: In the 2nd paragraph for the G. of C. it reads: "This the first child born etc" this will have to be changed if to be used for other children as it was written originally for the first baby.

1st Degree, O. of A.

Guardian of Book

Return with Corrections

SPECIAL SERVICE

(Guardian of Book: Call Child by name:)

_____; Do you pledge yourself not to speak the Name of this Order, nor of the Service of Initiation, nor concerning any instruction that may be given you now or later, to anyone who is not already an Initiate of its Mysteries? (Then turn to mother and ask:)

Do you pledge yourself to stand sponsor for your child in this matter? Answer. Yes. Go then to the Guardian of the Chalice and receive her Word.

1st Degree, O. of A.

Guardian of Chalice

Return with corrections

SPECIAL SERVICE

(Guardian of Chalice: Place a bit of sweetened water upon the child's)
(forehead and say:) (Call Child by name)

Name: _____, we take you into the protection of the
Order of Avalokitishvara, and upon you we ask the benediction of the
Guru Line, that you may be strong and grow in Love and Wisdom and be-
come a Light unto the human race.

(Turn to members and say:)

This, the first child born since the formation of our Order to
one of us, becomes a charge and an opportunity to all. Assist its
mother with right thoughts that she may be wise in her care; surround
the child with your love that it may incarnate ever more and more of
our Great Divine Self.

(All raise hands and say:) "Peace be with thee;"

(The Mother will then respond for the child by holding the child's)
(little hand up and say:)

"Peace be with thee, Peace."

Return these copies please

There are 3 copies of this here. Look them over and make any final corrections before I make them up finally. Please return them to me. If I go to Indianapolis I will need one for G. of Portal so return them as early as possible.

This is the original Initiation

If you want this replaced finally by the
revised one attached please mark it that
way and return.

Initiation of Guardian of Portal, O. of A.

Use of Guardian of Flame.

Guardian of Flame to New Officers:

Guard the Portal into the Sanctuary of this Order with Steadfastness, Discrimination and loyal obedience to rules, O, Neophyte, for upon you devolves more than you yet could understand. But to those who are faithful in a few things, are opened the doors of greater ones. Stand within the charmed circle of our Sangha, a perfect stone, that others touching that perfect sphere may find their imperfections drop away, as drops away the longing in the human heart when once the Voice of the Master can be heard.

I give you the blessing of the Father Fire.

Go now to the Mother, The Guardian of the Chalice and receive her word for you.

Initiation for Guardian of Portal O. of A. Use of Guardian of Chalice.

Guardian of Chalice to New Officer:

May you stand before the Portal of the Great Central Flame,
my son (daughter) and because of your loyal service at the portal of this
Sanctuary, find it open wide its doors and draw you safely within.

Peace and Love will guard you.

I offer you this Cup to Cement your Heart with ours.

This is as you and Yogi changed it when
you were here this winter.

Please go over the wording & punctuation carefully

in this one

~~Initiation of Guardian of Portal~~

Initiation of Guardian of Portal, O. of A. Use of Guardian of Flame

Guardian of Flame to New Officer:

This office into which you are now ^ebeing inducted on this outer plane is but the outer symbol of an Inner Office, and a service of most vital significance to you and your companions on this rung of the ladder of Life. Discriminative action within the structure of the rules is, in an especial sense, your duty. As you admit to the sanctuary those who have won the right and guard against the invasion of those who have not yet attained, so also guard against the thought that destroys and admit to consciousness that which serves and builds. Become the perfect stone that shall stand the test of the Master Builder and so be retained for emplacement in that greater Temple of Man that has stood in privation of form since the beginning of Time within the deeps of Space.

I give you the blessing of the Father Fire. Go now to the Mother, the Guardian of the Chalice and receive her word for you.

Initiation of Guardian of Portal, O. of A. Use of Guardian of Chalice

Guardian of Chalice to New Officer:

May you stand before the Portal of the Great Central Flame, my son (daughter) and find that your loyal service at the portal of this Sanctuary, has opened wide its doors that you may enter its revivifying Pillar of White Fire.

Peace and Love will guard you.

I offer you this Cup to Cement your Heart with ours.

There is no Initiation for G. of Portal
for use of Supervisors. Why could not
the two be combined leaving out the words

"I give you the blessing of the Father
Fire" and be made up for use of Suprs
in forming of new groups. (I have Indiana-
polis in mind.) *like the attached*

8. FEAST. (Outer Guard speaks as follows).

Brothers and Sisters;— We are met together both seen and unseen, to partake of the symbolic Feast of Expectation, with charity in our hearts toward all, and with hope and faith in the fulfillment of the Law in the promised re-appearance of the perfected Man and Master, for the help and comfort of all the races of the earth, and for our individual sustenance and growth.

Within this vase, the symbol of manifested Life, we offer the widow's mite; a token of our willingness to aid in establishing the outward and visible signs of the true principles of harmonic proportion, trusting that its final use may bring us to a clearer comprehension of the Great Mysteries of Life, and into closer communion with those who serve intelligently, and worthily.

Believing that the Holy Feast has been for all time a symbol of at-one-ment, the re-union of Matter and Spirit, and of the individual Soul with the Higher-Self-the Christes;

(Outer Guard now takes a piece of Bread and says;—)

We break this Bread, the symbol of that power which has given to this and all other worlds its spiritual, mental and physical sustenance, in the hope that it may serve to bring us again to consciousness of its Life in us and our Life in It, The Eternal Christ.

(Outer Guard partakes of the Bread.)

(Note-- Portal Guard should pass Bread and Water to members present; an ~~assistant~~ assistant may be named if necessary.

(Then taking the Water, Outer Guard drinks, saying;--)

We drink of this cup in token of the Life given by the Eternal Son through His sons since the beginning of time, for the generation, and re-generation of the Sons of Man.

(Portal Guard passes Water to all members.)

9. Hymn--(sung or read)

GRATITUDE.

All thanks to Thee Thou Power Supreme,
To Father, Mother, Son, in One,
To all thy blessed Sons of Light,
Who guide Earth's wandering Souls aright.

In humble gratitude we raise,
A song triumphant in Thy praise,
All glory, honor, be to Thee,
Thou Christ of God, eternally.

10. Words of Force.

Silent dismissal.

Head quarters

Jan. 21, 1942

To the Guardian of the Flame
Chicago, Ill.

Greeting in Love:

You are hereby notified of certain changes in the procedures of the Assembly. Study the enclosed Rules carefully and proceed accordingly. Mrs. Hopkins can be admitted to the Probationary Section under these new rules without Initiation as an accepted Member. Merely Probationary status is offered. We will later see what they can master and so be able to progress.

Hereinafter, Mr. Eugene Sedivy will assume the point of the Star in the Second Degree now temporarily held by Mrs. Bertha Foster. Mr. Sedivy has the right to a place on the Star and so temporarily appointed alternates will gladly step aside for the accepted Officer. This change to take place before the February Second Degree Sacred Service. I will notify Mrs. Foster at once, so that any stirrings of resentment may be overcome before that meeting.

Note the rules re dues, entering the Probationary section and subsequent Initiatory offerings. We feel that only students in earnest will seek entrance and we want no other kind.

This will also notify you that the names of Miss Terisa Lind and Mr. Ernest Frank are to be removed from the Assembly membership. Kindly write them and ask for their symbols at once. I do not have correct address, since they have moved since you sent me them. I also am without Mr. Matkovic's right address.

Yours in the Masters work. Sherifa H. P. C.

LONE PINE, CALIF.
MARCH 3, 1949

SHERIFA, H.E.S.

GREETINGS IN LOVE:

THE HONORARY SECTION HELD ITS MEETING ON FRIDAY, FEBRUARY 25 AT THE ASSEMBLY RANCH AND WAS ATTENDED BY:

JOSEPH GOLDSRING and
MARY MILLER,

JOSEPH GOLDSRING PRESIDING.

THE STATEMENT "WE WOULD BEGIN BY POINTING OUT THE PERFECT VOIDNESS OF ALL CONCEPTS AND THE EMPTINESS OF ALL THINGS." WAS ENLARGED UPON AND APPEARED TO ANSWER ALL PRECEDING QUESTIONS.

JOSEPH REMARKED THAT HE DID NOT SEE THE ATTITUDE OF DESPAIR IN THE MIND OF THE QUESTIONER, YET ADDED "GUESS I'M NOT SO WRONG IN BEING REBELLIOUS - THAT THAT WAS JUST THE WAY JOHN FELT, THAT HE DIDN'T NEED A GURU." MADE REFERENCE TO THE FOUR-FOLD WAY - THIS PATH PRINCIPALLY FOR THE INTUITIVE - AND EXPRESSING A PREFERENCE FOR THE PATH TAKEN BY YOGI.

THE STATEMENT "AND IF ANY SUPERHUMAN BEINGS GUIDE THE DESTINY OF THE WORLD, THEIR GUILT IS EVEN GREATER" - COMPARISON BEING MADE WITH THAT OF POLITICIANS, MILITARY SCIENTISTS AND RELIGIOUS LEADERS RAISED THE QUESTION IN MY MIND OF HOW SUPERHUMAN BEINGS COULD BE GUILTY. NO SATISFACTORY EXPLANATION WAS ARRIVED AT.

"WE WOULD POINT OUT THE INSEPARABLE UNION OF THIS MORTAL UNIVERSE WITH ABSOLUTE REALITY - URGE IT TO DISCOVER THE CONSTANT PRESENCE OF IMMORTALITY IN THIS TRANSCIENCY." STRUCK A RESPONSIVE CHORD AND WAS REREAD. IT SEEMED TO SAY THAT ALL ONE HAD TO DO WAS TO AWAKE FROM THE DREAM, TO REALIZE THE UNION OF THE MORTAL UNIVERSE WITH ABSOLUTE REALITY, AND THE RESULT WOULD BE IMMORTALITY - THAT ABSOLUTE REALITY WAS RIGHT HERE NOW - MY OWN REACTION.

THE PARAGRAPH BEGINNING "WHEN DEALING WITH WORDS LIKE 'CONCEPTIVE,' 'AFFECTIVE', 'ESTHETIC', 'PERCEPTIVE' AND 'INTUITIVE' "

BROUGHT OUT THE COMMENT THAT ALL SYMBOLS SERVE A PURPOSE, ARE USEFUL AS A MEANS TO AN END, BUT TO BE DISCARDED BEFORE ABSOLUTE REALITY CAN BE ATTAINED.

THE BEAUTIFUL WORDS BY BUDDHA, UPON REPEATED READINGS WHEN ALONE CALLED FORTH THE QUESTION "IS DISILLUSIONMENT ALSO AN ILLUSION?"

MEDITATION CARRIED WITH IT A POTENT FORCE, TENDING TO DRIVE EVER INWARD, ~~WITH~~, AND WITH A FOREBODING EXPECTANCY OF NEW LEVELS OF CONSCIOUSNESS TO BE EXPLORED.

IN LOVE,

Mary

GUIDE FOR SELF-EXAMINATION

1. Do I indulge in action, speech, or thought of a sensual nature of which I do not approve?
2. Do I, in obvious or subtle ways, steal from others that which I believe ~~that which I~~ believe properly belongs to them?
3. Do I originate or carry malicious or unkind statements relative to others?
4. Do I from indolence refrain from performing those actions which I know that I should perform?
5. Am I in any respects cruel to my fellowmen or to my younger brothers, the animals?
6. Am I in any respect selfish?
7. Do I indulge in anger, jealousy, hate or fear?
8. Do I profane that which, in my heart, I feel to be sacred?
9. Do I treat in a profane or trifling way, that which others believe to be sacred?
10. Do I ^Iindulge pride or conceit in any form?
11. Especially do I, as an individual distinct from others, feel myself to be self-righteous?
12. Do I indulge in cowardice?
13. Do I indulge a tendency to become a floater in life?
14. Do I indulge superstitions?

Let the student go carefully through the above series of questions at least once each day, and commencing with question number one, focus the attention upon it whenever you have a few moments for thought during the day.

THE CONSTITUTION

1. The Constitution is the supreme law of the land.

2. It is the basis of the government and defines the powers of the branches.

3. It is the foundation of the rights of the citizens.

4. It is the source of the authority of the government.

5. It is the basis of the structure of the government.

6. It is the source of the powers of the government.

7. It is the basis of the rights of the government.

8. It is the source of the authority of the government.

9. It is the basis of the structure of the government.

10. It is the source of the powers of the government.

11. It is the basis of the rights of the government.

12. It is the source of the authority of the government.

13. It is the basis of the structure of the government.

14. It is the source of the powers of the government.

15. It is the basis of the rights of the government.

16. It is the source of the authority of the government.

17. It is the basis of the structure of the government.

GUIDE FOR SELF-EXAMINATION

1. Do I indulge in action, speech, or thought of a sensual nature of which I do not approve?
2. Do I, in obvious or subtle ways, steal from others that which I believe ~~that which I believe~~ properly belongs to them?
3. Do I originate or carry malicious or unkind statements relative to others?
4. Do I from inaction refrain from performing those actions which I know that I should perform?
5. Am I in any respects cruel to my fellowmen or to my younger brothers, the animals?
6. Am I in any respect selfish?
7. Do I indulge in anger, jealousy, hate or fear?
8. Do I profane that which, in my heart, I feel to be sacred?
9. Do I treat, in a profane or trifling way, that which others believe to be sacred?
10. Do I ^Iindulge pride or conceit in any form?
11. Especially do I, as an individual distinct from others, feel myself to be self-righteous?
12. Do I indulge in cowardice?
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Let the student go carefully through the above series of questions at least once each day, and commencing with question number one, focus the attention upon it whenever you have a few moments for thought during the day.