**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 43, Rule 5.8, Continuing Rule Five, THE SOUL AND ITS THOUGHT-FORMS. 1 hr 2 min: pages 184-189.

Continuing the discussion of the light in the head. The Dweller on the Threshold. The first thing of which the aspirant becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations.   
  
d. Finally, the light in the head is indicative of the finding of the Path. “The path of the just is as a shining Light.”

The next point that a Master has to consider before admitting a man into His group is whether or no such a step is karmically possible. There are three main factors to be considered. First, are there such karmic obligations in a man’s present life as would render it impossible for him to function as a disciple? When a man is a disciple he is one because he can be used for working out the plan of the Hierarchy. A Master also studies the condition of an aspirant’s physical body and of the subtler bodies.

A chela is subjected constantly to the play of force coming to him from three main sources: 1. His own ego, 2. His Master, 3. The group of co-disciples. Another factor that an adept has to consider is whether there are in incarnation those chelas with whom a man has to work and who are karmically linked to him. The third factor is that of service. True service is the spontaneous outflow of a loving heart and an intelligent mind.

[A Treatise on White Magic Video Commentary 43](http://makara.us/04mdr/webinars/atowm/2018-02-15-0412-ATOWM-Video-Rule-5-8-Commentary-43-Approx-1h.wmv) 84 MB .wmv file  
Video of A Treatise on White Magic Video Commentary 43 by Michael D. Robbins.

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Audio of A Treatise on White Magic Video Commentary 43 by Michael D. Robbins.  **Transcript**

Hi and good morning everyone … this is our 43rd program, and we're dealing with the fifth rule, the eighth program on that fifth rule, or 5.8. We are on page 184 in *A Treatise on White Magic.*

We're dealing with the communication between the man and his ego. The lower ‘e’ is used, even though it means the higher ego.

***c. The downflow of force via the sutratma, magnetic cord, or thread from the soul to the brain via the mind body. The whole secret of spiritual vision, correct perception and right contact lies in the proper appreciation of the above statement, and therefore the Yoga Sutras of Patanjali are ever the text-book of disciples, initiates and adepts, for therein are found those rules and methods which bring the mind under control, stabilize the astral body and so develop and strengthen the thread soul that it can and does become a veritable channel of communication between the man and his ego. The light of illumination streams down into the brain cavity and throws into objectivity three fields of knowledge. This is often forgotten and hence the undue distress and premature interpretations of the partially illuminated disciple or probationer. TWM 184***

So, we're dealing with ***The down flow of force via the sutratma or magnetic cord or thread from the soul to the brain via the mind body. The whole secret of spiritual vision, correct perception and right contact lies in the proper appreciation of the above statement, and therefore the Yoga Sutras of Patanjali are ever the text-book disciples, initiates and adepts.*** He must have been a very high individual for their inner found those rules and methods which bring the mind under control stabilized the astral body ***and so develop and strengthen the thread soul that it can and does become a veritable channel of communication between man and his ego.***

So here is the climax in statement I think ***The light of illumination streams down into the brain cavity called in some teachings the cave and throws into objectivity three fields*** now and that's what we're dealing with right now ***the three fields of knowledge.***

***The light first throws into relief and brings into the foreground of consciousness those thought-forms and entities which depict the lower life, and which (in their aggregate) form the Dweller on the Threshold.***

***Thus the first thing of which the aspirant becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations, and the undesirable constituents of his own aura burst on his vision. The darkness which is in him is intensified by the light which glimmers faintly from the centre of his being and frequently he despairs of himself and descends into the depths of depression. All mystics bear witness to this and it is a period which must be [185] lived through until the pure light of day drives all shadows and darkness away and little by little the life is brightened and lightened until the sun in the head is shining in all its glory. TWM 184-185***

***The light first throws into relief and brings into the foreground of consciousness those thought-forms and entities which depict the lower life, and which (in their aggregate) form the Dweller on the Threshold.*** Now thoughtforms, this has a, I believe we could call it, a mental effect and reviews obstacles, many self-made.

***Thus the first thing of which the aspirant becomes aware is that which he knows to be undesirable and the revelation of his own unworthiness and limitations, and the undesirable constituents of his own aura burst on his vision.*** I'm sure that this is an experience which many of us have had and it can be, what can I call it, a dismay, an experience, and one wonders at one's unworthiness. Well at least I certainly have experienced this and I know that many have.

0:04:15 ***The darkness which is in him is intensified by the light which glimmers faintly from the centre of his being and frequently he despairs of himself and descends into the depths of depression.*** Of course, DK has told us that for the disciple, depression was not allowed. But we're into the aspirational phase and perhaps the path of probation and so the subduing of those emotional reactions has not been stabilized.

***All mystics bear witness to this and it is a period which must be lived through until the pure light of day*** again this is interesting, *the light of day,* is a Scorpionic light it is an intuitive light and maybe somewhat procreated by the soul until the pure light of day ***drives all shadows and darkness away and little by little the life is brightened and lightened until the sun in the head is shining in all its glory.*** So this kind of endurance of that which is truly unpleasant and is present, due to long accumulation of those factors which have been wrongly built with undesirable motive, these factors are seen and have to be dealt with. So that's when the light comes down and the appearance of such things show that the light is shining, although it seems that what is revealed is the darkness.

Let's see what else we have here, yeah:

***d. Finally, the light in the head is indicative of the finding of the Path and there remains then for the man to study and understand the techniques whereby the light is centralized, intensified, entered and eventually becomes that magnetic line (like unto a spider's thread) which can be followed back until the source of the lower manifestation is reached and the soul consciousness is entered. The above language is symbolic and yet vitally accurate but is expressed thus in order to convey information to those who know, and protect those who as yet know not.***

***"The path of the just is as a shining Light" and yet at the same time a man has to become that path itself. He enters the light and becomes the light and functions then as a lamp set in a dark place, carrying illumination to others and lighting the way before them.***

***The next point that a Master has to consider before admitting a man into His group is whether or no such a step is karmically possible or whether there exist in a man's record those conditions which negate his admission in this life. TWM 185***

0:06:30 ***d. Finally, the light in the head is indicative of the finding of the Path*** maybe the path goes through the very center of the light in the head, that indigo entry within the light, so to speak. ***the light of the head is indicative of the finding of the Path*** ***and there remains then for the man to study and understand the techniques whereby the light is centralized, intensified, entered and eventually becomes that magnetic line (like unto a spider's thread) which can be followed back until the source of the lower manifestation is reached and the soul consciousness is entered.*** Now this is interesting, because this shows a way into the soul, an occult way, and it is not exactly the antahkaranic way which bypasses the soul. Well that's a peculiar word that is used at least that part of our energy structure upon the higher mental plane is not the object of our ascent when we are using the antahkaranic methods.

***The above language is symbolic and yet vitally accurate but is expressed thus in order to convey information to those who know, and protect those who as yet know not.*** So we can judge where we stand in relation to these occult factors and the light has to be, ***centralized, intensified, entered and eventually becomes that magnetic line (like unto a spider's thread) which can be followed back until the source of the lower manifestation is reached and the soul consciousness is entered.*** So this is vivid, it is pictorial, it probably correlates with the experience of some, and we might say that under a master's supervision these steps can be facilitated – that is the centralization, intensification, and so forth, the entering and the ascending via the line of which this light in the head seems to be the beginning.

So what we've been looking at here is the disciple becoming the lighted lamp the pineal gland is stimulated, the area around the pineal gland is stimulated, this is the etheric brain, is stimulated and alignment occurs which is the classic soul mind brain alignment.

What else here? The downflow occurs, the revelation occurs, first of the darkness and then of the light, and this I think we should put down, in this revelation, first the darkness is revealed and later the lights diffuse at first consolidating then an eventually shining as a centralized Sun. So this is the throwing down from the ego of the revelatory light.

***"The path of the just is as a shining Light" and yet at the same time a man has to become that path itself.*** This change within the energy system is the indication, let's call it the indication of the path through the soul and its consciousness.

0:11:50 ***He enters the light and becomes the light*** the Christ and the Buddha, *I am the light of the world* and Hermes is the disidentification with other factors with which one has identified, and identification as light.

***He enters the lighten becomes the light and functions then as a lamp set in a dark place, carrying illumination to others and lighting the way before them.*** Any member of the hierarchy does this, but this is especially true of those on the second ray the ray of light bearing influence there is the master can work with those who are becoming illuminated, and can facilitate the illumination with those who soul-mind-brain alignments are becoming aligned and can hasten that illumination. But so much has to be worked out ourselves and by the indications that we sense, as these developments are occurring within our energy system. This path has been long trodden by those who are removing their consciousness from the imprisonment of the outer worlds and it will be trodden by every one of us until the perfect day arrives the path of the just is as a shining light which shines forevermore until the day be with us, unto the perfect day and lo darkness will then obscure the realization of what we are nor our effectiveness in carrying the influence of the higher worlds into the lower worlds which must be redeemed

***The next point that a Master has to consider before admitting a man into His group is whether or not such a step is karmically possible.*** Now remember, these were the three factors that we saw right here … they are so important the master looks for the light in the head, he investigates the karma of the aspirant, and he notes his service in the world. All of these factors are part and parcel of the judgment of whether a candidate, a student, can enter one of the new esoteric schools or profit from the instruction they're given.

What we have now of course we have bridging schools. I'm thinking in the work of the all these schools the Arcane School, the School of Esoteric Studies, the University of the Seven Ray, and more recently the Morya Federation, expressing I think a great ideal but one that has a long way to go before it can be really accomplished. These schools are bridging schools into future and greater possibilities which I believe are inevitable once this clearing occurs, because a light is shining within the energy system of the disciple called humanity and is at that stage when under the influence of Pluto, truly horrible things are being revealed that had been long accumulated and they have to be expiated, dismissed, rejected, lived through, transformed. There's a lot of work to do before we can stand within the higher light.

So now this is step two and … ***The next point that a Master has to consider before admitting a man into His group is whether or not such a step is karmically possible or whether there exist in a man's record those conditions which negate his admission in this life.*** When we have other and karmically necessary obligations, they have to be dealt with first, they cannot hang over us when we are trying to concentrate on an entirely different phase of development.

So this is something that only the study of the record by those who can accurately do. So and I stress the word *accurately* can reveal, but then the new schools will have the master behind them and this type of understanding of revelation will be accurately assessed.

0:19:00 So let's go on

***There are three main factors to be considered separately and in their relation to each other.***

***First, are there such karmic obligations in a man's present life as would render it impossible for him to function as a disciple? In this connection it must be carefully borne in mind that a man can become a disciple and merit the attention of a Master only when his life counts for something in the world of men, when he is an influence in his sphere, and when he is moulding and acting upon the minds and hearts of other men.***

***Until that is the case it is waste of a Master's time to personally deal with him, for he can be adequately helped in other ways and has, for instance, much knowledge from books and teachers which is as yet theory and not practice, and much experience to pass through under the guidance of his own ego, the Master in his heart. When a man is a disciple he is one because he can be used for working out the plan of the Hierarchy, and can be influenced to materialize those endeavours which are planned to enable humanity to make the needed forward steps. This involves (in his physical plane life) time, and thought, right circumstance, and other considerations and it is quite possible for a man to have reached the stage from the character standpoint, where he merits the recognition of a Master, and yet have obligations and duties to work through which would handicap him for active service in some particular life. This the Master has to consider and this a man's own ego also considers. TWM 185-186***

***There are three main factors to be considered separately and in their relation to each other.*** These are three karmic factors, first are there such karmic obligations? Notice the word *obligations* because it suggest the idea of a tie, the man is tied to certain fulfillments which must be dealt with and when these ties are broken or finally obviated, then there is sufficient freedom to go ahead with the new program.

So, ***First, are there such karmic obligations in a man's present life as would render it impossible for him to function as a disciple? In this connection it must be carefully borne in mind that a man can become a disciple and merit the attention of a Master*** note, notice that it comes to those who have earned it, *merit* the attention of a master ***only when his life counts for something in the world of men, when he is an influence in his sphere, and when he is moulding and acting upon the minds and hearts of other men.*** So it is not people of negligible accomplishment or influence that can be called disciples. So let's talk about this as some degree of positive influence on others and on the environment is …. necessitated.

So this is a requirement and maybe people don't take it in consideration sufficiently the master does work under a number of laws, these are cosmic laws, but one of them is the very first cosmic law and it's the law of economy, so DK is here talking about what is a waste of time for the master, because if attention is put where it does no good something else that might emerge positively is neglected.

***Until that is the case it is waste of a Master's time to personally deal with him, for he can be adequately helped in other ways and has, for instance, much knowledge from books and teachers which is as yet theory and not practice, and much experience to pass through under the guidance of his own ego, the Master in his heart.*** So the master of refrains from working personally with the unready and we can assess in our own observation of our life process whether we think we are ready or not. The master may have a different idea and can certainly read the record with respect to us.

***When a man is a disciple he is one because he can be used*** (note *used*) ***for working out the plan of the Hierarchy, and can be influenced to materialize those endeavours which are planned to enable humanity to make the needed forward steps.*** The true disciple can be used and works at materializing the divine plan.

So if we are disciples we are part of the externalization efforts. I told you that story about Mary Bailey and we're reporting on what Foster Bailey had said, *at least let me be useful.* A statement which indicates humility a sense of proportion. It's always the disciples or of the aspirants whose usefulness could be greatly improved who think they are excessively useful. A little experience and observation of true usefulness and the deeper understanding of the plan will reveal the degree of usefulness. At least in part. A useful disciple is involved in materializing the divine plan under the influence of the higher teachers, the higher initiates and masters, and may we indeed have the training and usefulness, humility let's say, to be truly useful.

So if this were to take place

***This involves (in his physical plane life) time, and thought, right circumstance, and other considerations and it is quite possible for a man to have reached the stage from the character standpoint, where he merits the recognition of a Master, and yet have obligations and duties to work through which would handicap him for active service in some particular life. This the Master has to consider and this a man's own ego also considers.*** This is the solar angelic presence within, the causal body is in a way cooperating with a master in this type of consideration regarding the usefulness of the potential or becoming disciple.

So it requires, if we are to really be useful, we have to spend time doing it, give plenty of thought to it, be in the right circumstances where we can be effective in terms of Ashramic intent content and other considerations and so whether we can really be put to work as part of the ashram depends on these things. Just the way a man may have reached the point where initiation might be possible but the astrological circumstances do not allow. So a number of things have to come together in order to really bring the individual into the state of discipleship. So let's just say becoming a disciple is not necessarily the easy, facile thing some might imagine …

***The result quite frequently at this time is that (perhaps unconsciously to the physical brain) a man will shoulder a great amount of experience, and undertake the working out of an abnormal amount of responsibility in one particular life, in order to free himself for service and chelaship in a later life. He works then at the equipping of himself for the next life, and at the patient performance of duty in his home, his circle of friends, and his business. He realises that from the egoic standpoint one life is but a short matter and soon gone and that by study, intelligent activity, loving service, and patient endurance, he is working out of those conditions which are preventing his prompt acceptance in a Master's group.***

***A Master also studies the condition of an aspirant's physical body and of the subtler bodies to see whether in them are to be found states of consciousness which would hinder usefulness and act as obstacles. These conditions are likewise karmic and must be adjusted before his admission among other chelas becomes possible. A sick [187]physical body, an astral body prone to moods, emotions and psychic delusions, and a mental body uncontrolled or ill-equipped are all dangerous to the student unless straightened out and perfected. A chela is subjected constantly to the play of force coming to him from three main sources:***

***1. His own ego,***

***2. His Master,***

***3. The group of co-disciples,***

***and unless he is strong, purified and controlled, these forces will serve but to stimulate undesirable conditions, to foster that which should be eliminated and to bring to the surface all the hidden weaknesses. That this has to be done inevitably is so, but much must be done along this line before admission into a group of disciples; otherwise much of the Master's valuable time will perforce be given to the elimination and nullifying of the effects of the chela's violent reactions on other chelas in the same group. It is better to wait and work gradually and intelligently oneself than force one's way unprepared into lines of forces before one can handle either them or their consequences. TWM 186-187***

0:28:20 ***The result quite frequently at this time is that (perhaps unconsciously to the physical brain) a man will shoulder a great amount of experience, and undertake the working out of an abnormal amount of responsibility in one particular life, in order to free himself for service and chelaship in a later life.*** Maybe some of us are passing through this even now where the burden seems excessive and it's all to the purpose so that we can truly be used as agents of the Divine Plan far more completely in another, coming life.

***He works then at the equipping of himself for the next life, and at the patient performance of duty in his home, his circle of friends, and his business.*** I would just say let us note the word *patience.* It reminds me a little bit of the description of what has been called in this teaching the Friends of the Christ along the wisdom line ,and that they may have some lives of relative frustration that they have to deal with before the wider freedom is given to them. But it is characteristic of those who are on that path towards friendship with the Christ it has a specific occult meaning will experience the frustration of limitation and within those limitations much karmic expiation occurs. So if we haven't fulfilled our duties to our home, our circle of friends, our business, whatever and those things are calling to us to be done then perhaps we are not free to move farther forward.

0:30:30 ***He realises*** (the becoming disciple) ***that from the egoic standpoint one life is but a short matter and soon gone and that by study, intelligent activity, loving service, and patient endurance, he is working out of those conditions which are preventing his prompt acceptance in a Master's group.*** Well, this wisely and directly sets the pattern, tells us what must be done and what we must fulfill to enter a masters group, demands the fulfillment of karmic requirements. This is what this whole section is about, and do we, as we work along, realize that one life is but a short matter and soon gone, and who we patiently intelligently lovingly studied service to say that we cannot rush into a master's group, we cannot throw ourself against the door or rush forward once within the door, certain rituals give the symbolism which shows that that type of behavior is not countenanced, is not possible, and will only lead to the temporary delay of the disciple and even a kind of temporary destruction.

***A Master also studies the condition of an aspirant's physical body and of the subtler bodies to see whether in them are to be found states of consciousness which would hinder usefulness and act as obstacles.*** Well let's just say we all carry many vestiges messages which are inimical to future progress and these must be eliminated.

The 15 counsels, later that we will encounter in this book around page 473 and 474 and so forth, a number of eliminations are strongly recommended, even required. So the eliminative process often through the power of substitution is fundamental to further progress. This is a sobering book, isn't it? Sobering. Things are being said and this type of wisdom imparted contain our over-eagerness should yet exist. I guess there is a time when the disciple is always old over eager, sensing the great possibility of which lie ahead, but then come the Saturnian fulfillments which are foundational to real and secure progress. So the bodies are studied.

***These conditions are likewise karmic and must be adjusted before his admission among other chelas becomes possible.*** Obviously just think about if we were carrying some kind of disease and we were going to affect the other chelas, it would be harmful to the general group work, and we would be a source of retardation rather than promoting the work.

***A sick physical body, an astral body prone to moods, emotions and psychic delusions, and a mental body uncontrolled or ill-equipped are all dangerous to the student unless straightened out and perfected.*** So we can see that quite a bit of work has to be done before a master can safely admit the aspirant into his group.

***A chela is subjected constantly to the play of force coming to him from three main sources: 1. His own ego,***

***2. His Master, 3. The group of co-disciples,*** Let's just say all of these have to be discriminated we have to know where the stimulating energy is coming from and this will take a lot of self-observation to tell if they are a true chela, a true aspirant, and progressing disciple these energies will enter and at various places in the books he says a keen discrimination is required. So the one knows what is entering and how to deal with the entering energies, and he says – ***and unless he is strong, purified and controlled, these forces will serve but to stimulate undesirable conditions, to foster that which should be eliminated and to bring to the surface all the hidden weaknesses.*** As well, that's probably good and to certain degree. So we can see what we're dealing with, but let's just say before the strong energies enter much strengthening and purification are desirable.

***That this has to be done inevitably is so, but much must be done along this line before admission into a group of disciples*** – So this shows that probably so many of us are not really ready***; otherwise much of the Master's valuable time will perforce be given to the elimination and nullifying of the effects of the chela's violent reactions on other chelas in the same group.*** Well we don't want to be a hindrance, so we must look to the improvement of our energy system.

***It is better to wait and work gradually and intelligently oneself than force one's way unprepared into lines of forces before one can handle either them or their consequences.*** This again very sound advice, you might almost say wise Saturnian type of advice, counseling restraint and gradualism rather than the Martian, Aretian, forcing of one's way into environments which are dangerous. I mean we have the same kind of idea with the angel carrying the flaming sword, guarding the door to paradise, which as DK says is a place of danger for the unprepared disciple, or even initiate, because paradise is relative and there's always a higher state of vibration to be entered so are we willing to restrain our not self and improve its quality.

Let's just say that this is a necessity, and notice the word train is in there, strain, so is the word *strain*, restrain the not self … and be patient observance and wise before plunging into areas of energy intensity which are dangerous in the unprepared. So much of occultism is about preparing correctly, and after a while of working, studying, meditating, serving, we get the idea of how we must prepare, because at each turn a man sees himself.

***The rules of the road***

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

***2. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. And yet there is, with that great revelation, no turning back, no spurning of each other, no shakiness upon the Road. The Road goes forward into day. DINA I 583-584***

***The rules of the road*** tell us   
***The road is trodden in the full light of day, thrown upon the Path by Those Who know and lead.*** ***Naught can then be hidden, and at each turn upon that Road a man must face himself.*** So some unpleasant revelations come.

***Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. And yet there is, with that great revelation, no turning back, no spurning of each other, no shakiness upon the Road.*** Maybe we all have some experience with having done at least a little bit of those three, and then: ***The Road goes forward into day.***

0:43:00 I've told the story teaching a class and being approached by an experienced disciple in a long time so why do you bother with these rules of the road? They're just so preliminary, let's get into the real stuff, but before very long the members of the group had broken just about every rule. So sometimes we overestimate ourselves and we are more like beginners than we know. I guess were always a beginner in relation to the hierarchy. It is said that *for us there are only beginnings.* That's a very Aretian kind of thing and something I think that Master Morya has said now that's the way it goes all the way up and down for us there are only beginnings, and every ending is the beginning as well and when there's a consummation of an entire universe it's an ending which has led infinitely and forever to new beginnings. It's a problem that the mind of man has difficulty grasping.

***Another factor that an adept has to consider is whether there are in incarnation those chelas with whom a man has to work and who are karmically linked to him by ancient ties and old familiarity in similar work.***

***Sometimes it may be deemed wiser for a man to wait a little while before being permitted to step off the physical path until a life comes in which his own co-workers, keyed to his vibration, and accustomed to work with him, are also in physical bodies, for a Master's group is entered in service to be rendered and specific work to be done, and not because a man is to receive a cultural training which will make him an adept some day. Chelas train themselves and when ready for any work a Master uses [188] them. They develop themselves and work out their own salvation and as step by step is taken their particular Master lays more and more responsibility upon them. He will train them in service technique, and in vibratory response to the Plan, but they learn to control themselves and to fit themselves for service.***

***There are other karmic factors to be considered by a Master but these are the three paramount ones and of the most importance for aspirants to consider now. They are specified so that no true and earnest worker need be depressed and discouraged if he has no conscious link with the Master and is unaware of any affiliation with an esoteric group of chelas. It may not be because he is not fit. It may simply be because his ego has chosen this life to clear the decks for later action, to eliminate hindrances in one or other, or all of the three lower bodies, or to wait for that time when his admission may count the most. TWM 187-188***

***Another factor that an adept has to consider is whether there are in incarnation those chelas with whom a man has to work and who are karmically linked to him by ancient ties and old familiarity in similar work.*** I guess we see how many and how varied are the wise considerations before stimulating the man further by accepting him directly into a master's group.

***Sometimes it may be deemed wiser for a man to wait a little while before being permitted to step off the physical path until a life comes in which his own co-workers, keyed to his vibration, and accustomed to work with him, are also in physical bodies,*** this aids in group integration, ***for a Master's group is entered in service to be rendered and specific work to be done, and not because a man is to receive a cultural training which will make him an adept some day.*** This is a major realization, and it is repeated elsewhere, basically DK says you found your way into this group not because you are devoted to the service of humanity but because you're interested in soul culture and learning new things and liberation being released and so forth factors which are related a little or more to spiritual selfishness. So sometimes group considerations enter these are group considerations which affect the individual disciple. I'm using the words what am I not to have a becoming disciple maybe an English is not so good but you get the idea.

***Chelas train themselves and when ready for any work a Master uses them.*** I guess the master is ever alert to useful material, we are material to them, the masters are ever alert to useful material, that's how we are sometimes considered.

0:48:00 ***They develop themselves and work out their own salvation and as step by step is taken their particular Master lays more and more responsibility upon them. He will train them in service technique, and in vibratory response to the Plan*** the second subplane on the mental plane *response to group vibration****, but they learn to control themselves and to fit themselves for service.*** This is related to the Buddhist injunction, *rely upon yourselves*. And that self of course is not the personal self, though some use of the personal instrument is obviously required when we do rely upon it, to a degree, but the self that really gives guidance is the higher and the inner self.

So they develop themselves and this is the word without their own salvation, this is the issue for many hundreds of years and perhaps the priests craft did not want people to work out their own salvation but to come to them at a condition of dependency, as if the priests were the intermediaries who made it possible for a man to reach God or his higher possibilities. Well these are all karmic factors, so we might call we might call the above, … this is an environmental karmic factor involving the presence of the of any supportive group with which the disciple would work. Well, these days I'm sure many of us discover that disciple was related to us and to our previous experience are in the incarnation, and I think there is some recognition when we begin to associate with such similar individuals.

Now, a little more

***There are other karmic factors to be considered by a Master but these are the three paramount ones and of the most importance for aspirants to consider now.*** So we have the good condition of the vehicles, and we have the group considerations and the residual karmic conditions fit vehicles, and a residual karma which is not inimical and group considerations. So let's look at that, fit vehicles, no excessive karmic residues and group considerations. Well it requires rereading, but that seems to be the general idea. – maybe here I should have entered the word *disturbing* regarding no excessive disturbing karmic residues group.

Now, the third factor,

***They are specified so that no true and earnest worker need be depressed and discouraged if he has no conscious link with the Master and is unaware of any affiliation with an esoteric group of chelas. It may not be because he is not fit. It may simply be because his ego has chosen this life to clear the decks for later action, to eliminate hindrances in one or other, or all of the three lower bodies, or to wait for that time when his admission may count the most.*** So these are considerations going on behind the scenes, involving the ego and the master, and no depression about this is necessary, because progress is being pursued in ways of which the soul in incarnation in the personality may not be aware, the disciple being the soul in incarnation within the personality. May the vehicles be in proper condition, may conditions within the vehicles be cleared away so that they are not harmful – so not only strong and vital vehicles but these old forms which can work against the welfare of the group have to be cleared – and then these group considerations about are there sufficient like-minded and properly-oriented individuals with whom to work in the group process. ***No true and earnest worker need be depressed or discouraged if he has no conscious link with the Master and is unaware of any affiliation with an esoteric group of chelas.*** Sometimes, once hierarchical affiliation is done away with or held in reserve or with help from the realization of the disciple because it is deemed that he would be more effective if unencumbered by that type of knowledge. Now eventually that type of knowledge will be available for all who are truly working in the hierarchy and part of the hierarchical effort is to inform people who are not aware of it otherwise of who they are. And what is their relationship to hierarchy and so forth but sometimes one must simply apply oneself with the knowledge and ability one has without the realization of one's previous affiliation with hierarchy.

***The third factor, that of service, for which the Master looks is one upon which the aspirant has the least to say and may very probably misinterpret. Spiritual ambition, the desire to function as the centre of a group, the longing to hear oneself speaking, teaching, lecturing, or writing are often wrongly interpreted by the aspirant as service. The Master looks not at a worker's worldly force or status, not at the numbers of people who are gathered around his personality but at the motives which prompt his activity and at the effect of his influence upon his fellowmen. True service is the spontaneous outflow of a loving heart and an intelligent mind; it is the result of being in the right place and staying there; it is produced by the inevitable inflow of spiritual force and not by strenuous physical plane activity; it is the effect of a man's being what he truly is, a divine Son of God, and not by the studied effect of his words or deeds. A true server gathers around him those whom it is his duty to serve [189] and aid by the force of his life and his spiritualised personality, and not by his claims or loud speaking. In self-forgetfulness he serves; in self-abnegation he walks the earth, and he gives no thought to the magnitude or the reverse of his accomplishment and has no pre-conceived ideas as to his own value or usefulness. He lives, serves, works and influences, asking nothing for the separated self. TWM 188-189***

0:56:30 ***The third factor, that of service, for which the Master looks is one upon which the aspirant has the least to say and may very probably misinterpret. Spiritual ambition, the desire to function as the centre of a group, the longing to hear oneself speaking,*** Oh goodness I better stop. Someone who's talking as much as I am about the Masters worth maybe loves to him so speech, goodness I hope that's not the case.

***Spiritual ambition the desire to function as the center for groups*** ***teaching, lecturing, or writing are often wrongly interpreted by the aspirant as service.*** It still has that kind of personal emphasis, self-exalting emphasis, interested in the promotion of the little personal self, spiritual ambition, the desire to function as the center of a group, the longing to hear oneself speaking, ***teaching, lecturing, or writing are often wrongly interpreted by the aspirant as service*** well service is the spontaneous outflow of the soul nature the spontaneous outflow of the loving heart in wise application to the betterment of others.

***The Master looks not at a worker's worldly force or status, not at the numbers of people who are gathered around his personality but at the motives which prompt his activity and at the effect of his influence upon his fellowmen.*** This is again, so many people might drop their discouragement if they were to realize that this is what a ***Master looks not at a worker’s worldly force or status*** notice the word *force,* I wonder about energy not at the numbers of people who are gathered around his personality. He tells us that sixth ray types can quickly gather many around their personality, but may not hold them for any length of time ***but if the motives which prompt his activity and that the effect of his influence upon his fellowmen.***

***True service is the spontaneous outflow of a loving heart and an intelligent mind; it is the result of being in the right place and staying there; it is produced by the inevitable inflow of spiritual force and not by strenuous physical plane activity; it is the effect of a man's being what he truly is, a divine Son of God, and not by the studied effect of his words or deeds.*** This is so good.

***A true server gathers around him those whom it is his duty to serve and aid by the force of his life and his spiritualised personality, and not by his claims or loud speaking. In self-forgetfulness he serves; in self-abnegation he walks the earth, and he gives no thought to the magnitude or the reverse of his accomplishment and has no pre-conceived ideas as to his own value or usefulness.***

***He lives, serves, works and influences, asking nothing for the separated self.***

This is one of those great sections which clarify the mind, I'm the true nature of service and there I think we have reached the point and I'll be repeating this in the next program, but this is the end of *A Treatise on White Magic* video commentary number 43 page 184 to 189. We'll be beginning here with *A Treatise on White Magic* video commentary number 44 and this is naturally this is rule 5.8 and we'll begin with page 189.

Friends, well this book is filled with wise advice which can form the an excellent foundation for all of our Labor's in the field of advancing discipleship if we abide by what is said and carry out what is said as best we can apply what is said that of course is up to us.

See you soon, and thank you for your participation.