**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Forty, 10.24 continuing Rule X, 1:01 hr.**

[Program 40: A Treatise on White Magic – Rules of- Magic for the Astral Plane – Rule X 10.24](http://makara.us/04mdr/webinars/white-magic-2/2018-09-03-Program-40-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.24.wmv) 270 MB .wmv file  
Video by Michael D. Robbins. 03Sep2018 / 1:01 hr.

[Program 40: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.24](http://makara.us/04mdr/webinars/white-magic-2/2018-09-03-Program-40-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.24.mp3) 29 MB .mp3 file  
Audio by Michael D. Robbins. 03Sep2018 / 1:01 hr.

**Transcript**

Hi everybody … I'm here in the Temple of Silence, continuing with number 40.

We've been dealing with the idea of the idol, the ideal, and the true idea. Three levels of mind corresponding I've elaborated on that quite a bit in commentary number 39. We have to know in our own lives whether we are dealing with one or the other. Probably most of us have transcended captivation by the idol, but we may still be looking towards the abstract mind and it's idealistic presentation.

The third and sixth ray are deeply connected we know, and the abstract mind is ruled by the third ray and the idealism there is found on a higher mental level. But still abstract thoughts are not quite intuitions and then when we deal with the idea, we deal with the intuition.

So, we are on page 366 of this book, making our way slowly forward. This is rule 10 is the 24th program on rule 10, and the 40th program regarding rules for magic on the astral plane.

Now, let's see [we were concluding with this; see previous commentary transcript:].

***4. Then follows the work of conscious thought-form building, based upon these divine ideas, emanating as intuitions from the Universal Mind. This goes forward through meditation. TWM366***

***Then follows the work of conscious thought-form building, based upon these divine ideas, emanating as intuitions from the Universal Mind.***

I suppose in a way maybe the lowest expression on the cosmic physical plane of the universal mind is of the transcendental mind, the buddhi, the pure reason of buddhi, and maybe the abstract mind is kind of an extension of the universal mind as is the mental plane, but when we want to really understand the ideas that are found in the universal mind we need to access the transcendental mind of buddhi.

So, we're kind of going on with what we've been discussing:

***Every true student knows that this involves concentration in order to focus or orient the lower mind to the higher. Temporarily the normal thought-form building tendencies are inhibited. Through meditation which is the mind's power to hold itself in the light, and in that light become aware of the plan, he learns to "bring through" the needed ideas. Through contemplation he finds himself able to enter into that silence which will enable him to tap the divine mind, wrest God's thought out of the divine consciousness and to know. This is the work before each aspirant and hence the necessity of his understanding the nature of his mental problem, the tools with which he must perforce work, and the use he must make of what he learns and gains through right use of the mental apparatus.***

***How is this to be done? How bring through and how build afterwards? TWM 367***

***Every true student knows that this involves concentration in order to focus or orient the lower mind to the higher.*** This is the building of the antahkarana.

***Temporarily the normal thought-form building tendencies are inhibited.*** And if there is too much lower mental activity, impression from the transcendental mind cannot get through. It will be deflected, which is why we have to subdue; in Raja Yoga the modifications of the versatile psychic nature, and the versatile mind.

***Through meditation which is the mind's power to hold itself in the light*** another great definition***, and in that light become aware of the plan, he learns to "bring through" the needed ideas.*** This is in a way a second stage of antahkarana building. First we have to reach from the mental unit to the mental permanent atom, and then increasingly into the buddhic sphere.

So it will be deflected. An excellent definition of meditation, ***Through meditation which is the mind's power to hold itself in the light*** light, whether of the soul or the spiritual triad or later even the monad ***, and in that light become aware of the plan –*** this see this is going a little in the ACLR process in In *Esoteric Psychology* this is going a little beyond: alignment, crisis, light, revelation. That's the key, the light at first shows everything that's wrong with the individual, with the energy system, the psyche, the accumulated tendencies, the skandas, all that. But there is a greater light which brings revelation of the plan. That's the next step and when there is revelation of the plan, and when we begin to really work with it, eventually there will come initiation which is ACLRI, the last stage in that, unless we want to expand it.

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***Through contemplation he finds himself able to enter into that silence which will enable him to tap the divine mind, wrest God's thought out of the divine consciousness and to know.*** Study AAB from *Intellect to Intuition* on contemplation. It's really good. Somehow she manages to really get this sort of difficult concept across to us in a clear way.

So concentration is the first stage, then meditation. Contemplation, as we have learned through contemplation He finds himself able to enter into that silence. There is a stage of identification, found in the act of contemplation. Progressive identification. Until we reach that very high contemplative stage which we call samadhi and even the illumination and inspiration which follow on contemplation are included. Probably we're knocking at the door of a rather high initiation when we can achieve samadhi, or it is the result of having achieved that rather high initiation.

***Through contemplation he …*** can ***… tap the divine mind, wrest God's thought out of the divine consciousness and to know*** might say *know directly.* This is called by Master Morya *straight knowledge.*

The divine plan probably can be still more intimately known on the atmic plane and as we ascend the planes on the cosmic physical plane, the divine plan as derived from the divine purpose is clarified still more.

***This is the work before each aspirant*** Now, it's a generic term this word aspirantthat all depends upon bat towards which we are inspiring. Every great being, even among the logoi and beyond is an aspirant towards the reunited stage of rebecoming the universal logos in its entirety. ***This is the work before each aspirant and hence the necessity of his understanding the nature of his mental problem*** But we might say, ‘what blocks the possibility of reaching into the realm of ideas?’ Which are living beings we're told interestingly***, the tools with which he must perforce work*** Is the mind really trained?***, and the use he must make of what he learns and gains through right use of the mental apparatus.*** So the aspirant must have a knowledge of His limitations, an understanding of his mental abilities, and must use knowledge correctly.

***How is this to be done? How bring through and how build afterwards?*** This is such a straight question. Touch ideas, clothe them in the proper idealistic form in the abstract mind, and build the practical forms which will allow some timely application of the ideas in the lower 18 subplanes. …

***How is this to be done? How bring through and how build afterwards?*** I mean really, were walking around somewhat in a prison, it’s a mental prison and a prison of consciousness.

I've been dialoguing with a good friend who is so thoroughly trained in the Western Ways, that all of what we are discussing here appears to be the various nonsense. What can I say? That is the training to which we have been subjected, and only experience will help us through, to go beyond our preconceptions of what is possible, and realize that if something is being demonstrated and is occurring, despite the preconceptions which say that it cannot occur; it has to be acknowledged.

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***No matter how small or unimportant an individual thinker may be, yet in cooperation with his brethren, he wields a mighty force. Only through the steady strong right thinking of the people and the understanding of the correct use of mental energy can progressive evolution go forward along the desired lines. Right thinking depends upon many things, and it might be useful to state some of them very simply:***

***1. An ability to sense the vision. That involves a capacity in a faint measure to realise the archetype on which the Lodge is endeavouring to fashion the race. It involves cooperation in the work of the Manu, and the development of abstract as well as synthetic thought, the flashing forth of the intuition. The intuition wrests from the high places a touch of the ideal plan as it lies latent in the mind of the Logos. As men develop this capacity, they will touch sources of power that are not on mental levels at all but which constitute those from which the mental plane itself draws sustenance.***

***2. Then, having sensed the vision and glimpsed a fraction of the beauty (how little men see is astounding!) in your hands lies the opportunity to bring down to the mental plane as much of the plan as you possibly can. Nebulous and faint at first is your grasp after it, yet it will begin to materialise. Seldom at first will you find that you can contact it, for the vision comes through the medium of the causal body and few can hold that high consciousness for a long time. But the struggle to apprehend will lead to results, and little by little the idea will seep through to the concrete levels of the mental plane. Then it becomes a concrete thought, something that can be definitely visualised and appropriated as a basis for thought.***

***3. This accomplished, what comes next? A period of gestation, a period wherein you build your thought-form of as much of the vision as you can bring through into [368] your consciousness. Slowly must this be done, for a stable vibration and a well built form is desired. Hurried work leads nowhere. As you build there will gradually be sensed a longing, a desire to see this vision brought to earth, and see it becoming known to others among the sons of men. Then you vitalise the thoughtform with the power of your will, you seek to make it be; the rhythm becomes heavier and slower, the material built into your form is necessarily coarser, and you find that your thought-form of the vision is clothed in matter of the mental and astral planes.***

***4. Happy the disciple who can bring the vision nearer still to humanity, and work it into existence on the physical plane. Remember this, that the materialisation of any aspect of the vision on the physical plane is never the work of one man. Only when it has been sensed by the many, only when they have worked at its material form can their united efforts draw it into outer manifestation. Thus you see the value of educating public opinion; it brings the many helpers to the aid of the few visionaries. Always the Law holds good;—in descent, differentiation. The two or three sense the plan intuitively; then the rhythm they set up with their thought sweeps the mental plane matter into activity; thinkers seize hold of the idea. This is a hard thing to learn and difficult to do but the reward is great. TWM 367-368***

***No matter how small or unimportant matter how small or unimportant, yet in cooperation with his brethren, he wields a mighty force.*** So hence, the importance of Aquarian group consciousness which is now growing apace.

***Only through the steady strong right thinking of the people and the understanding of the correct use of mental in cooperation with his go forward along the desired lines.*** We must train the people in right thought. Steadily and not spasmodically pursued.

***Right thinking depends upon many things, and in cooperation with his state some of them very simply:***

This is such a practical book, isn't it? Upon what? Upon what does right thinking depend? Of course, we can't get all this with just one reading we have to impress it upon ourselves and repeatedly, repeatedly that. I tell you, I oftentimes repeat something important three times to myself I got that from Agni Yoga, if youreally want to drive the point home, repeated, three times. You really want to remember something impressive press the bridge of your nose. it seems so absurd, but there are little help things one can do to assist the right impression of the higher energies and their availability when we when we really need them.

So anyway, upon what does right-thinking depend? Because right now the great majority of human beings are subject to … glamour and illusion, and cannot think correctly nor divorce themselves from kama manas, which is never entirely clear.

So anyway this is a big job for us. The very first thing here is, if we want right thinking then.

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***1. An ability to sense the vision. That involves a capacity in a faint measure to realise the archetype on which the Lodge is endeavouring to fashion the race. It involves cooperation in the work of the Manu, and the development of abstract as well as synthetic thought, the flashing forth of the intuition. The intuition wrests from the high places a touch of the ideal plan as it lies latent in the mind of the Logos. As men develop this capacity, they will touch sources of power that are not on mental levels at all but which constitute those from which the mental plane itself draws sustenance.***

***1. An ability to sense the vision.*** the ability to sense the vision.

***That involves a capacity in a faint measure to realise the archetype on which the Lodge is endeavouring to fashion the race.*** These archetypes are really found on the monadic plane and on the logoic plane, ultimately. Well maybe not even ultimately, but in at least in terms of the cosmic physical plane.

***The intuition wrests from the high places a touch of the ideal plan as it lies latent in the mind of the Logos. As men develop this capacity, they will touch sources of power that are not on mental levels at all but which constitute those from which the mental plane itself draws sustenance.***

***It involves cooperation in the work of the Manu*** who is molding the racial form, right?***, and the development of abstract as well as synthetic thought, the flashing forth of the intuition.***

So we're looking for what the largest is trying to accomplish. The Manu, who molds the racial form, and the development of the abstract as well as synthetic thought. The synthetic thought is beyond the abstract mind and is apparently intuitive, the flashing forth.

***The intuition wrests from the high places a touch of the ideal plan as it lies latent in the mind of the Logos***. ***From the high places*** the monadic plane, and the logoic plane. I don't think our intuition can yet penetrate into the true cosmic mind of the logos. I think maybe the Buddha had that experience, that cosmic touch, as the Christ had the cosmic astral touch, that's probably very rare.

***The intuition*** is also wresting, the intuition is also wresting. So the intuition is active and is reaching above also and ***from the high places.*** He doesn't distinguish, but we can imagine that the archetypes are found particularly on the two really esoteric planes, the physical plane, namely the monadic or logoic ***a touch of the ideal plan as it lies latent in the mind of the Logos.*** and that mind of the logos is going to be found on cosmic levels.

Finally and it's latent. It's there, it's not yet totally applied. Let's just say not yet totally or rightly applied. This depends on the *custodians of the plan*, and even more on the *registrants of the purpose.* Which are higher than the *custodians of the plan,* maybe the real *registrants of the purpose* are the three great Lords, the manu, the bodhisattva, and the Mahachohan.

***As men develop this capacity, they will touch*** Sources of power. Life, for instance, the atmic plane, that are not on mental levels at all but which constitute those from which the mental plane itself draws sustenance. So mind is not the end at all, there are sources of mind which which stimulate and sustain.

So we have to remember that, the atmic plane is interesting because it's the first plane of Brahma, so it has tremendous spiritual will involved in it. But it's also the third plane of the cosmic physical plane, and thus is associated particularly with mentality its symbol being the triangle, and the number three, and these lives called the *triple flowers* are found there, it's a *fleur de lys;* France’s symbol associated with France is the *fleur de lys.* France is very much of a fifth or a third ray country, and so it fits so much with the atmic plane. We can see why the *fleur de lys* would be particularly associated with that country. …

***[As men develop this capacity, they will touch in cooperation with his on mental levels at all but which constitute those from which the mental plane itself draws sustenance.]***

Okay, first, if we want right thinking …

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***2. Then, having sensed the vision and glimpsed a fraction of the beauty (how little men see is astounding!) in your hands lies the opportunity to bring down to the mental plane as much of the plan as you possibly can. Nebulous and faint at first is your grasp after it, yet it will begin to materialise. Seldom at first will you find that you can contact it, for the vision comes through the medium of the causal body and few can hold that high consciousness for a long time. But the struggle to apprehend will lead to results, and little by little the idea will seep through to the concrete levels of the mental plane. Then it becomes a concrete thought, something that can be definitely visualised and appropriated as a basis for thought. TWM 367***

***2. Then, having in cooperation with his glimpsed a fraction of the beauty (how little men see is astounding!)*** Ican only imagine the consciousness of Master DK and the kind of compassion He has for us due to the limitations of our perception ***in your hands lies the opportunity to bring down to the mental plane as much of the plan as you possibly can. …*** then bring it down. ***Then, having in cooperation with his glimpsed a fraction of the beauty (how little men see is astounding!)*** Ican only imagine the consciousness of Master DK and the kind of compassion He has for us due to the limitations of our perception. ***in your hands lies the opportunity to bring down to the mental plane as much of the plan as you possibly can.***

***Nebulous and faint at first is your grasp after it, yet it will begin to materialise.*** So what do we say, have patience with this bringing-down process? It will lead to condensation and verification. And we're patient.

***Seldom at first will you find that you can contact it, for the vision comes through the medium of the causal body and few can hold that high consciousness for a long time.*** That's telling us something about causal consciousness, isn't it? So, the part played by the causal body in the registration of the vision.

***But the struggle to apprehend will lead to results, and little by little the idea will seep through to the concrete levels of the mental plane.*** So then do struggle to bring through.

***Then it becomes a concrete thought, something that can be definitely visualised and appropriated as a basis for thought.*** … Our task is to concretize correctly the idea, and use the concretization to change things in the world of phenomena … so we brought something down right? We have add the vision and nebulous and limited though it be, we've brought something from those higher levels down, and we've concretize that impression to a degree. We've seen it in the pattern of things through the abstract mind and then we see it in some degree of concretions through the concrete mind.

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***3. This accomplished, what comes next? A period of gestation, a period wherein you build your thought-form of as much of the vision as you can bring through into your consciousness. Slowly must this be done, for a stable vibration and a well built form is desired. Hurried work leads nowhere. As you build there will gradually be sensed a longing, a desire to see this vision brought to earth, and see it becoming known to others among the sons of men. Then you vitalise the thoughtform with the power of your will, you seek to make it be; the rhythm becomes heavier and slower, the material built into your form is necessarily coarser, and you find that your thought-form of the vision is clothed in matter of the mental and astral planes. TWM 367-368***

***3. This accomplished, what comes next?*** if we want to think correctly.

***A period of gestation, a period wherein you build your thought-form of as much of the vision as you can bring through into your consciousness.*** So this is a building process, right? Let’s see, what do we have here? This is coming next. So we brought it down into the concrete mind, but let's just say within the concrete mind we build. ***A period of gestation, a period wherein you build your thought-form of as much of the vision as soul can bring through into your consciousness.***

Remembering that to sustain causal consciousness, the soul consciousness is certainly not easy and many are the derailments. So, we might say the distractions pulling us off the track and forcing our consciousness to descend out of this area where the vision can really be seen.

This is part of the white magical process if we want to bring through what the soul sees or what our own consciousness on the higher mental plane sees, it's going to require a lot of patient, sustained alignment, and the holding of a requisite points of tension.

***Slowly must this be done, for a stable vibration and a well built form is desired. Hurried work leads nowhere.*** Such wisdom here and such a requirement upon us for real patience in the face of a process that can take many lives to perfect.

***As you build there will gradually be sensed a longing, a desire*** repeating the white magical process. In a way, we're building on the mental plane, and then then we're adding the intensity of the Agnisuryans, the desire body, the longing for incarnation, for that idea which has become a thought-form.

***As you build there will gradually be sensed of longing a desire. to see this vision brought to earth, and see it becoming known to others among the sons of men.*** Desire for manifestation of the thoughtform increases, then you vitalize the thoughtform with the power of your will. You seek to make it be, and this involves etheric application, vitalization. This is really a repeat of the magical process.

***Then you vitalise the thoughtform with the power of your will, you seek to make it be***

because you can desire to have it manifest, but desire alone probably is not enough. It has to have the vitality to in a way fight its way through an end, into and through the ancient fires of the dense physical levels. This is where we're gonna learn about this as we go on, many abortions occur***; the rhythm becomes heavier and slower, the material built into your form is necessarily coarser, and you find that your thought-form of the vision is clothed in matter of the mental and astral planes.*** So we have the coarsening of the ideal, as it becomes more and more concrete through the building in lower mental and astral matter.

I'm just amazed. In the beginning of the *Arcane School*. I think I joined in 1972, so that's gonna be like 46 years ago, right? Now A *Treatise on White Magic* was one of the first books, after *Light on the Path*, that we're going to be reading, and did read, and read with care. I think I did. Although now, when I look at it, I wonder if I did. There's so much in it that even evades more intensive study like this. Well it evades the kind of study I gave it.

Now maybe a little bit more will come through with this kind of line by line, word by word analysis of what is being said. Again realizing that much is necessarily left out.

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***4. Happy the disciple who can bring the vision nearer still to humanity, and work it into existence on the physical plane. Remember this, that the materialisation of any aspect of the vision on the physical plane is never the work of one man. Only when it has been sensed by the many, only when they have worked at its material form can their united efforts draw it into outer manifestation. Thus you see the value of educating public opinion; it brings the many helpers to the aid of the few visionaries. Always the Law holds good;—in descent, differentiation. The two or three sense the plan intuitively; then the rhythm they set up with their thought sweeps the mental plane matter into activity; thinkers seize hold of the idea. This is a hard thing to learn and difficult to do but the reward is great. TWM 368***

***4. Happy the disciple who can bring the vision nearer still to humanity, and work it into existence on the physical plane.*** Maybe a few of us, from time to time, experience that inner satisfaction, always coupled with the realization of how little really has been done, but bring the vision nearer still to humanity.

For myself, I have the vision of these esoteric schools, it captivates my thought and sets for me a path for the future at least in terms of what I can realize at this moment. Are these different organizations? The *Seven Ray Institute,* the *University of Seven Rays*, the *Morya Federation,* are they bringing this aspect of the plan the the creation of the banded esoteric organisms? Are these institutions bringing this nearer than the physical plane. Well I hope so. Let's see

***Remember this, that the materialisation of any aspect of the vision on the physical plane is never the work of one man.*** That's the group consciousness. So many have been involved in this, and as we see that, even from the very beginning with Master DK, groups and everything, that the reason we have these books, this great teaching, Alice Bailey was the source. But she couldn't have done it alone, could she? Editors were needed, the printers the proofreaders, all those making an office function.

***Only when it has been sensed by the many, only when they have worked at its material form can their united efforts draw it into outer manifestation.*** So, a certain critical mass would be manifesters, is

required.

Those both did come around Alice Bailey, they were attracted and they assisted, even financing the books. One of the disciples in relation to whom great lessons could be learned came in with the money and as Master DK, who said, ‘you will see that we are not ungrateful’, to even though this man had many problems but sometimes reading the discipleship letters of the people who had many problems we learn a lot. There's so much to be learned from *Discipleship in the New Age.* No question that if we continue in earnest on this path we will be in touch with Master DK and the teaching will be given, certain advice will be given, that will facilitate progress upon the path.

***Thus you see the value of educating public opinion; it brings the many helpers to the aid of the few visionaries.*** That's another angle on it, isn't it? Not just that we get more intelligent voting, which we … and greater acceptance in the consciousness of humanity but it actually brings in the helpers. So this is so important, right? Bringing in the helpers.

I remember the very first time, I was in Maine, in the United States, I was looking out over the water and I seem to remember at the back of the book *training in discipleship,* as offered about the *Arcane School*, something to that effect and really hit me that amazing the training should be offered. So I became a helper, sometimes. Thus it is we're drawn in.

He tells us, please use *Discipleship in the New Age,* Volume One, to draw people towards the ashram and into the ashram. Maybe Volume Two is a little difficult, or maybe when He wrote that the volumes who had not yet been created, but what a great teaching and how it flows forth to uplift all of those who are serious about learning it.

***Always the Law holds good;—in descent, differentiation. The two or three – in dissent, differentiation*** indeed. That's emanation theory, isn't it? I mean there's so much of emanation theory. I mean, one doesn't know about the past, and maybe one was trained as a Buddhist, but I always thought that emanation made a lot of sense. I didn't derive my own understanding of it from reading much about it or maybe anything about it. But I discovered that this is in fact the case. *The one become the many* through emanation, which is descent while preserving the essence in – ***descent, differentiation.***

This is one of the major factors exhibited by emanation.

***The two or three sense the plan intuitively;*** well as Blavatsky, and there's Colonel Olcott, maybe two of them and then many gathered around them eventually. ***The two or three sense the plan intuitively; then the rhythm they set up with their thought sweeps the mental plane matter into activity; thinkers seize hold of the idea. This is a hard thing to learn and difficult to do but the reward is great.***

This is a hard thing to learn and difficult to do but the reward is great. So, ‘Be a source which will help to gather the helpers.’ I think to a degree we all do this, when you declare yourself and you say, ‘this is what I stand for, this is the teaching I’m propagating.’ Some will resonate to the note of that teaching and be drawn to the light, whatever light we can propagate.

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***To those who wrestle, strive, and hold on, the joy is doubled when the materialisation comes. The joy of contrast will be yours, for knowing the past of darkness you will revel in the light of fruition; the joy of tried and tested companionship will be yours, for years will have proved to you who are your chosen associates, and in community of suffering will come the strengthened link; the joy of peace after victory will be yours, for to the tired warrior the fruits of achievement and rest are doubly sweet; the joy of participation in the Masters' plan will be yours, and all is well that associates you closely with Them; the joy of having helped to solace a needy world, of having brought light to darkened souls, of having healed in some measure the open sore of the world's distress, will be yours, and in the consciousness of days well spent, and in the gratitude of salvaged souls, comes the deepest joy of all,—the joy a Master knows when He is instrumental in lifting a brother up a little higher on the ladder. This is the joy that is set before you all—and not so very far ahead it lies. So work, not for joy but towards it; not for reward, but from the inner need to help; not for gratitude, but from the urge that comes from having seen the vision and realisation of the part you have to play in bringing that vision down to earth. TWM 368-369***

***To those who wrestle, strive, and hold on,*** this is one of those great quotes which is repeated more than once ***to those who wrestle, strive and hold on*** ***the joy is doubled when the materialisation comes.*** Here's the problem though, the problem is that some immaturely let go. Now *letting go* is great in terms of identification with lesser things, or mistaken identity regarding lesser things, confusing the self you are, with lesser things, that's fine. But letting go of the plow when you're in the field, trying to work in the lower 18 subplanes for the burgeoning of the teaching. So you're planting the seeds and watching them grow and all that.

So you see how it is that paradoxes abound: let go and yet don't let go. It depends on the context.

***The joy of contrast will be yours, for knowing the past of darkness you will revel in the light of fruition*** I think sometimes we have to bear this past of darkness quite a while, but we must persist, and not let go, or should we say not let go, even while letting go. So it's a dual life.

***The joy of tried and tested companionship will be yours, for years will have proved to you who are your chosen associates, and in community of suffering will come the strengthened link*** No doubt Masters M and KH, are linked that way and Master DK with them, and the members of the Brotherhood linked together of finding each other eventually even though they may have been in many different countries, and perhaps not even knowing each other personally, but eventually they will recognize that they've been working together on a common project. ***The joy of tested tried and tested companionship will be yours.*** I think when you get to be a bit older, some of that is coming through, I mean you really know begin to know who are your chosen coworkers***, for years will have proved to you who are your chosen associates, and in community of suffering will come the strengthened link***

So ok, suffering brings strength. That's basically what He's telling us. Certainly if suffering is wisely used.

***; the joy of peace after victory will be yours, for to the tired warrior the fruits of achievement and rest are doubly sweet; the joy of participation in the Masters' plan will be yours, and all is well that associates you closely with Them.*** We remember, I think it's pretty much Master M’s statement, *it is a joy to the Master's work.* This is the promise of the reward. Maybe it doesn't touch the personality, per se. We're told to look on and see our life spent for nothing that touches the personality. But then again, as we are slowly realizing that we are not the personality, you don't care so much. Just as long as it touches what we think and know ourselves be in a higher way. ***the joy of having helped.***

I love this little bit, ***and all is well that associates you closely with Them.*** So it comes back to Master Morya. Master Morya is a very declarative statement basically, *must we shout it in your ears: ‘hierarchy!’* Something like that.

***; the joy of having helped to solace a needy world, of having brought light to darkened souls, of having healed in some measure the open sore of the world's distress, will be yours, and in the consciousness of days well spent, and in the gratitude of salvaged souls, comes the deepest joy of all,—the joy a Master knows when He is instrumental in lifting a brother up a little higher on the ladder.*** Oh gosh, it's so beautiful. ***The joy a Master knows … in the gratitude of salvaged souls*** … ***in the consciousness of days well spent.*** One wishes one could spend days just a little bit, but then veteran sometimes karma enters and you wonder you'd like to be doing more of this. But concrete things demand attention.

But this is so very beautiful, somehow this vision that DK gives as an incentive for all of us. Of course it's not so much that we're interested in. These end results, they come naturally when we're interested in the welfare of as the Buddhist would say all sentient beings.

***This is the joy that is set before you all—and not so very far ahead it lies.*** Basically you're saying the same thing here.   
  
***So work, not for joy but towards it; not for reward, but from the inner need to help; not for gratitude, but from the urge that comes from having seen the vision and realisation of the part you have to play in bringing that vision down to earth.***

I find this to be a marvelous section for incentive, but He does balance the picture, doesn't He? He's saying, ‘don't work here for the joyous end in view, work for the true motive.’ That true motive is helping, solacing, saving, and then all these other things will be added unto us and we may *in-*joy them. But we're not working towards our own *in joyment,* but generally if we ***can bring the vision down to earth,*** I think He's saying it is a joy to bring the vision down to down to earth.

Certainly we've experienced that. I mean, you just know that after somehow you have served successfully in just even a little part help bring a little light a little clarity, a little enthusiasm, a little liberation from a previous condition; there is a little stream of joy that rises in the hearts or wherever it rises, it rises.

0:51:10

***It is helpful to differentiate between happiness, joy and bliss:***

***First, happiness, which has its seat in the emotions, and is a personality reaction.***

***Second, joy, which is a quality of the soul and is realised in the mind, when alignment takes place.***

***Third, bliss, which is the nature of the Spirit and about which speculation is fruitless until the soul realises its oneness with the Father. This realisation follows upon an earlier stage wherein the personal self is at-oned with the soul. Therefore speculation and analysis as to the nature of bliss is profitless to the average man whose metaphors and terminologies must perforce be personal and related to the world of the senses. Does the aspirant refer to his happiness or joy? If he refers to the latter it must come as the effect of group consciousness, of group solidarity, of oneness with all beings, and may not be interpreted in terms of happiness after all. Happiness comes when the personality is meeting with those conditions which satisfy it in one part or other of its lower nature; it comes when there is a sense of physical well being, of contentment with one's environment or surrounding personalities, or of satisfaction with one's mental opportunities and contacts. Happiness is the goal of the separated self. TWM 369-370***

***It is helpful to differentiate between happiness, joy and bliss:*** Of course, those of us who are somewhat familiar with the teaching, we've been by quoting this forever. I guess this is the source of it to be repeated.

***First, happiness, which has its seat in the emotions, and is a personality reaction.*** Sometimes the term *happiness* is used generically, and sometimes it is used with great specificity.

***Second, joy, which is a quality of the soul and is realised in the mind, when alignment takes place.***

That is when we're really aligned with the soul and I suppose even more functioning within the causal body and sustaining that functioning, which is not so easy. The joy is realized in the mind we should really meditate on these things.

I suppose in a way if subsumes a kind of happiness even though from outer appearances the personality should look like it to others, like it should be unhappy, so personality, soul, and spirit.

***Third, bliss, which is the nature of the Spirit and about which speculation is fruitless until the soul realises its oneness with the Father.*** Well, we know the words, bliss and the father, bliss and the father lists and oneness. … We'll put here happiness as the fulfillment of one aspect of the lower life, or maybe even personality success within a limited context. Yet there must be more and yet there must be more, it will always come the realization that there must be more.

So bliss, oneness and indestructibilit as a being with that, and an immense future, which in a way already forever exists, which is a paradox. I sometimes say to myself, well, every being is absolute infinity essentially. What are the implications of that? And more, because absolute articulated infinity is somehow less than absoluteness, which is unarticulated. By articulation I mean the divisions of the many into many within the one.

***This realisation follows upon an earlier stage wherein the personal self is at-oned with the soul.*** So, atonement with the soul is a precursor to the realization of oneness.

***Therefore speculation and analysis as to the nature of bliss is profitless to the average man whose metaphors and terminologies must perforce be personal and related to the world of the senses. Does the aspirant refer to his happiness or joy?*** I think, if we're being specific, we'll have to refer to one or the other sometimes in *Agni Yoga*, Master Morya says, ‘well, if the average man or the person who knows nothing about the yoga asks you, ‘why do you practice the yoga?’, and you tell him that you may be happy.

***If he refers to the latter it must come as the effect of group consciousness, of group solidarity, of oneness with all beings, and may not be interpreted in terms of happiness after all.*** Normal personal well-being. So joy requires group consciousness.

***Happiness comes when the personality is meeting with those conditions which satisfy it in one part or other of its lower nature; it comes when there is a sense of physical well being, of contentment with one's environment or surrounding personalities, or of satisfaction with one's mental opportunities and contacts. Happiness*** and this is the big one ***is the goal of the separated self.***

If we're being technically accurate about it, not using it in the generic sense like you can you can use *illusion, glamour* and *maya.* In general senses, as well as in specific senses, when however … I'll tell you what we're getting near the end here, and I think it would be best to call this right now. We're on page 370 and I think it's very clear what we're going to be continuing … Let's call this one to an end. I always like to go on, but duties call, they do, and also it does seem easier for many people to assimilate a one-hour program than to go with some of those five-hour programs I was once making. … It has been pages 366 to 370. We're dealing with the third of September now … here A *Treatise on White Magic* 39, …

Okay friends, we'll go on to the 25th program which is really the 41st program for the rules of magic on the astral plane.

Certainly we get the sense that we're being very well and practically instructed in transforming our personalities. Who will become an effective unit and helping to bring the divine plan into expression however small that expression may be when dealing with our own limited capabilities.

So we will move on as we best we can, and study hard, love, and many blessings.