**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Fifty, 10.34 continuing Rule X, 1:08 hr.**

[Program 50: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.34](http://makara.us/04mdr/webinars/white-magic-2/2018-09-12-Program-50-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.34.wmv) 238 MB .wmv file  
Video by Michael D. Robbins. 12Sep2018 / 1:08 hr.

[Program 50: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.34](http://makara.us/04mdr/webinars/white-magic-2/2018-09-12-Program-50-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.34.mp3) 33 MB .mp3 file  
Audio by Michael D. Robbins. 12Sep2018 / 1:08 hr.

**Transcript**

Hi everybody, and good midday, here from Finland. We are working now on our 50th program for the rules for magic on the astral plane. We had quite a exhortation from the Tibetan in which He called for ***utter self-sacrifice*** from us, and He said that here:

*This and this alone justifies your existence and calls forth from all of you who respond to the vision that* ***utter self-sacrifice*** *which is so rare and so far-reaching in its effects. The casting of all that one has at the feet of the Lord of Life in order that the work of world salvage may go forward, the elimination out of one's life of all that can possibly hinder, the giving of all that one has until it hurts to give, the ruling of one's life on the basis of surrender, asking oneself all the time: What can I relinquish in order that I may help more adequately?**That* ***and more than that lies ahead of all of you who hear the call and respond to the need and opportunity. TWM 428***

… this would be demanded and even more in future times, ***and more than that lies ahead of all of you who hear the call and respond to the need and the opportunity.*** So it does stop one, and cause one to measure the degree to which we conform even to the very first law of the soul, which is I suppose underlying all of them, the law of sacrifice.

… He asked us all to ask the question that I suppose Christ or was asked of Himself, and which reached a kind of climax at least in terms of what we know in the Garden of Gethsemane as He was taking an aspect of the sixth initiation, what can I relinquish in order that I may help more adequately?

We go on to number 50. That means in a way this is the 100th program here in *A Treatise on White Magic,* the introduction and the rules for magic on the mental plane have preceded it. Then as well we're on the 34th program of rule 10. Well this rule won't go on forever, I think in another 15 or 17 pages it is concluded.

So let us see where we are and the Tibetan says:

***Let me tell you this—this group now in process of becoming, will in time develop its own "yoga" and school of training which will gradually supersede that of the raja yoga and bhakti yoga schools. The method of training will only be given to those who have trained the mind and learnt to control the emotions. Hence the key to what is now going on. The mode of training will be no easy short cut to the goal. Only the intelligent can attain it and only coordinated personalities will be eligible to the teaching. The keynote of the new yoga will be synthesis; its objective will be conscious development of the intuitive faculty. This development will fall into two categories: first, the development of the intuition and of true spiritual perception, and secondly, the trained utilisation of the mind as an interpreting agent. TWM 429***

***Let me tell you this—this group now in process of becoming, will in time develop its own "yoga" and school of training which will gradually supersede that of the raja yoga and bhakti yoga schools.*** That's quite a promise, this new yoga for the New Group of World Servers.

***The method of training will only be given to those who have trained the mind and learnt to control the emotions.*** So we might say raja yoga and bhakti. Bhakti yoga will be among their previous accomplishments.

***Hence the key to what is now going on. The mode of training will be no easy short cut to the goal.*** So often students are looking for that. I have some very wonderful friends who are seeing things a little different from me. They think there are shortcuts that a group can take five initiation simultaneously. Well that would not accord with the process of initiation, at least as Master DK has presented it. But all was in these claims is the thought that, *well that was then, and this is now.* Yet when we deal with the Ageless Wisdom there must be a continuity between what is true and given in the past, and what has been given in the present, and this would break the continuity. Because it's so necessary to work out the revelation of initiation in the life of every day, when preparing for the next one. The initiate is always initiate before He is initiated. If that's the case, then to take an initiation which included the fifth initiation would mean that those taking such a synthetic initiation would be already Masters. At least they would have reached on their own the initiative grade of the Master, one of the fifth initiation, before taking and being confirmed in an initiation which included the heights of the fifth degree.

To me it doesn't make sense. But we all have to discover what seems correct to us, and although it's difficult to avoid when we have a very good teacher, we must refrain from always saying, *oh well the teacher said it, it must be true.* If the teacher is very good like Master DK is, no doubt it is true if we interpret it properly.

Nevertheless, we must arrive at the truth of things in our own way and not only through faith. I think faith is useful, it's helpful, it keeps us aligned with a valuable source of illumination, but there is a point at which we have to stand on our own. So there will be this yoga on the horizon and it will be the Agni yoga … let's see, maybe a little later He'll tell us there's no easy shortcut to the goal. All these stories gather around famous figures in the spiritual field, and it is said that the Dalai Lama was asked, *what is the short way? What is the fast way?* And it is said that He burst into tears, and said, *there is no fast way.* We don't know, did this take place? But it holds a lesson for us. The Masters have struggled through the same kinds of difficulties that we are having, and situation is still more difficult, because they have advanced beyond this, and there's no free ride, there's no free lunch, there's no easy way to achieve mastership. One has to pass through a great renunciation of sacrifice, and there's just no way around that. The people think there is a way around that, they're just displaying their egotistical eagerness, their ambition to become great. Right. So we struggle onwards.

***Only the intelligent can attain it*** we have to train the mind and control the emotions. That's one of the things that it says here, ***only the intelligent can attain it and only coordinated personalities will be eligible to the teaching.*** Let's say that … co-ordination is one step short of integration, because the teaching must include the method of becoming integrated. Obviously. So ***only coordinated personalities will be eligible to the teaching*** …

***The keynote of the new yoga will be synthesis*** DK sometimes calls it the yoga of synthesis***; its objective will be conscious development of the intuitive faculty.***

***This development will fall into two categories*** So, let's just note what the keynote of the new yoga will be, synthesis. It will have to involve the law of synthesis and the first ray, because that is the law the cosmic law, of the first ray. And it will demand the buddhic faculty as well. So [buddhi manas] which are in a way reflections of the monad. So ***this development will fall into two categories: first, the development of the intuition and of true spiritual perception*** we call this pure reason***, and secondly, the trained utilisation of the mind as an interpreting agent.*** Now, what we're talking about here is buddhi-manas really, and that is the frontier at which we stand the development of buddhi manas and the antahkarana is necessary for that. … We stand, most of us, focused in the concrete mind. We need to develop the higher mind, that abstract mind, and we need to bridge into the buddhic plane and achieve some degree of pure reason, some degree of intuition. So we're developing the new yoga and ***this will fall into two categories. First, the development of the intuition or true spiritual perception*** through pure reason and aided by love and wisdom. ***Secondly, the trained utilisation of the mind as an interpretive agent***, because so much has gone astray, maybe the impression was legitimate, and maybe the impression came through, reasonably and in an undistorted manner, and then the mind gets a hold of it, and tries to relate it by old methods with what is already known and what is filled with illusion. So the intuition suffers a degradation by being subjected to interpretations which are filled with illusion.

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***In the book*Agni Yoga*, some of the teaching to be given has filtered through but only from the angle of the will aspect. No book has as yet made its appearance which gives in any form whatsoever the "yoga of synthesis". We have had "bhakti yoga" or union through devotion. Raja Yoga is now receiving emphasis, which is union through the mind. It sounds like a redundancy to speak of union through synthesis, but it is not so. It is union through identification with the whole—not union through realisation or through vision. Mark well this distinction, for it holds the secret of the next step for the personalities of the race. The* Bhagavad Gita*gives us primarily the key to the yoga of devotion.***

***Patanjali teaches us the yoga of the mind. In the Gospel story we have the portrayal of realisation, but the key or the secret of identification is still withheld. It lies in the custody of a few in this integrating group of mystics and knowers and will be brought out into manifestation in the furnace of their individual experience and thus given to the world. But the time is not yet. The group must grow in strength and knowledge and in intuitive perception. TWM 429-430***

***In the book*Agni Yoga, *some of the teaching to be given has filtered through but only from the angle of the will aspect.*** I guess He's speaking about Master Morya, so Master Morya is a first ray master and has brought through some of the … the yoga synthesis … from the will angle or first ray angle.

***No book has as yet made its appearance which gives in any form whatsoever the "yoga of synthesis".*** I'm wondering this occurred to me whether it might not be the duty the task of Master DK in His next dispensation, to write something that will be along the line of the yoga of synthesis. When Master DK writes again, will He present writings along the line of the yoga of synthesis? Will He do that? …

His work with HPB had a lot of the third ray in it, and in the history of our planet, the third ray is very much the historical ray. The second work which was more intensive and in which He was even more present was along the second ray line, and it makes sense that the next installment will have much of the first ray in it, and will He produce a book which gives at least certain aspects of the yoga of synthesis. Apparently some of the teaching from the angle of will has come through from Master of Moya in the Agni Yoga, so we have had He says.

***We have had "bhakti yoga" or union through devotion. Raja Yoga is now receiving emphasis, which is union through the mind.***

***It sounds like a redundancy to speak of union through synthesis, but it is not so.*** It is not so, and this is the future of a fiery yoga which will really bring the perception of wholeness into the consciousness of humanity.

***It is union through identification with the whole—not union through realisation or through vision.*** This is what we have to look forward to, union through identification with the whole. He wants us to really see the difference, not union through realization, or through vision. There's still some kind of separation there between the perceiver and the perceived … these are words of course, but if we really achieve identification with the whole identification, I often say *as the whole,* then it is a very significant step in the process of evermore. If I can say this, sounds strange, *unified unions,* which carry the note of realized oneness, or oneness with which one identifies, and then I suppose in a way loses the sense that He is the separated identity.

***Mark well this distinction, for it holds the secret of the next step for the personalities of the race.*** I would say the *spiritualized* personalities of the race. It holds the secret. …

***The Bhagavad Gita gives us primarily the key to the yoga of devotion.*** The charioteer for Arjuna is Krishna, and one thing in this case of an earlier incarnation of the Christ, well that battle took place a long time ago. But it's been estimated that the first Patanjali, or the one to whom we give such reference lived 10,000 years ago, approximately.

***Patanjali teaches us the yoga of the mind.***

***In the Gospel story we have the portrayal of realization*** which is an atmic power in its fullest presentation. We often say, *oh yes I realize this or that,* but this is not the unveiling of the truth which the higher form of realization is***, but the key or the secret of identification is still withheld.***

***It lies in the custody of a few in this integrating group of mystics and knowers and will be brought out into manifestation in the furnace of their individual experience and thus given to the world.*** So I think that some of Master DK's teaching will be about identification.

***But the time is not yet. The group must grow in strength and knowledge and in intuitive perception.*** Well, here are the different gifts that we have received. The yoga of devotion, the yoga of the mind, the jaina yoga or maybe more the yoga of knowledge. Raja Yoga. What is He suggesting in the Gospel story the yoga of realization. Finally the yoga of identification. Maybe we can make an equivalence here … and we can ask is is there an equivalence between the yoga of synthesis and the yoga of identification.

I feel close to this yoga of identification … is it equivalent to the yoga of synthesis. I find my own individual life. I don't so much tell myself that I'm working on the yoga of synthesis, but I definitely am working on the yoga of identification, of detecting being and realizing that *I am that being*, or I can't say I become the being, because I always am the being, and all things come out of that being, and therefore one, on a certain interior level, identifies with all things – on a good day. There's still many veils, but as He says this has to be, and will be, brought out into manifestation in the furnace of their own individual their individual experience.

Maybe some of us are working on this and have that clearing which reveals the substratum, the substance, that which pervades all that which *infuseception*, as I call it, that which infuseception reveals. Maybe we can thus achieve. The group must grow in strength and knowledge and intuitive perception and then these developments can be looked for now. He’s so practical.

So these are the inferences to the yoga of synthesis, or to membership in the New Group of World Servers.

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***You ask me: What keeps a man from becoming a member of such a group? I tell you with emphasis that four things only keep a man from affiliation.***

***First: an uncoordinated personality. This involves necessarily an untrained mind and a feeble intellect.***

***Second: a sense of separateness, of distinction, and of being set apart or different from one's fellow men.***

***Third: the possession of a creed. No matter how good a formula of beliefs it may be, it inevitably produces exclusiveness. It bars some out.***

***Fourth: pride and ambition.***

***You ask again: How shall one qualify? The rules are simple, and are three in number. First, learn to practice harmlessness; then desire nothing for the separated self, and thirdly look for the sign of divinity in all. Three simple rules, but very hard to accomplish. TWM 430***

***You ask me: What keeps a man from becoming a member of such a group? I tell you with emphasis that four things only keep a man from affiliation.*** Assuming we will want to overcome the hindrances.

***First: an uncoordinated personality.*** I don't know if we find so many of those now in among the serious students, but there are certain areas within the personality which may not yet be ideally coordinated, so hopefully this does not describe any of us.

***This involves necessarily an untrained mind and a feeble intellect.*** That word *feeble* is so wonderful, because it somehow embodies that for which it stands, the safe, sounds feeble. So we need finally an integrated personality and a soul-integrated personality, and the soul-infused personality, we don't need the inability to have the various aspects of the personality function together and with purpose. Basically he's telling us that some of the less involved evolved human beings cannot really be a member of this of this group.

***Second: a sense of separateness, of distinction, and of being set apart or different from one's fellow men.*** Well the problem there is that to say victim of the great heresy of separateness.

***Third: the possession of a creed.*** It's a limiting formulation.

***No matter how good a formula of beliefs it may be, it inevitably produces exclusiveness. It bars some out.*** Were not allowed that, we're not allowed to bar any out. So, no exclusive and excluding formulations, which serve ultimately to limit the mind and the possibility of greater realization in the mind. So the creed, no of course as there is a bridge between devotion on the astral plane, and the beginning of the use of the mental lower mental level, the creeds seemed to appear at that point. These mental formulations which embody something that one can be devoted to. The mind is not yet full, free, flexible, independent. It can't move here and there and still maintain its integrity. It's kind of a child mind and it needs something to hang on to, and these creeds are formulations that one can hang on to.

And finally,

***Fourth: pride and ambition*** Thinking that, after all, one is quite the person, and one wants to prove to others that one is, and one wants to be recognized for one's quality, and ultimately served. *I seek to serve and not exact due service –* so that would be violated there. Uncoordination, separateness, breeds and pride and ambition. I suppose maybe the two go together. Maybe it's hard to have pride without the result inducing ambition, the desire to climb and to dominate and to dictate and to be served.

These are the factors and maybe we should memorize them, let's have just a moment of reflection upon these. The uncoordinated personality. Am I coordinated? Do I have that sense of separateness? Do I set myself apart from others, because of my supposed status, my supposed achievements? Do I possess a creed, which I am always reaffirming and which shuts out those who cannot acquiesce to that creed? Am I proud? Do I see so little of the world that I look at the little self and think is quite an appreciable entity? Then do I try to raise that above others through ambition stepping upon them as I go?

We want to be members of the New Group of World Servers, we want to be members of this reflection of hierarchy, this replica of hierarchy in human terms. We've really been instructed here, it will take more reading than this. We will have to pause, and we will have to reflect and reflect upon the new yoga. That's coming the yoga of synthesis which is going and under the avatar of synthesis this new yoga has a chance to be recognized and utilized.

Maybe Master DK will help us there because He seems to be drawing it to our attention and now He's about to write again. I'm sure the plans for that writing are already well in process. We don't know how it will occur. I sometimes joke that it'll occur between Master DK and His computer, and it will be called *dragon of wisdom,* *naturally speaking.* We have that program called *Dragon NaturallySpeaking*. But He will need a stenographer and distributors.

There might be quite a fight as to who is the legitimate representative of Master DK. Even beginning with the year 2000. Around that time people were stepping forward and pretty well saying *I'm it,* but we will recognize the quality of the writing, and we will recognize that as intelligent, as may be what will be presented. Just as DK said, *look Alice Bailey, I know you don't want to have anything to do with psychism but just give me a put me to the test and let me offer what I have to say a little bit of it and then you be the judge.*

There will be something given by Him, which none of us, no matter what our studies have been, could possibly give. Then will come the recognition that it's not just a well-meaning student channeler that is offering this, because there will be a lot of them that try to do that, but the master himself if it took 30 years to work through the process with Alice Bailey.

How long will it take for this next installment? What will be our relationship to it? Are possible to simulation other to our ability to spread it among humanity and thereby help to lift human consciousness to that point of elevation which must be achieved, if particularly spiritual occultism is to win the day by the end of the 21st century, into which we have now entered, just about a fifth into it.

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***You ask again: How shall one qualify?*** This gives us incentive doesn't it? Even if it was written 90 years ago, because there are so many people that may have, out of curiosity or interest, read His books, but they're still not a member of this group also one qualified.

***The rules are simple, and are three in number. First, learn to practice harmlessness; then desire nothing for the separated self, and thirdly look for the sign of divinity in all. Three simple rules, but very hard to accomplish.*** That's wonderful, He's really boiling it down for us.

We have to be aware of these practices, practice harmlessness, it's a certain point of view. There are various places where harmlessness is defined and one of them is in *Discipleship in the New Age, Vol I.* has to do with … divine understanding … a divine understanding and then harmlessness … here it is in Rule IX, [page 295]

***The method used by the Perfect One and that employed by Good is harmlessness.*** ***This is not negative but perfect poise, a complete point of view and divine understanding.***

That's a really important one about harmlessness. There is another one I often quote, and I think it's so important. … several times the rules of healing are mentioned … *then desire nothing for the separated self desire or the whole desire for the welfare of the whole* *and then look for the science of divinity in all regardless of how opaque the personality may be. No matter how it may appear to hide that personality.*

Now another factor regarding harmlessness, I'll bring it in here. *Harmlessness is the expression of the life of the man who realizes himself to be everywhere, who lives consciously as a soul, whose nature is love, whose method is inclusiveness, and for whom all forms are alike in that they veil and hide the light, and are but externalization of the one infinite being. …* So this is another factor in the definition of harmlessness, and we have to have that to really be a member of this new group.

So the requirements? well simple but difficult. The rules are simple. ***Three simple rules, but very hard to accomplish*** There are three, first learned not just to understand what harmlessness is, but to practice it and there of course, one has to have some kind of idea of what is the objective of the soul in any context. And that requires some spiritual discernment. Then desire nothing for the separated self. I think that's a tough one. It takes a lot of discrimination to see whether what one seems to be desiring is for the separated self or for some larger good. ***and thirdly look for the sign of divinity in all.*** Really search behind all of the inadequacies and distortions …

A lot of meditation should go into this approach to the three factors which will make one qualify to be a member of the new group of world service. Now it doesn't say *achieve* perfect harmlessness, it says *practice it*, otherwise I don't think any of us wouldn’t be in it at all.

So these are methods that take us in that direction, and they don't indicate full achievement. They are the way we orient ourselves, and how we behave. It doesn't say, *see the sign of divinity* in all, it says, *look for it* and then when it comes to the idea of desire, it is an active process. We're working on co- measuring our desires, as Master Morya would say. So they really are oriented towards the welfare of the group and the whole and not towards what we imagined to be our own personal welfare, which is not in the deep sense our welfare at all.

That's really an important section, isn't it? This whole book is just filled with memorable, quotable statements that seem to form the very basis of how we should approach our understanding and practice of spiritual occultism.

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***Behind this group of mystics, which includes thinkers in every department of human thought (let me reiterate the word thinkers and of human knowledge stands the Hierarchy of Masters and in between these two groups stand also a band of teachers, of whom I am one. These act as intermediaries and as transmitters of energy. May I repeat and beg you to attend, that this group which is slowly forming is gathered out of every imaginable group of thinking and intelligent men. As yet, and this may surprise a few, there are not very many occultists (so-called) among them. This is due to the fact that the occultists are numerically few in relation to the masses of humanity, and also to their tendency to be sectarian, exclusive and self-righteous. Selfless humanitarian workers are there; political leaders and economists and scientific workers in the world's laboratories are also there; churchmen and religious adherents from all the world religions are there and the practical mystics and a few occultists. The true occultist is rare. TWM 430***

***Behind this group of mystics, which includes thinkers in every department of human thought (let me reiterate the word thinkers and of human knowledge*** It's not just an emotional group, it's a group in which the individuals have, as second degree initiates would have, the illumined mind and spiritual intelligence behind them stands the hierarchy of Masters, and in between these two groups ***stands the Hierarchy of Masters and in between these two groups stand also a band of teachers, of whom I am one.*** So it's the entire hierarchy the band of teachers and then the new group of world servers. …

Let's look at the sequence here, this is the sequence the New Group of World Servers, the band of teachers and in the most elevated position the hierarchy itself. Anyway, these teachers of whom Master DK is one, and there are others.

***These act as intermediaries and as transmitters of energy.***

***May I repeat and beg you to attend, that this group which is slowly forming is gathered out of every imaginable group of thinking and intelligent men, every imaginable group of thinking and intelligent*** human beings every national movement. It’s broad, it’s inclusive, it's just you don't find it only within the walls of the church or any Church.

***As yet, and this may surprise a few*** and this is the humbling statement***, there are not very many occultists (so-called) among them.*** We tend to be proud, because we read about these things, and yet we are simply students of occultism. Not yet the real thing the true occultist and even. So among those who pursue occultism there are not very many in the new group of world service.

***This is due to the fact that the occultists are numerically few in relation to the masses of humanity, and also to their tendency to be sectarian, exclusive and self-righteous.*** I don't know. I somehow see the humor in all this how we estimate ourselves, but what the reality of our present condition is, the reality is different from the estimation.

***Selfless humanitarian workers are there; political leaders and economists and scientific workers in the world's laboratories are also there; churchmen and religious adherents from all the world religions are there and the practical mystics and a few occultists.*** Those who study the science of the spirit.

***The true occultist is rare.*** This is not just a student of occultism, I don't think *any of us* yet is what you call *the true occultist*. Our question here is, who *is* there? We're being answered selfless humanitarian workers are there. Are all of them students or practitioners who have achieved the second degree? Probably not, but they have this selfless quality. Political leaders who care more about those they represent and politics per se, and being elected at the next election no matter what they have to do, and no matter what effect it may have upon those they are intended to represent. And economists who really want to see the sharing, and scientific workers who want to make available to people technologies which will lift them, save time, and improve the quality of the people's lives. Church men and religious groups are also there, but from all the world religions. That's the point. They may tend to think that their approach is the very best and that would be the wrong attitude. The practical Mystics we have that sense of God and we want to bring God to our fellow human beings, and a few who really not only study the science of the hidden causes but are able to apply what they learn in a really helpful way. ***The true occultist is rare.***

These are the kinds of people that are found in the new group of world servers, and we, what do we have to do? Harmlessness. Desiring nothings of the personal self separated self. See, if one looks at oneself as an aspect of the whole and as an instrument for the welfare of the whole, one can desire that the instrument is equipped, without being egotistical about it, but then one has a view of oneself as not separated from the wholeness of humanity and realizing that all people in essence are equally divine, as we may be, regardless of the temporary limitations of expression. That's a hard one to take in. There are many people who are doing some terrible things, but in essence they are divinity itself, and how do we remind ourselves of that. That's why DK sometimes talks about evil personalities, but He never talks about evil souls, or evil monads, or any of the essence of the human being – it cannot be evil.

Intellectual mystics, practical people, people who think and who are benevolent and altruistic … the thinking benevolent, altruistic servers. These are the members. Right, he's spending a lot of time with this, isn't He? I think in this book were getting a fuller presentation of what this group, which will have so much responsibility placed upon what this group really is.

0:59:00

***The group is and will be kept entirely subjective. Its members are linked telepathically, or they recognise each other through the quality of the work they are doing in the outer world and the inclusiveness of the note they sound. It is inspired from above by the souls of its members and the Great Ones, and is energised into activity by the need of humanity itself. It is composed of living conscious souls, working through coordinated personalities. Its symbol is a golden triangle enclosing an even-armed cross with one diamond at the apex of the triangle. This symbol is never reproduced in form at all. It shines above the heads of all who are in the group and cannot be seen by anyone (not even a clairvoyant) except a group member, and then only if—for purposes of work—his recognition needs stimulation. The motto of the group is The Glory Of The One. TWM 430-431***

***The group is and will be kept entirely subjective. Its members are linked telepathically, or they recognise each other through the quality of the work they are doing in the outer world and the inclusiveness of the note they sound.*** No one needs to come in and organize the New Group of World Servers. As much as some of little misguided people, somewhat misguided, and they think, *oh goodness this is really loose it needs organization.*

So, what is that vibration? What is that resonance? What is that recognition when you meet somebody that really is a server of their fellow human beings.

***It is inspired from above by the souls of its members and the Great Ones, and is energised into activity by the need of humanity itself. It is composed of living conscious souls, working through coordinated personalities.***

***Its symbol is a golden triangle enclosing an even-armed cross with one diamond at the apex of the triangle. This symbol is never reproduced in form at all. It shines above the heads of all who are in the group and cannot be seen by anyone (not even a clairvoyant) except a group member, and then only if—for purposes of work—his recognition needs stimulation. The motto of the group is The Glory Of The One.*** Well, we're being given some specifics here about the group that are given in no other of the Tibetan’s books.

I like that symbol, the triangle is the soul, and the cross is the personality, and work with him the fourfold dense visible nature of the planetary logos. The diamond? The diamond soul, the jewel in the lotus. That jewel in the lotus is at the center of the egoic lotus, but here if the triangle stands for the soul itself and at the very apex at the highest point of vibration. In that triangular soul, is found the diamond which itself is a expression, an extension of the monad.

So it's a very redemptive formula. The monad has its influence through the diamond, and the diamond through the soul, and through the soul comes the redeeming energy which works transformatively upon the cross.

Do I remember seeing this kind of symbol in the meditation room at the Arcane School? I think I do. I think I do remember. because these symbols were livingly displayed. [note from above,: ***This symbol is never reproduced in form at all.***] and of course in the meditation room. Yes, yes, a lot of deep work was done. I'm thinking back and for me that's about 40 years ago.

So a subjective group telepathically linked recognizing each other from of the quality of the world and the note inclusive note sounded the group is inspired by the Great Ones. It's also inspired by the souls of the members, the soul is alive. The personalities are coordinated and are verging upon integration, and the symbol a golden triangle. This is suggesting the Golden Lotus, the soul with its diamond apex as an extension of the monad, all of this redeeming the cross of matter. Maybe it's more easily redeemed now, if it's the Aquarian cross, which the even arm cross appears to be, rather than the long Piscean cross.

***More I may not tell you now, but this will give you some idea of the reality of the work that is going on. It may serve as an incentive to fresh effort on the part of all working to equip themselves for selfless service.***

***We are to take up now a very brief consideration of two types of energy of a major kind, which are, in themselves, composed and blended of coordinating energies. The subject matter is therefore of so advanced a nature that it is useless for the aspirant to give much time to its study. Volumes would be necessitated likewise if all that could be said were written, and it will only be possible in this book to outline some broad generalisations, and to indicate certain facts of interest. The main reason that it profits us not to study these energies too closely is because the planetary Spirit or Logos and the planetary Entity are the two forms in active manifestation which respond most forcibly to the impact of these en******ergies. The human being responds, and that only subconsciously, because (in his form nature) he constitutes a part of the planetary expression. TWM 431-432***

***More I may not tell you now, but this will give you some idea of the reality of the work that is going on. It may serve as an incentive to fresh effort on the part of all working to equip themselves for selfless service.*** We need that incentive towards selfless service. This is the characteristic of those who are true members they serve selflessly, with no asking no reward for the little personal self. Back to these three very demanding requirements, harmlessness, no requests for the aggrandizement of the separated self, if they can look upon their nature as the non-separated self, perhaps they can look for the improvement of the instrument and seeing divinity in everyone and also everywhere.

… a little break now, I think and then we'll go on. Anyway, He's telling us more about the reality of the work that's going on, and maybe it'll include an incentive towards selfless service. That's what we want.