**Abstract**

**Content for ATOWM Series III, Rules for Magic for the Physical Plane, Video Commentary, Program Nine, 14.3, Rule XIV, 2:17 hr: pages 581-587, The Treading of the Way.**

[Program 09: A Treatise on White Magic – Rules of Magic for the Physical Plane – Rule XIV](http://makara.us/04mdr/webinars/white-magic-3/2018-11-13-Program-9-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XIV-14.3.wmv)14.3  448 MB .wmv file
Video by Michael D. Robbins. 13Nov2018 / 2:17 hr.

[Program 09: A Treatise on White Magic – Rules of Magic for the Physical Plane – Rule XIV](http://makara.us/04mdr/webinars/white-magic-3/2018-11-13-Program-9-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XIV-14.3.mp3)14.3  66 MB .mp3 file
Audio by Michael D. Robbins. 13Nov2018 / 2:17 hr.

**Transcript**

Okay, hi everybody. We're going on we're in rule number 14, it's one of the rules for rules of white magic for the physical plane and were on the third program for rule 14 and we're on the ninth program for the physical plane rules. We've been through some pretty complex material, highly outlined, highly structured, and hopefully with a little bit of read study we will *get it under our belt*,

It's been pretty much about the many, many energies which the aspiring white magician has to learn how to access, appropriate properly, direct from his own energy system once these energies are absorbed by the energy system and how he has to note the kinds of energies that he seems to be emitting. He has to note the effect that they have upon the environment. It's a close study by the inner man of all that is radiating, emanating from him, we might say.

Now we get on to some very, I think, practical material. Very sound and cogent advice. We've been given pretty much what the aspirant to white magic. into a closer relationship with the spiritual hierarchy has to do to fit himself or herself for that kind of role. It's all about the right reception and transmission and direction of energy, all this in line with the divine plan.

Here is this section called the ***treading of the way,*** and we stopped there, after a program that was just about three and a half hours … ***treading of the way*** we have seen, as we have considered rule 14. By the way a rather long rule and somehow very potent I think. I want to want to read it again because I think it's just so important, to have it in the back of our mind.

So *A Treatise on White Magic,* and go back to rule 14.

***RULE FOURTEEN***

***The sound swells out. The hour of danger to the soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the Solar Angel. TWM 562***

***The sound swells out. The hour of danger to the soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the Solar Angel.***

We see in terms of its wording, a relatively longer rule than some. I suppose we have another maybe 30 or 40 pages in that rule …

So as we've considered rule 14:

***THE TREADING OF THE WAY***

***We have seen, as we have considered Rule XIV that, in the magical work, the critical point of objectivity has now been reached by the aspirant. He is endeavouring to become a magical creator and to accomplish two things:***

***1. Re-create his instrument or mechanism of contact, so that the solar Angel has a vehicle, adequate for the expression of Reality. This involves, we noted, right type, quality, strength and speed.***

***2. Build those subsidiary forms of expression in the outer world through which the embodied Energy, flowing through the re-created sheaths, can serve the world.***

 ***TWM 581-582***

***THE TREADING OF THE WAY***

***We have seen, as we have considered Rule XIV that, in the magical work, the critical point of objectivity has now been reached by the aspirant. He is endeavouring to become a magical creator and to accomplish two things: …*** We have reached the point at which the inner, pre-inwardly created structure of the thoughts and desire is to become tangible and objective. Entering the etheric plane and the dense physical plane, and fires will be involved in that point of entry.

there just seemed to be a number of ways that in this dangerous process of magic that the practitioner can die in the process. We probably never think about that when thinking about there is magical formulas and the possibility of working magic that seems to be held out or promised by some of the books. But yet it is true, there is danger, and the possibility of a premature demise unless with purity and right connection to the solar angel, unless these things are sustained properly and the right procedure is used. It's a seventh ray process and we know regarding the seventh ray that correct procedure, the right thing done at the right time, for the right length of time ,these things are indispensable.

So the one who would become the magical creator has to accomplish two things. I just get the sense that in another century maybe, maybe another two centuries, some of these magical methods will be put into practice in the practical manner. Right now there is the academic learning about them, but He tells us that if we apply ourselves to the academic studies now it'll be that much easier in the future when the true practical formulas are given out.

So, what we have to do:

***1. Re-create his instrument or mechanism of contact, so that the solar Angel has a vehicle, adequate for the expression of Reality. This involves, we noted, right type, quality, strength and speed.*** We have to recreate. He has to ***recreate his instrument or mechanism of contact.***

So, let's just say that spontaneous and even instantaneous precipitation that might be as He says even a better way of describing the fourth step than the word *speed.* When we're aligned with the solar angel and in a deep communion with that solar angel, and it is a real being for us, then the solar angel will have an entity for expression of its intention. We spent quite a bit of time on the right type the which is related to the Divine Will and I suppose the right direction in a way of the various forces the quality which is magnetic the strength which is persistent and the speed which is spontaneous and operates when there are no obstructions.

We are trying to accomplish two things here: recreate the instrument or mechanism of contact (of course in a way it already exists, but I think what we mean here is to activate it so that it is ready to function according to the will of the magician), and further build those subsidiary forms of expression in the outer world through which the embodied energy flowing through the re-created sheaths can serve the world.

***2. Build those subsidiary forms of expression in the outer world through which the embodied Energy, flowing through the re-created sheaths, can serve the world.*** We are refining, making the she's fit and building in the world those forms which can receive and profit from the transmission of energy.

I think we're all somehow responsible for building forms which truly helped the Divine Plan to manifest. I think this has something to do with that process but let's elaborate on that little bit I mean DK will elaborated on this.

0:12:00

***In the first case, the aspirant is dealing with himself, working within his own circumference, and thus learning to know himself, to change himself and to rebuild his form aspect. In the other case, he is learning to be a server of the race, and to construct those forms of expression which will embody the new ideas, the emerging principles, and the new concepts which must govern and round out our racial progress.***

***Remember that no man is a disciple, in the Master's sense of the word, who is not a pioneer. A registered response to spiritual truth, a realised pleasure in forward-looking ideals, and a pleased acquiescence in the truths of the New Age do not constitute discipleship. If it were so, the ranks of disciples would be rapidly filled and this is sadly not the case. It is the ability to arrive at an understanding of the next realisations which lie ahead of the human mind which marks the aspirant, who stands at the threshold of accepted discipleship; it is the power, wrought out in the crucible of strenuous inner experience, to see the immediate vision and to grasp those concepts in which the mind must necessarily clothe it, which give a man the right to be a recognised worker with the plan (recognised by the Great Ones, if not recognised by the world); it is the achievement of that spiritual orientation, held steadily—no matter what the outer disturbance in the physical plane life may be—that signifies to Those Who watch and seek for workers, that a man can be trusted to deal with some small aspect of Their undertaken work; it is the capacity to submerge and to lose sight of the personal lower self in the task of world guidance, under soul impulse, which lifts a man out of the ranks of the aspiring mystics into those of the practical, though mystically minded, occultists. TWM 582-583***

***In the first case, the aspirant is dealing with himself, working within his own circumference, and thus learning to know himself, to change himself and to rebuild his form aspect.*** This is spiritual training, and no one who is untrained and relatively unpurified can step in and perform successfully the white magical process.

I don't know about the other kinds of magic. In many ways it probably can be performed by those who have so many liabilities in terms of their motives. Even though they may pass through a purification process, just for their own safety.

So we're working within our own circumference and know thyself changed that self rebuild by self this is necessary otherwise the plan will be received and expressed in a distorted manner

***In the other case, he is learning to be a server of the race*** He's building the forms which can serve nothing. I'll put that down here building the forms through which he can serve various kinds of groups and organizations are built means buildings methods patterns whatever you want to call them. They do give access to those who must be served and the energy can flow through those built forms and reach the people and or whomever one is serving whatever kingdom and lift them up various inventions come in here. We could probably think of many forms that are built for the purpose of service. Look at medicine and surgical instruments that are created to perform certain procedures that could not be accomplished before that time,

So there is a building process whereby to enhance the method whereby the inner energies reach and assists others so in case number two … he's learning to be a server of the race***, and to construct those forms of expression which will embody the new ideas*** a formulation of ideas through thoughts in books, in art. Man is a form-creating being at his present stage of development, whether he does that consciously or unconsciously and this is a kind of conscious creation under the influence of love and goodwill and loom and mind and steadfast will ***to construct those forms of expression which will embody the new ideas, the emerging principles, and the new concepts which must govern and round out our racial progress.***

All kinds of new inventions, new patterns are emerging. In the emergence of the new patterns come new possibilities for the elevation of man. The second ray is called a ray of the divine pattern. Maybe then the ray of archetypes which are purposeful and found on the higher planes of being and from those archetypal patterns come many subsidiary and transient patterns in time and space. Many arrangements which will slowly work for the elevation. I mean just think even very practical things.

Let's think about education and medicine. **There are some countries that see to the medical needs of their people, because they have evolved patterns systems which meet those needs**. They see to the educational needs of the younger people, and the training of those who are working for various kinds of jobs, and professions, and **a patterns exist because they've been created to facilitate these things.** Other countries don't do this at all. Those patterns are absent and therefore the good that comes through the patterns of relationship that good is missing. **I speak about that because being a citizen of the United States and also a permanent resident here in Scandinavia.** [musical] a little interruption, but I was talking about Scandinavia and about countries which see after their people and create patterns of service, because when the right pattern is created service can be offered, and countries that do not do that. [unable to transcribe more clearly.] And service patterns are very important. Obviously the head has to be used as well as the heart, the heart may motivate but the head has to do that, the method by which the energy, the right sort of applied energy, and force, will reach the people or whatever kingdom.

There are those who serve the animal kingdom those who serve the plant kingdom and even I suppose in some ways the mineral kingdom and increasingly so, once during the Age of Aquarius we understand more about how to do that.

So constructing the forms which will embody forms of expression which will embody the new ideas the emerging principles the new concepts which must govern and round out our racial progress and we have no idea about the patterns which will be conceived to serve in the future. After all, it is a great age of service, isn’t it? *Water of life am I, poured forth for thirsty men.* Forthe thirsty in whatever kingdom. We have these energies within our head center and all through our energy system and we pour them forth without thoughts of our own welfare. We do have to maintain the instrument of course in order to continue to serve with effectiveness.

So, as DK was reminding His students, you cannot exhaust yourself entirely, you have to have recreation. You have to rest. You have to keep the instruments in maybe serviceable order, so that service can really be offered. It is a balance really.

0:20:00

What have we here? Right, okay. I was looking for here was simply what the magical creator was attempting to do and he has to accomplish two things, he has to get his mechanism into a serviceable shape so that it can really endure in high-quality service, and he has to build the patterns through which he can serve in others, serve the environment.

***Remember that no man is a disciple, in the Master's sense of the word, who is not a pioneer.*** Well that's quite a statement. I mean we do have to break new ground and we have to hew our way through the jungle of the ordinary, and make new paths towards the accomplishment of new objectives.

***A registered response to spiritual truth, a realised pleasure in forward-looking ideals, and a pleased acquiescence in the truths of the New Age do not constitute discipleship.*** That is a powerful statement, and it should cause us to evaluate our particular approach to spiritual truth and to forward-looking ideals and to the truths of the new age. These do not constitute in and of themselves, although they are necessary discipleship this was so.

***If it were so, the ranks of disciples would be rapidly filled and this is sadly not the case.*** He's saying here … there are not yet enough disciples. This was being said in the late 1920s, and when this book was being written. Is it still the case? I think it is in many ways, in many ways it is still the case. Ability to arrive at an understanding of the next realizations which lie ahead of the human mind which marks the aspirant who stands at the threshold of accepted discipleship. … The aspirant is a disciple of a kind maybe a probationary disciple it is the power wrought out in the crucible of strenuous inner experience, not just outer strenuous experience to see the immediate vision and to grasp those concepts in which the mind must necessarily clothe that immediate vision which gives the man the right to be a recognized worker with the plan; recognized by the great ones, that's acceptance isn't it? In a way if not recognized by the world this is so defining isn't it? We're learning what really makes an aspirant, what really makes a disciple. There's nothing sentimental about this, and certainly there's nothing easy about.

***It is the ability to arrive at an understanding of the next realisations*** not the distant ones but the next necessary ones which will really help the present situation the next realizations ***which lie ahead of the human mind which marks the aspirant*** is part of the avant-garde in a way the forward moving edge of the body that's moving progressively and there's danger on the front lines, in a way, but further, ***the aspirant, who stands at the threshold of accepted discipleship*** already being a kind of disciple. We might say *accepting* disciple, or probationary disciple, then an *accepting* disciple.

Before long, when their real work is accomplished in Saturn and Mercury, I really put a discriminative lead to use and *accepted* disciple.

***it is the power*** Notice how that word comes in here; it's an augmentation over simply ability that was describing the aspirant***; it is the power, wrought out in the crucible of strenuous inner experience, to see the immediate vision and to grasp those concepts in which the mind must necessarily clothe it*** to be effective, so people can assimilate it, because you have to speak in such a language and with concepts that the immediate possibilities of the future can be registered, and *the people who receive them can acquiesce in the idea that they must be accomplished.*

It's doing these things***, which give a man the right to be a recognised worker with the plan (recognised by the Great Ones, if not recognised by the world)*** I guess this can be called *accepted disciple,* and maybe *ship,* *accepted discipleship.*

Now let's see what else, because there's more***; it is the achievement of that spiritual orientation, held steadily—no matter what the outer disturbance in the physical plane life may be—that signifies to Those Who watch and seek for workers, that a man can be trusted to deal with some small aspect of Their undertaken work; it is the capacity to submerge and to lose sight of the personal lower self in the task of world guidance, under soul impulse, which lifts a man out of the ranks of the aspiring mystics into those of the practical, though mystically minded, occultists.*** This is yet another step and maybe we can call such a step by the name *senior disciple, advanced discipled*. Something of that nature.

So we have *aspirants* to *accepted discipleship,* we have the *accepted disciple,* and we have the more *senior disciple,* who is also a *probationary initiate.* Well all these stages they kind of overlap and it's really difficult to make them *cut and dried* as it were, because that takes away the livingness of them a human individual interested in the spiritual work can be a number of things simultaneously.

Power is involved and also this persistence, the strength of persistence that we have studied to hold steady. No matter what the outer disturbance of physical life plain life maybe even probably many of us have no idea of how steadily. Some of those who have gone before, and who've achieved, how steadily they have held under circumstances that might prevent us from doing doing the work. But they have achieved and they have negated what to so many would be an inhibitory outer disturbance and there are those who do watch and who do judge and they judge when a human being can be brought into closer rapport with the ashram that they have gathered, the symbolic perhaps, but it's really vibratory where we stand with respect to the ashram it depends on our degree of our skill, our selflessness, our mental illumination, our love, the degree to which we can appropriate spiritual will and express it, certainly as goodwill and later as the will to good.

There are many markers which the great ones looking on by which they can judge and Mary Bailey used to say. The position that a disciple holds is all about what she called *spheres of responsibility*. Now, presumably a highly trained disciple and advanced disciple can deal with a *sphere of responsibility* which is larger and more demanding than a less trained disciple. This is the way enlargement occurs. this is the way that enlargement occurs, you fit yourself for the task and as Master Morya said, at one point it's kind of a demand which awakens you to the seriousness of the whole process. He says *make yourself indispensable.* Make yourself indispensable; it's not necessarily by calling yourself in egoistical manner indispensable. *I am indispensable.* Not that it's just worked so hard, and so skillfully, and so effectively, that actually you really must be welded into the great work, because maybe you're one of the only ones that can do it; maybe you really needed to make the great work that succeed.

Now we're getting to a section of the book where I've often quoted, because it has to do with advice which is well indispensable.

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***This is an intensely practical work, on which we are engaged; it is likewise of such proportions that it will occupy all of a man's attention and time, even his entire thought life, and will lead him to efficient expression in his personality task (imposed by karmic limitation and inherited tendency) and to a steadfast application of the creative and magical work. Discipleship is a synthesis of hard work, intellectual unfoldment, steady aspiration and spiritual orientation, plus the unusual qualities of positive harmlessness and the opened eye which sees at will into the world of reality.***

***Certain considerations should be brought to the notice of the disciple which—for the sake of clarity—we will tabulate. To become an adept it will be necessary for the disciple to:***

***1. Enquire the Way.***

***2. Obey the inward impulses of the soul.***

***3. Pay no attention to any worldly consideration.***

***4. Live a life which is an example to others. TWM 582-583***

***This is an intensely practical work, on which we are engaged.*** He's dealt with many rules of magic, and he's dealt with them in *A Treatise on Cosmic Fire* in a more abstracted sense.

Now He's getting into the implications of these rules in the life of the striving disciple. … we can be an aspirant to becoming the white magician. I think only those who are really disciples can hope to be any in any way effective in this process and even they not entirely I think one must really be a third degree initiate and beyond to be called the true white magician, instead of somebody who is they're interested in and attracted to the process. ***this is an intensely practical work on which we are engaged; it is likewise of such proportions that it will occupy all of a man's attention and time, even his entire thought life, and will lead him to efficient expression in his personality task (imposed by karmic limitation and inherited tendency) and to a steadfast application of the creative and magical work.***

I think I must read it again. ***intensely practical work …*** ***it will occupy all of a man's attention and time even his entire thought life and will lead him to efficient expression in his personality tasks*** noticed the efficiency aspect there the third aspect ***(imposed by karmic limitation and inherited tendency*** and what is that? Personality tasks for any one of us, and what are the karmic limitations which have drawn the circle within which we have to undertake to that personality task? Everyone of us should, as I say, see how we got where we are. How our spiritualized personality task is indicated, by not only our aspirations and our the types of energies we appropriate, but by karmic factors which hold us within a certain ring-pass-not and demanding that we perform efficiently within that ring-pass-not.

***Discipleship is a synthesis of hard work, intellectual unfoldment, steady aspiration and spiritual orientation, plus the unusual qualities of positive harmlessness and the opened eye which sees at will into the world of reality.*** This is real discipleship, a kind of discipleship as it appears when maybe a man is no longer called a disciple. Well we're all disciples. Even the planetary logos is a disciple of the solar logos, and on and on it goes. So there is a relativity of terms, but the later part of the sentence indicates a more advanced stage. Well this is one of those sentences which we read and which steadily constitutes guidance for us and a clarification of what we might have thought.

***Discipleship is a synthesis of hard work.*** Notice, He puts that first, doesn't it? Interesting, because it's not just that pleased acquiescence in ideals and interesting thoughts, and oh how interesting that is. What we don't work at it. It's not that. It's the synthesis of hard worth intellectual unfoldment.

So the mind has to be well focused the man has to be focused at least mentally, even if not entirely polarized mentally, that's a maybe a later stage between the second and third initiation.

***Steady aspiration*** not fitful, and ***spiritual orientation,*** always looking to the east symbolically looking to the down flow of energy from the soul and looking for ways of identifying as the soul, and here comes the plus which has to be added on as we become accepted disciples, and even for Them it's certainly not perfect, right? Plus the unusual qualities of positive harmlessness which is not a passive at acquiescence. When unpleasant circumstances strike, we may have to take in being harmless. DK advises us we may have to take even drastic action, so it does not harmlessness sometimes suggest some kind of passivity, but it is not so.

There's poise in it, there's a completed point of view there's divine understanding. Perfect poise a completed point, of view divine understanding, a number of Libran qualities. Though whatever your sign may be, you can achieve this can and must achieve this positive harmlessness.

I think the soul, from its perspective, or we as the soul are always promised, but when we descend into greater limitation of perception, then we are perhaps no longer harmless, and fight for the prerogatives of our personality over the prerogatives of the personality of others. So there is this friction in the world of fire by friction, instead of harmony in the world of solar fire.

***… positive harmlessness and the opened eye which sees at will into the world of reality.*** There this opened, this is this triangle of the head center, the ajna and the alta major center, must be completed them functioning and it seems to evoke to the powers of the third eye, and it's more an achievement of the achievement of the third initiation.

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We've reached that point where we can continue with these very important injunctions pieces of advice that eventually will make of us the adept. …

***Certain considerations should be brought to the notice of the disciple which—for the sake of clarity—we will tabulate. To become an adept it will be necessary for the disciple to:***

***1. Enquire the Way.***

***2. Obey the inward impulses of the soul.***

***3. Pay no attention to any worldly consideration.***

***4. Live a life which is an example to others.***

***Certain considerations should be brought to the notice of the disciple which—for the sake of clarity—we will tabulate. To become an adept it will be necessary for the disciple to:*** then we will look at what are the necessities remember that *the adept is that rare efflorescence of a generation …*

So this is serious business here … quite a number of fifth degree initiates will be needed, says the Tibetan and needed, and in short order. well during the Aquarian age some of these will appear and may be even more in the subsequent age of Capricorn which is the third initiation is related to Aquarius and related to Capricorn and the fourth initiation definitely to Aquarius.

I would say many disciples or initiates end their quest for mastership in the sign Aquarius. Maybe much achievement will come in Aquarius, and certainly quite a bit more as well in the age of Capricorn.

Here are the requirements, which I so often repeat, and the question is can we do them:

Number one inquire the way number, to obey. The in word impulses of the soul …of the soul number three pay no attention to any worldly consideration, and number four seems simple enough, but probably is the hardest to to ***execute live a life which is an example to others. …***

Now He's going to explain these very practical injunctions demands pieces of advice rules whatever we want to call them. There are ways which if followed with persistence with intelligence, with the proper technique, they will lead to mastership, they will lead to mastership. …

Requirements for transiting to adeptship.

0:47:15

***These four requirements may sound at the first superficial reading as easy of accomplishment, but if carefully studied it will become apparent why an adept is a "rare efflorescence of a generation of enquirers." Let us take up each of these four points:***

***1. Enquire the Way. We are told by one of the Masters that a whole generation of enquirers may only produce one adept. Why should this be so? For two reasons:***

***First, the true enquirer is one who avails himself of the wisdom of his generation, who is the best product of his own period and yet who remains unsatisfied and with the inner longing for wisdom unappeased. To him there appears to be something of more importance than knowledge and something of greater moment than the accumulated experience of his own period and time. He recognises a step further on and seeks to take it in order to gain something to add to the quota already gained by his compeers. Nothing satisfies him until he finds the Way, and nothing appeases the desire at the centre of his being except that which is found in the house of his Father. He is what he is because he has tried all lesser ways and found them wanting, and has submitted to many guides only to find them "blind leaders of the blind". Nothing is left to him but to become his own guide and find his own way home alone. In the loneliness which is the lot of every true disciple are born that self-knowledge and self-reliance which will fit him in his turn to be a Master. This loneliness is not due to any separative spirit but to the conditions of the Way itself. Aspirants must carefully bear this distinction in mind. TWM 583-584***

***These four requirements may sound at the first superficial reading as easy of accomplishment, but if carefully studied it will become apparent why an adept is a "rare efflorescence of a generation of enquirers." Let us take up each of these four points:***

***1. Enquire the Way.

We are told by one of the Masters –*** Often I wonder when he speaks of a master, so often it is the Master KH, but He usually keeps the master involved anonymous, when he speaks of something said by one of them.

In the case of Master Serapis, He did give some very interesting and definitions of time and space, and the overcoming of time and space through the intuition. There He mentions the Master. He has not mentioned the master KH, though no doubt since master DK is the disciple of Master KH, no doubt Master KH is responsible for a number of these statements which DK offers when he talks of a master speaking, He doesn't seem to offer from St. Paul, but there's a little bit about *the Kingdom of Heaven suffereth violence and the violent take it by force.*

Yes and a little bit from Master Morya too, when speaking of that condition of irritation that we call in peril and which becomes substantial in which precipitates itself on the walls of the nerves, within I guess there is quite an exchange between the Masters, and they have a certain knowledge of what each other may be saying especially the the strongest and most powerful statements: *my God my God why hast thou forsaken me* enunciated by the master Jesus on the cross. DK explains that as the overcoming of illusion, of the great synthetic illusion and realizing the realization by the master Jesus or the initiates at that time, that he is God. I think certain of the Masters are quoted. I'm trying to think of there is a quote from a third ray adept. … Jesus. Paul. Serapis. Koot Hoomi, I don't doubt at all that he's in there because he's the one closest to master DK, and Master Morya I think variously. All of them have been somehow quoted to a greater or lesser degree.

***We are told by one of the Masters that a whole generation of enquirers may only produce one adept.*** That's not going to be enough, when we realize how many fifth degree initiates will be needed in the relatively short term, but it does signal to us something of the difficulty of the process. We have to have that sense of proportion, based on humility when we think of the demands of the requirements are presented to us. Sometimes we really underestimate their difficulty. ***We are told by one of the Masters that a whole generation of inquirer may produce only one adept*** … there are millions of inquirers, there are billions of human beings. But of the many who thirst after the illumination and ascension and life in the higher worlds identified with the higher aspect of themselves, well, I suppose there are millions with aspiration burning at a certain level of intensity. But by *a generation,* does He mean like 25 years or so? Producing just one? Well we begin to realize perhaps what it means to be an adept.

***Why should this be so? For two reasons:***

***First, the true enquirer is one who avails himself of the wisdom of his generation, who is the best product of his own period and yet who remains unsatisfied and with the inner longing for wisdom unappeased.*** That is a definition of the true enquirer very intelligent very capable with regard to all that his generation may offer of knowledge and even of wisdom, but he's not satisfied. This divine discontent is burning in the hearts and mind of all those who will succeed in becoming adepts.

***To him there appears to be something of more importance than knowledge and something of greater moment than the accumulated experience of his own period and time.*** The second which of course must be very limited.

Some people I know, very intelligent, but they are captured by the idea that that modern man is at the forefront of what man can know, and discount the thought that in previous times and among adepts an initiation priests and those of the Inner Temple that, even more was known. They discount that entirely. Whatever man can know he certainly knows now, and no knowledge has been lost. Well I think that's a great mistake but anyway:

***To him there appears to be something of more importance than knowledge and something of greater moment than the accumulated experience of his own period and time.*** His spirits within knows that our missions will be his and he is discontent forever, until omnipotence omniscience and omnipresence has been achieved, the spirit knows these things and he is connecting with His spirit.

***He recognises a step further on and seeks to take it in order to gain something to add to the quota already gained by his compeers.*** I really feel that master DK is talking very much about himself in the *Esoteric Psychology Volume I,* He talks about the second ray type and he says that that secondly type is ever unsatisfied with even his highest attainment. **… *The student on this ray is ever unsatisfied with his highest attainment. No matter how great his knowledge his mind is still fixed on the unknown the beyond and on the heights*, *as yet unscaled.***  I find that to be such a definitive quotation about the inner longing of the second ray type especially if on the knowledge aspect of the second ray. …

***Nothing satisfies him until he finds the Way …*** that way of high revolution, leading even beyond the planet, beyond the cosmic physical plane, beyond our solar system***, and nothing appeases the desire at the centre of his being.*** Notice where that desire is coming from, and noticed that desire is not to be discounted as a factor in the life of the advanced type, the planetary logos the solar logos and beyond, they have their desires too. We're just talking about low desire for phenomenal occurrences and phenomenal acquisitions which cannot really be held. Those are the things that the Buddha says we have to dispense with.

So ***nothing satisfies him until he finds the way and nothing appeases the desire at the center of his being except that which is found in the house of his Father.*** Even then there'll be more yearning for something still higher, but this is the yearning for Shambala.

***He is what he is because he has tried all lesser ways and found them wanting, and has submitted to many guides only to find them "blind leaders of the blind".*** These tides have all had their typical it siren can disease Bucyrus was found in the Labor of Gemini and he was the false teacher at least he was a teacher who limited the possible attainment of his students by binding them too closely to him, and to his thought, and to his words and what he thought to be real. Bucyrus did not encourage the inner capacity of his students, but made repetitive mental slaves of them and finally there was a overthrow Hercules, who rebelled and bound Bucyrus to his own altar. You know the story. and in the Labors of Hercules you can find the story, the Tibetan actually has written in the *Old Commentary* style the story of the first seven labor. Gemini is included in the early labors, being more elaborate than we might otherwise expect. When He stopped writing and others took over, naturally the laborers could not be so elaborate and much probably was left out that would have been apparent to the Tibetans understanding. In any case, he cannot follow others really he has to learn to follow his own inner word, wisdom which of course he possesses.

***Nothing is left to him but to become his own guide and find his own way home alone.*** Maybe inquiring the way is a bit of a lonely path.

I remember I had a little bit of this maybe once in my life, because I had written a book on the Rays and utilized much of what DK had said and thought of quite a bit based upon that thought that myself, but then when I got into the *Infinitization* book, it's like I put everything away. I used a few points of contact. I had a tiny little book, a translation of the *Vivekachudamani, the Crest Jewel of Discrimination.* It wasn't even the translation that that's Bretton recommended, I think He recommended a Chatterjee translation I didn't realize that and I didn't have it, so I just dealt with this little very little translation, and I used that as an occasional reference, but I felt that I had to find within my own understanding (and course of not yet found it), but within my own understanding, a way to present certain ideas. Now here it is more than 20 years later, and I'm finding that I didn't go deep enough, and I'm going to be again relying upon my own wisdom if I can access it, my own intuition. Of course, none of this really belongs to the individual, and that which is intuitive is like the Golden Hind on the hillside near the temple. You may capture the hind, but when you turn around there it's going to be the golden deer will still be on the hillside; it doesn't really belong to anybody. So I think I have a little experience with this and there is a question of self trust you have to give yourself permission to think through things on your own without holding the hand of the guide too tightly.

So he has to find his own way home.

***In the loneliness which is the lot of every true disciple are born that self-knowledge and self-reliance which will fit him in his turn to be a Master.*** We really do have to develop this self-reliance and we don't just mean this in a personal sense, maybe some work on developing personal self-reliance will help us develop the self-reliance of one who identifies as a soul or a triad or even a monad eventually, but it doesn't stop at the personality, surely. Our next objective is to develop the self-reliance of the experienced soul that has been through many incarnations and can begin to learn to trust itself it is seen and it has harvested the wisdom from experience.

***This loneliness is not due to any separative spirit but to the conditions of the Way itself.*** Well we oftentimes talk of the path, but once the sixth initiation begins we talk of the way. Maybe DK is speaking more generically here and *the way* means *the path.*

***Aspirants must carefully bear this distinction in mind.*** It's not the loneliness of separativeness, the loneliness which the path forces upon every individual who would access learn to access his own wisdom. What is the old saying that *knowledge dwells in the mind of those attentive to the thoughts of others the wisdom dwells* I think it's *in the heart of those attentive to their own thoughts*.

So this question of self trust and making the leap into the into accessing the higher aspects of one's energy system it's a bit of a perilous process and a little shaky. We don't know when something good is coming of it, at first but we have to without declaring the absolute truth of what we find within ourselves at first we still have to risk it and not hold the hand of the superior guide too tightly otherwise we'll never develop our own expression of the Divine Will.

So, *enquire the way.* That's the first thing about it and let's see what he says here the true enquirer is. okay but it was just college dissatisfaction of the Spirit as the prompt to inquiry within ones’ self, the higher self.

Now whatever else about an enquirer:

1:10:30

***Secondly, the true enquirer is one whose courage is of that rare kind which enables its possessor to stand upright and to sound his own clear note in the very midst of the turmoil of the world. He is one who has the eye trained to see beyond the fogs and miasmas of the earth to that centre of peace which presides over all earth's happenings, and that trained attentive ear which (having caught a whisper of the Voice of the Silence) is kept tuned to that high vibration and is thus deaf to all lesser alluring voices. This again brings loneliness and produces that aloofness which all less evolved souls feel when in the presence of those who are forging ahead.***

***A paradoxical situation is brought about from the fact that the disciple is told to enquire the Way and yet there is none to tell him. Those who know the Way may not speak, knowing that the Path is constructed by the aspirant as the spinner spins its web out of the centre of his own being. Thus only those souls flower forth into adepts in any specific generation who have "trodden the winepress of the wrath of God alone" or who (in other words) have worked out their karma alone and who have intelligently taken up the task of treading the Path. TWM 584-585***

***Secondly, the true enquirer is one whose courage is of that rare kind which enables its possessor to stand upright and to sound his own clear note in the very midst of the turmoil of the world.*** There are all kinds of forces that want to knock you off your center, and that because you are you, they they want to invalidate you in preference to those who have the reputation of certain knowledge. Those who have established themselves as authority authorities. They want to take away your authority in favor of the authority of someone upon whom you simply should be relying. So they think. But when you have the courage to stand up, it's a pretty rare He says, and to sound your own note clearly in the midst of all kinds of confusion, and all kinds of dissipation, all kinds of discounting and ridicule and all the rest, then you're on your way.

***He is one who has the eye trained to see beyond the fogs and miasmas of the earth*** it sounds very much like the world of glamour on the astral plane ***to that centre of peace*** Shamballa ***which presides over all earth's happenings, and that trained attentive ear which (having caught a whisper of the Voice of the Silence)*** which is from one perspective the voice of the soul ***is kept tuned to that high vibration and is thus deaf to all lesser alluring voices.*** That want to lead him back into the dense physical nature of the planetary logos.

***This again brings loneliness and produces that aloofness which all less evolved souls feel when in the presence of those who are forging ahead.*** It's not a separateness of aloofness, it's the aloofness of right attentiveness to the higher voice. One is always listening for what may be spoken on the higher and inner planes or what may descend in symbolic form in which then has to be deciphered.

So, what do we have here? See beyond and hear beyond. Basically is what this is all about, see beyond then hear beyond the immediate, and the immediate is lesser than what lies beyond. These people have to receive the best from their surroundings, but they have not to be bewildered the way so many people with a modern mind are bewildered about what is reality; they have to be attuned beyond the level of confusion or possible acquisition in the immediate surroundings. You take what is useful but you see beyond and you hear beyond.

***A paradoxical situation is brought about from the fact that the disciple is told to enquire the Way and yet there is none to tell him.*** Well what would you say? None other than the true self, which he is.

***Those who know the Way may not speak, knowing that the Path is constructed by the aspirant as the spinner spins its web out of the centre of his own being.*** We make our own connections through maybe light threads to the higher worlds? At least energy currents that allow a transmission from higher vibrations lower.

***Thus only those souls flower forth into adepts in any specific generation who have "trodden the winepress of the wrath of God alone" or who (in other words) have worked out their karma alone and who have intelligently taken up the task of treading the Path.*** In the old days, you stepped on the grapes and then the juice was produced; you didn't rely upon someone else to make your wine, you are doing it yourself, and in the process there are many harrowing experiences to face the wrath of God.

We're talking about the flowering fourth of the adept as *a rare efflorescence,* a rare flower, *of a generation of enquirers* for those souls who have worked out their karma alone and have intelligently taken up the task of treading the path. Let's just say each individual is unique in expression and identical in essence so we share something we share identicality. Yet there is this aloneness experienced, even our unique circumstances and that unique part of the will of God which it is our duty to bring into expression maybe before successfully returning to the identicality.

Ok, *enquire the way*.

Well as you can see just a few paragraphs there, but how very important that we learn to rely upon ourselves. There is a divine discontent found within one and all, and it is produced by the spirit. the spirit when immersed in matter used ever discontent. Especially once it has carried forward its manifestation responsibility. then the spirit wants to return to the full expression of its own power. Maybe in the lower worlds of limitation, to return to full power even within those lower worlds, or at least a much greater power than it achieved when first immersed. I call that sometimes *prakritic immersion of the spirit.* That's what happens in emanation.

Prakriti is matter and the life, the being, the consciousness is immersed in ever more constricted circumstances because of the thickness of matter with which it must contend the slower vibrations. How many times have we been through this? Well you just cannot give it a definite number because there'll always be a higher number and a higher number. So you can say in a way cyclically forever, cyclically forever.

Now we go to the next injunction or maybe we should call it a charge, after passing through an initiation ceremony there's going to be a charging up of the newly made in the ships and these energy is thrown into him via this charge …

1:20:50

***2. Obey the inward impulses of the soul. Well do the teachers of the race instruct the budding initiate to practise discrimination and train him in the arduous task of distinguishing between:***

***a. Instinct and intuition.***

***b. Higher and lower mind.***

***c. Desire and spiritual impulse.***

***d. Selfish aspiration and divine incentive.***

***e. The urge emanating from the lunar lords, and the unfoldment of the solar Lord.***

***It is no easy or flattering task to find oneself out and to discover that perhaps even the service we have rendered and our longing to study and work has had a basically selfish origin, and resting on a desire for liberation or a distaste for the humdrum duties of everyday. He who seeks to obey the impulses of the soul has to cultivate an accuracy of summation and a truthfulness with himself which is rare indeed these days. Let him say to himself "I must to my own Self be true" and in the private moments of his life and in the secrecy of his own meditation let him not gloss over one fault, nor excuse himself along a single line. Let him learn to diagnose his own words, deeds, and motives, and to call things by their true names. Only thus will he train himself in spiritual discrimination and learn to recognise truth in all things. Only thus will the reality be arrived at and the true self known. TWM 585***

***2. Obey the inward impulses of the soul.*** Seems very straightforward, doesn't it? We're told to do this all the time, but when it actually comes, *inward impulse …*

***Well do the teachers of the race instruct the budding initiate to practise discrimination and train him in the arduous task of distinguishing between:*** On the fourth sublevel of the mental plane comes this factor of discrimination. It's sort of the antechamber to entering the higher three subplanes of the soul, when real effective discrimination is established, then that entry into the realm of the soul the transition area between, let's say the dense physical body of the planetary levels and his cosmic etheric body. The higher three subplanes of the mental plane are in a way transitional. They are etheric from a certain point of view, and yet transitional into the cosmic ethers where we can truly begin to live within a principles cosmically principled area of the planetary logos and also of the solar logos.

So distinguish between:

***a. Instinct and intuition.*** See, one has the full knowledge of of why something is as it is, and the other may guide intelligently but unconsciously.

***b. Higher and lower mind.***

***c. Desire and spiritual impulse.*** I suppose the spiritual impulse has more to do with aspiration.

 ***d. Selfish aspiration and divine incentive.*** One can aspire for better circumstances for the personality but divine incentive has to do with the urge towards service and acquisition of higher potentialities and liberation, ultimately the better to serve.

***e. The urge emanating from the lunar lords, and the unfoldment of the solar Lord.*** Unfortunately, we here on our earth we have this disintegrating body we called the moon. It's was part of the third chain and the Earth's scheme, and it admits maybe an untimely end. Or maybe it was indeed timely given the mistakes that were being made even by the planetary logos in relation to this moon chain.

So, we need a very sharp discriminative mind, we need to see a personality will be motivated, largely by instinct higher lower mind desire selfish aspiration and lunar urges and that part of us which is the detached ultimately detached soul and incarnation the consciousness within the personality will be motivated eventually by the intuition. Before that by the higher mind, and there will be a spiritual impulse which will elevate the quality of desire into aspiration and a yearning for the higher states and there will be a reception of the higher levels of spirituality and even of divinity which is higher still and they will provide an incentive for the individual to reach in his desire body towards towards the sources and not for the things of the phenomenal world against which the Buddha warns us.

We will have as well the unfoldment of the soul the lower to which the soul in incarnation attends less and less we as the observer within the personality. Less and less we attend to the promptings of the personality, less and less and more to the still small voice to the cyclic radiation of the soul which earlier in this book it tells us there are higher impulses. More and more we attend to those kinds of things even in the midst of chaos of fatigue of apparent emotional upset of mental confusion all that can exist but somehow our attentiveness is tracking the real source which in this case is the soul and still higher sources remain for us with which to come into rapport.

It's a subtle process, really, as we go through many many difficulties but always with the star, the lodestar of the attractive star, the star of the monad with drawing an aspect of itself from the immersion in matter and we accordingly rise through ire and more and more intense for higher and higher points of tension reclaiming that which we lost upon our descent, but we never really lose it, but in terms of our immediate consciousness it seems to be lost and is remote, but we realized it's always been a part of us and as we ascend emmanatively … I guess we will ascend, we discover either the vastness, increasingly we discover the vastness of our true spiritual and then divine nature. Requires patience. I always ask myself how many times have we been through this? The answer is always *more times.* When you can name specifically no matter how great your number might be.

So, discrimination. This is the word here, and why is it important? Because there are many impulses of the soul? Do we know which are the inward impulses of the soul? Do we know or do we fail to separate this from that and are we confused about which are the impulses of the soul, and which are simply the promptings of our lunar Lords of the personal nature.

***e. It is no easy or flattering task*** In the beginning that people want to flatter themselves, they are spiritual aspirants and they're a cut above everybody else. They have achieved what others have not achieved until they really result and they have the privilege of, I've seen the residue which has to be uplifted and sublimated, burned away, thrown away, transformed, transmuted. You can't carry around the residue in an untransformed state. You just can't do that, it will hold you down, so ***it's no easier flattering task to find oneself out and to discover that perhaps even the service we have rendered and our longing to study and work has had a basically selfish origin, and resting on a desire for liberation or a distaste for the humdrum duties of everyday.***

Maybe we've discovered a little bit of that within ourselves. I think I have. And it's not flattering. You really begin to question yourself: why am I doing this? What is my true motive? Well when the people came into his group, H e said look first thing you have to realize is that what is brought you into this group is not a burning desire to serve humanity, but basically the desire for spiritual attainment, spiritual ambition, liberation, relief. So you have to begin with a hard look at the unpleasant truths which are nonetheless truths. They have to be seen.

***He who seeks to obey the impulses of the soul has to cultivate an accuracy of summation and a truthfulness with himself which is rare indeed these days.*** We have many students, but how truthful are they with themselves, and do we have enough discernment to answer that question about truthfulness with ourselves?

***Let him say to himself "I must to my own Self be true"*** It's a kind of a quotation from *Hamlet* by Shakespeare. Maybe it's even older than that, but Polonius used some advice to his son Laertes, who is going to leave the castle and go off to study. *I guess and it shall follow as the night the day thou canst not be false to any other man.* Maybe different signs of the zodiac teach us to be true to our own self, and maybe somehow Leo teaches the most *let him say to himself I must my own self be true* ***– and in the private moments of his life and in the secrecy of his own meditation let him not gloss over one fault, nor excuse himself along a single line.*** DK is pretty demanding, here is me.

***Let him learn to diagnose his own words, deeds, and motives, and to call things by their true names.***

***Only thus will he train himself in spiritual discrimination and learn to recognise truth in all things. Only thus will the reality be arrived at and the true self known.*** It's very exacting, isn't it?

***2. Obey the inward impulses of the soul.*** Very exacting and who is going to hold you to this standard. The truth I mean the Masters not going to materialize and say uh-uh, no nothing truthful, you yourself as an illuminating soul have to see whether you're being truthful. I'm sure there's many a hard moment unflattering moment when you see yourself as you are and you understand your motives as they are, which are perhaps rarely as high as you think they are.

***Only thus will he train himself in spiritual discrimination and learn to recognise truth in all things. Only thus will the reality be arrived at and the true self known.*** DK is said to be a very truthful individual and I've said before I think Blavatsky was speaking about her time in Tibet and DK was one of her instructors, still a young man and something to this effect who said, that. *I know youth so pure that no lie would ever escape his lips* and this would be a Master DK. He wasn't yet a master because he was in our heart at that time excuse me and in 1875 became a master interestingly the same year these are related that the founding of the Theosophical society took place.

So truth in all things if you are to obey the inner impulse is the inward impulses of the soul it's really the use of the fifth ray cultivating and accuracy of summation and willing to see the unpleasant aspects within oneself. I suppose Pluto is involved here as well because it does tend to unearth that which is hidden and to bring it up before the eye of the observer, and then you just have to admit it. …

***Obey the inward impulses of the soul*** and you have to discriminate what they really are and you have to be very truthful as you purify yourself so you can obey these inward impulses sometimes what is very pleasant. You think well of the spiritual, it's got to be pleasant. I have to be enjoying it, but sometimes the most dire the type of requirements are offered in the line of true spirituality, and not that which is pleasant at all. We have to learn to achieve certain eliminations which we didn't even suspect, maybe other people are pointing them out to us somehow and we maybe don't believe themm they tell us how we are and we don't believe them, and we have to see it ourselves.

There are things in the way still for all of us all of us who are reading books like this, there are things in the way all the way up of course always there's an impediment to the next stage of achievement.

So you don't let yourself off the hook. Think about Leo there for a minute and the cave that Hercules encounters where the lion races in the lower self the personal nature and Hercules, *I'll take care of it now,* but the lion runs out the back door at the back entrance and then maybe runs in again and it's a very elusive process the Lion of pride the Lion of lower personality is elusive until Hercules takes the step and says *look I want that you escaped I will I will now block the escape route* and then he can chase the line into the cave and the confrontation takes place and Hercules were really sees himself as he kills that lion, and becomes the victor over his lower self.

Rhere are different ways to kill a lion. Hercules kills a lot of things with his club but the unicorn blinds the lion with his weapon of Revelation, the horn of the unicorn, and maybe kills it too well there's a lot of things that we have to kill out. Just read Master Hillarion, in his book *Light on the path* maybe that's it it just starts out kill this kill out that kill this kill that he's the first ray monad and he has a steel of a lot of eliminations but he balances that by let's say *kill out ambition* but *work as one who he is ambitious*; he always finds the harvest of some quality in that which you have killed.

I guess one of the things that comes to us as we're treading the path is just how difficult it is really to tread the path this is beyond the estimation of the aspirin who cannot foresee how funny is the path of occultism but we all learn in time and what we are unwilling to do at the beginning we are willing to do later because we've seen the necessity for it now.

Here's another one.

1:41:40

***3. Pay no consideration to the prudential considerations of worldly science and sagacity. If the aspirant has need to cultivate a capacity to walk alone, if he has to develop the ability to be truthful in all things, he has likewise need to cultivate courage. It will be needful for him to run counter consistently to the world's opinion, and to the very best expression of that opinion, and this with frequency. He has to learn to do the right thing as he sees and knows it, irrespective of the opinion of earth's greatest and most quoted. He must depend upon himself and upon the conclusions he himself has come to in his moments of spiritual communion and illumination. It is here that so many aspirants fail. They do not do the very best they know; they fail to act in detail as their inner voice tells them; they leave undone certain things which they are prompted to do in their moments of meditation, and fail to speak the word which their spiritual mentor, the Self, urges them to speak. It is in the aggregate of these unaccomplished details that the big failures are seen.***

***There are no trifles in the life of the disciple and an unspoken word or unfulfilled action may prove the factor which is holding a man from initiation. TWM 585-586***

***Pay no consideration to the prudential considerations*** Basically He's saying that must be tough because everybody's saying, well you look at you're not listening to the best and smartest among us here, you're not taking advantage of what everybody knows, and somehow should follow but you get rid of that particular should because that it may pay off in terms of the world, but it's not budget that it didn't pay off in terms of your spiritual approach pay no consideration to the prudential. Of course, you have to be prudent, prudent means *wise* really. ***Prudential considerations of worldly science and sagacity.*** And where worldly knowledge we might say and sagacity the wisdom the apparent wisdom of the world.

***If the aspirant has need to cultivate a capacity to walk alone, if he has to develop the ability to be truthful in all things*** otherwise you can't achieve this obedience to the soul and import the qualities of the soul and identify as a soul. So, he's summarizing here***, he has likewise need to cultivate courage.*** He's going to look at this from the point of view of courage where you stand up and you sound your own note, despite the fact that worldly wisdom, knowledge, sagacity, may go against what you say.

When Einstein was discovering the theories of relativity, special and general, the German scientists thought it was absolute nonsense and then in their sort of concrete way, they could not follow him because he really accessed the intuition and had a tremendous abstract mind, but he had to offer his truth as he understood it despite the withering criticism which was directed towards him.

***It will be needful for him to run counter consistently to the world's opinion, and to the very best expression of that opinion, and this with frequency.*** I suppose DK is speaking as one knows, it's been through it especially since his work lies in the realm it seems of knowledge and wisdom.

A very brilliant mind, very learned individual, but you have to sort of stand up and sometimes. Well Giordano Bruno tried to stand up and he had the great conceptions of what the universe might be, and even was kind of intuitive the idea of the speed of light that what one was observing with the heavens, was not really as it is right now but you're observing many times simultaneously this light from the star occurred at that time, the light from another star at another time, it's not how things are right now. It's a composite. Well, he had a very expansive a point of view he tried to offer the cosmic perspective in the midst of the counter-reformation or when the counter-reformation was beginning, and the guardians of the scripture were very frightened at the Reformation which was taking place in Germany and in Europe northern Europe. So they were unusually harsh with him plus he had he had a keen wit and bit of sarcasm in here, that criticized them a little too pointedly I guess, but in any case courage to offer the way you see things and if they may be very very different.

I've had, I realize, in choosing the path of occultism when you talk to those people who are nourished on the best that science can offer at this time and think no further, it's a tough sell, occultism is a tough sell, and the world view of the conventionally in knowledgeable and wise, just cannot yet embrace it. Maybe step by step as the etheric body is discovered and as its functions are revealed maybe some encompassing of the adult presentation will occur. There are some scientists of course who are making the bridge, but not the majority,

***It will be needful for him to run counter consistently to the world's opinion, and to the very best expression of that opinion, and this with frequency.***

***He has to learn to do the right thing as he sees and knows it, irrespective of the opinion of earth's greatest and most quoted.*** Some of these greatest and most quoted, maybe even those who broke ground earlier and ran against what was the prevailing wisdom – we're assuming that quantum theory has some merit and it certainly widely accepted among many now, but Einstein rejected it, and what did he say, *God does not play dice with the world,* something like that, the consideration of what chance was anyway some of these quantum theorists had to run counter to Einstein as the great authority. Einstein’s ideas had settled into the public mind as sacrosanct as the truth and yet there was more more to be discovered. I really don't know enough about it, but looking at it from the fifth-ray perspective, Einstein had his theory of relativity, Niels Bohr had the quantum theory, and they were both colleagues in a way and or contemporaries what was the interaction.

***He must depend upon himself and upon the conclusions he himself has come to in his moments of spiritual communion and illumination.*** Better to be warned, right? We have to test ourselves against what the Tibetan just said.

 ***It is here that so many aspirants fail.***

***They do not do the very best they know; they fail to act in detail as their inner voice tells them; they leave undone certain things which they are prompted to do in their moments of meditation, and fail to speak the word which their spiritual mentor, the Self, urges them to speak.*** Well we have to test ourselves against what the Tibetan just said which.

 ***It is in the aggregate of these unaccomplished details that the big failures are seen.*** It's not that you fail once, it's just over time we continue to make the same mistakes, and we demonstrate the same type of spiritual cowardice. ***It is in the aggregate of these unaccomplished details that the big failures are seen.***

***There are no trifles in the life of the disciple and an unspoken word or unfulfilled action may prove the factor which is holding a man from initiation.*** Practical advice, but very earnest somehowm and not leaving the opportunity for evasion. Evasion is a subtle factor. I'm sure we've all experienced it, and how do we escape from the implications or the demands of the still small voice. Maybe we've covered it over so thoroughly that in certain areas of our inner discourse the voice isn't even coming through any more, and the solving of that problem or the carrying out of that behest will have to be accomplished at another another time maybe one shouldn't ask to have all of one's karma precipitated immediately. You know the story of what happened to the colleague of Lebowski teed Suba Rove apparently her spiritual evil but he really through an act of courage and maybe courage he importune his teacher to release the full weight of his karma, and well I'm sure the results were liberating but they were horrible at the same time in terms of disease.

So, courage. Right, courage. He has to likewise cultivate courage. … he has to likewise develop courage and speak his own revelation.

There's this factor of inauthenticity when you're speaking from the study of another person who maybe you don't even fully understand. Somehow you're evading your own inner truth maybe they are quite close but you have to find the own in the truth, because as an emanation you are unique in your responsibility. There is a type of caring forward of the will of the purpose of the plan which is yours and yours alone, and if your voice is missing from the general presentation of these factors aspects of the Divine Will and something is missing in the carrying forward of the Divine Will.

In these discussions you will sometimes see that I kind of take a little path and offer a type of commentary which might not be found in DK because it is the product of my own thought and I have to kind of present it in the context where I think it does belong. Now it may be correct or incorrect or correct in part and incorrect in part but you'll never know if you don't present it and it doesn't if it fails to meet the test of confrontation with other ideas or formulations which might prove it to be correct or incorrect.

Even the little things count and as Master Morya tells us *even the smallest grain of sand can stop the largest wheel.* So there are no little things and as Morya says, again so often his life was saved he said he was very rarely assassinated or anything like that even though he occupied positions of power he was very rarely assassinated because he observed the little things which revealed to him much bigger things.

So, be aware of what apparently are the trifles and also realized that these trifles these tiny little things can be much more important than we imagined and actually because we don't have the courage to perform them or to take care of them we may be holding ourselves back from the next possible step. I mean this is certainly one of the most practical areas in the Tibetan’s presentation here in the white magical book.

So this is this one here, let's just say truthfulness is so important, and in the next one having the courage to pay attention to your own wisdom and not what is suggested to you to be a better entire wisdom than your own and asks you to forego or to stop paying attention to your own wisdom that would be a big mistake. It this kind of decision to go with one's own inward wisdom relates to the idea that better one's own karma or Dharma than the Dharma of another. You may be able to perform very well the Dharma of another but it's not your Dharma and by not performing your own, you leave an aspect of the will of God unaccounted for and the divine plan cannot fully manifest if you don't do your particular task alright and then the final one.

1:58:00

***4. Live a life which is an example to others. Is it necessary for me to enlarge upon this? It seems as if it should not be and yet here again is where men fail. What after all is group service? Simply the life of example. He is the best exponent of the Ageless Wisdom who lives each day in the place where is the life of the disciple; he does not live it in the place where he thinks he should be. Perhaps after all the quality which produces the greatest number of failures among aspirants to adeptship is cowardice. Men fail to make good where they are because they find some reason which makes them think they should be elsewhere. Men run away, almost unrealising it, from difficulty, from inharmonious conditions, from places which involve problems, and from circumstances which call for action of a high sort and which are staged to draw out the best that is in a man,] provided he stays in them. They flee from themselves and from other people, instead of simply living the life. TWM 586-587***

***4. Live a life which is an example to others.***

***Is it necessary for me to enlarge upon this? It seems as if it should not be and yet here again is where men fail.*** but it's possible to know a lot and do little to sense the whole and yet remain apart it's a second-ray failing it's possible to be a know-it-all but not a do it all.

So somehow in the 12-step programs it tells us we have to *walk our talk.* It’s so essentialized in a way that.

***What after all is group service? Simply the life of example.***  I guess it's not so much what we say that has an effective force, and can inspire but we're all watching each other. We're all observing our behavior we see each season those the villainy of each and yet there is with this great revelation, no shakiness upon the road, what is it? No turning back no spurning of each other no shakiness upon the world? We see. everyone sees and at a certain stage and development is quite impossible to hide what one is.

***He is the best exponent of the Ageless Wisdom who lives each day in the place where is the life of the disciple; he does not live it in the place where he thinks he should be.*** So often that's just a question of spiritual ambition.

I mean ,what I am what you are as broadening has brought you to the place where we are and we might prefer to be elsewhere it might be much more interesting. Let's just say but according to what we have been and what we are here we are, forever longing, ‘if only I was out of the house, not taking care of the kids, then then I could really be a disciple.’ You know, and then you leave behind unaccomplished a certain developmental stage which has to be completed, otherwise you really can't go on and the people would say who on the way to Calvary let's say, they ignore Bethlehem, and they try to step out in the world and be somebody, they're forced back and back into Bethlehem, into the original stage. Or you have to pay your duties maybe to the lunar Lords and to the manifested beings on very humbled levels if that's not fulfilled if that bit of merit is not accumulated then you're not really free to go forward, no matter how you may force yourself to go forward and you suffer in the new place as you realize that the old requirement is not fulfilled when you're thrown back into it there what was the old saying that the the mills of of the Gods rind slow but exceeding fine every little fault and non-observance every little error.

These things are detected and they have to be handled perhaps after all the quality which produces the greatest number of failures among aspirants to adeptship, I guess that's all of us who are treading the path of probationary initiation or initiation is cowardice alright, that's a tough one.

***Perhaps after all the quality which produces the greatest number of failures among aspirants to adeptship is cowardice.*** Well there's something to think about, I guess if we weren't cowardly child hiding, that is, in some level of our nature we would have made much more rapid progress than at present.

***Men fail to make good where they are because they find some reason which makes them think they should be elsewhere. Men run away, almost unrealising it, from difficulty, from inharmonious conditions, from places which involve problems, and from circumstances which call for action of a high sort and which are staged*** great stage director, the soul, ***to draw out the best that is in a man, provided he stays in them. They flee from themselves and from other people, instead of simply living the life.***

This is such sound advice for so many today. Immediately I can to get many people to whom I would recommend this, which must certainly mean that I have to recommend it to myself. But it is a very somehow recommendable passage because you know we all suffer from a type of divine discontent whether we realize what it is or not, and that divine discontent can drive us towards premature exit from the place and circumstances in which we could fulfill our spiritual duty and acquire new capacities and fulfill certain karmas of the past.

It's so practical, and if I and on some gloomy day,I don't see the sun for days. You can ask well, ‘what am I doing here? What am i doing? Why am I here?’ I would rather be, *I* the little self, would rather be. Then forget that these circumstances have been staged by the soul, so often we have to make good where we are it's true, we might have been somewhere else had our decisions been. Otherwise, we made those decisions on the basis again of who we are, what is our energy configuration of the moment. So if we want to have a new pattern we have to fulfill and get the best out of the pattern in which we find ourselves. ***live a life which is an example to others*** So *enquire the way* obey the inward impulses of the soul pay no attention to strictly worldly strictly worldly wisdom or sagacity and ***live a life which is an example to others.***

So simple, these four recommendations, and we could test ourselves every day. The more I think about it the more I realized that this book could be read with such profit by. It's nice to race off and get into *A Treatise on Cosmic Fire* and *The Rays and The Initiations* and so forth, but then again how is the foundation built except by fulfilling the abundant requirements that we find here. But the adept speaks.

No word that can hurt harm or wounds of course people do they are wounded sometimes by the words of truth coming from DK’s group of people, but he said the truth in a skillful and kind and helpful way as he could and then they just quit, because they're what sensitive astral body was hurt. But this is certainly a purposeful approach of no word that can hurt harm or wound I'm sure we could go back. Disasters of what if I hurt harmed or wounded someone through my words and immediately bang-bang-bang these things are going to come to us and you can live with the chagrin. Stopped in your tracks by the shame of the past. Therefore he has to learn the meaning of speech in the midst of turmoil he wastes no time in self-pity or self justification for he knows the law has placed him where he is, and where he can best serve and has learnt that difficulties are ever of a man's own making and the result of his own mental attitudes.

If the incentive to justify himself authority recognizes it as a temptation to be avoided that finger of enticement that we talked about only after you avoid temptation he realizes that each word spoken each deed undertaken, and every look, every look, and thought, has its effect for good or for evil upon the group. So such attentiveness to one's own expression in thought word and deed self we need self observation without self preoccupation and if we look on our lower self long enough can we stay away from identifying with that self or as that self.

Is it not a parent therefore why so few achieve and so many fail? well word to the wise – we have been warned we've been advised and we've been given four great injunctions here concerning the fulfillment of that which will one day make of a man.

… before starting this new section … I'll be able to start and go forward with this awakening of the centers, we are still about 53 book pages away from the end of the book. I have this slight anxiety about finishing it before I have to go to the United States, but let's just see you can never tell how fast you will go. What you'll meet how you have to try to explain what may occur to you of a useful or maybe sometimes not a useful nature but this seems a very big section here the awakening of the centers, and I think then it can be time for us now to stop this particular program.

So thank you everybody for your studies, studying very hard, incorporate these matters deeply into yourself and for all of us. The advice to be able to walk our talk to be able to express in action that which we think especially that as we think of a high nature and then we can become two examples of the soul and be on our way to becoming one day in a rare efflorescence of a generation of enquirer. Hopefully then it won't just be one per generation, but because we begin to know what we're doing there will be a sufficient number per generation who makes the stage of adapt ship and accomplish fact more master's will be needed group initiation will be taking place a great period of radiation or we might call it in gathering is with us now so

the ranks of the ashrams have to be filled and the different sub ashrams have to be filled out there's a increase in the numbers of those who have to achieve success.

Okay, we'll talk to you soon, and thank you for all I can say is like studying with me because as you can see I'm studying as I go along ,and maybe we're sharing this this joy of studying the Masters’ words and His thoughts then it just remains for us to apply them in the right way. See you soon.