**Abstract**

**Content for ATOWM Series III, Rules for Magic for the Physical Plane, Video Commentary, Program Twelve, 15.2, Rule XV, 2:01 hr: pages 611-618.**

[Program 12: A Treatise on White Magic – Rules of Magic for the Physical Plane – Rule XV](http://makara.us/04mdr/webinars/white-magic-3/2018-11-15-Program-12-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XV-15.2.wmv)15.2  724 MB .wmv file  
Video by Michael D. Robbins. 15Nov2018 / 2:01 hr.

[Program 12: A Treatise on White Magic – Rules of Magic for the Physical Plane – Rule XV](http://makara.us/04mdr/webinars/white-magic-3/2018-11-15-Program-12-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XV-15.2.mp3)15.2  58 MB .mp3 file  
Audio by Michael D. Robbins. 15Nov2018 / 2:01 hr.

**Transcript**

Good afternoon everybody. I'm continuing here now on page 611. This is the twelfth program in our work on the rules of magic for the physical plane, and we're in the fifteenth chapter. Yes the fifteenth! So, we are nearing the end of the book.

This section that we're going to be dealing with now is about the ***negation of the great illusion.*** Maybe there are different ways of looking at this great illusion. Let's see if we can determine some of these. In one way as a whole universe is the great illusion, but I don't think, that said, is what Master DK is meaning.

***THE NEGATION OF THE GREAT ILLUSION***

***The phrase in Rule XV which says "that blend the fire and water" has reference to the effect produced at the point of condensation, after the great words bringing about that effect have been pronounced. This rule is almost incapable of explanation and it is not permitted to me to give to you the words that effect this process. Only some hints may be given which will serve to encourage the true aspirant to think and may, alas, only irritate the casual thinker who seeks easy and quick methods and formulas through which to work. Heat and moisture are present in the production of all forms of life, but the great mystery (and almost the final mystery to be explained to the adept) is how the merging of three fires can produce moisture or the watery element. This problem and this phenomenon constitute the basis of the Great Illusion to which the ancient books refer; through the agency of the combination, the enveloping maya is produced. There is, in reality, no such thing as water; the watery sphere, the astral plane, is, could you but realise it, an illusory effect and has no real existence. Yet—in time and space and to the understanding of the witnessing consciousness—it is more real than that which it hides and conceals. I cannot make this clearer in words. It is only possible to suggest to the intelligent student that the light of his soul (reflected in his mind) and the energy of form (as expressed in his etheric body) are for him, in the realm of temporary duality , his two basic realities. The watery nature of his astral experience in which these two aspects of divinity seem (again illusion, be it noted) to meet and work is but a glamorous phenomenon and in an occult sense is not based on fact. Any true aspirant knows that his spiritual progress can be gauged in terms of his freedom from this illusion and of his release into the clear air and pure light of his spiritual consciousness. In its consciousness, the animal kingdom works with the second of these two basic realities, and for it the life of the etheric body and the force which governs the animal or material nature are the prime expression of truth. Yet the animal is beginning to sense dimly the world of illusion and possesses certain psychic powers and senses which recognise yet fail to interpret the astral plane. The veil of illusion is beginning to fall before the eyes of the animal but it knows it not. The human being has wandered for ages in the world of illusion, for it is of his own creating. Yet man in his turn, from the standpoint of consciousness, has contact with both the realities and learns little by little to dissipate the illusion by the steady growth of the radiant light of the soul. May I pause here to remind you that duality is only a stage on the evolutionary arc, leading eventually to the realisation of unity. TWM 611-613***

***THE NEGATION OF THE GREAT ILLUSION***

***The phrase in Rule XV which says "that blend the fire and water" has reference to the effect produced at the point of condensation, after the great words bringing about that effect have been pronounced.*** Now these words are not given to us obviously and He's explained why.

***This rule is almost incapable of explanation and it is not permitted to me to give to you the words that effect this process.***

***Only some hints may be given which will serve to encourage the true aspirant to think and may, alas, only irritate the casual thinker who seeks easy and quick methods and formulas through which to work.*** I think we see how very cautious the hierarchy is in these matters of precipitating thoughtforms.

***Heat and moisture are present in the production of all forms of life, but the great mystery (and almost the final mystery to be explained to the adept)*** and perhaps in that adept initiation, the fifth ***is how the merging of three fires can produce moisture or the watery element.*** Well sometimes *water* has an interesting symbolism. Let's see and almost the final mystery, is how you can produce a watery element. Sometimes *water* simply means *matter*.

***This problem and this phenomenon constitute the basis of the Great Illusion to which the ancient books refer; through the agency of the combination, the enveloping maya is produced.*** I mean, we're not at the level of considering the universe, as the great Mahamaya. We are thinking of a certain concealment or a distortion which occurs on much much lower levels. So in the blending of the fire and water, heat and moisture are present in all forms of life, but how can the merging of the three fires produce the watery element. That is the question that we are addressing ourselves to here.

***There is, in reality, no such thing as water; the watery sphere, the astral plane, is, could you but realise it, an illusory effect and has no real existence.*** It looks like water is being equated with illusion. There does seem to be matter existing between the matter of the lower metal plane and the etheric matter, but water is here meant to be something differently understood. All of the phantasmagoria there found is considered in this sense illusory.

***Yet—in time and space and to the understanding of the witnessing consciousness—it is more real than that which it hides and conceals.*** True reality is hidden by the witnessed, watery sphere.

[repeated in part, from above:]

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***I cannot make this clearer in words. It is only possible to suggest to the intelligent student that the light of his soul (reflected in his mind) and the energy of form (as expressed in his etheric body) are for him, in the realm of temporary duality , his two basic realities. The watery nature of his astral experience in which these two aspects of divinity seem (again illusion, be it noted) to meet and work is but a glamorous phenomenon and in an occult sense is not based on fact. Any true aspirant knows that his spiritual progress can be gauged in terms of his freedom from this illusion and of his release into the clear air and pure light of his spiritual consciousness. In its consciousness, the animal kingdom works with the second of these two basic realities, and for it the life of the etheric body and the force which governs the animal or material nature are the prime expression of truth. Yet the animal is beginning to sense dimly the world of illusion and possesses certain psychic powers and senses which recognise yet fail to interpret the astral plane. The veil of illusion is beginning to fall before the eyes of the animal but it knows it not. The human being has wandered for ages in the world of illusion, for it is of his own creating. Yet man in his turn, from the standpoint of consciousness, has contact with both the realities and learns little by little to dissipate the illusion by the steady growth of the radiant light of the soul. May I pause here to remind you that duality is only a stage on the evolutionary arc, leading eventually to the realisation of unity. TWM 611-613***

***I cannot make this clearer in words. It is only possible to suggest to the intelligent student that the light of his soul (reflected in his mind) and the energy of form (as expressed in his etheric body) are for him, in the realm of temporary duality, his two basic realities.*** We're talking about a soul-mind-brain, without the astral plane considered in the usual descent. He says He can't make this clearer in words. We're going to do the best we can to may be fathom a few things.

***The watery nature of his astral experience in which these two aspects of divinity seem (again illusion, be it noted) to meet and work is but a glamorous phenomenon and in an occult sense is not based on fact.*** So both the etheric sphere and the mental sphere seemed to meet within the astral area, and yet we have essentially an illusion there. So this illusory effect the astral plane the watery sphere seems more real than that which it hides.

There is in reality no such thing as water, the water is etheric, astral plane is could you but realize it. an illusory effect and has no real existence. So the light of the soul. Let's just say, light of the soul reflected in the by and the etheric energy are the are two realities a temporary duality, but two basic realities for the perceiver and they seem to meet and to work on something called the astral plane but this is difficult to fathom because as stated if the Agnisuryans drain off the matter of the astral plane the magician will die.

There definitely has to be a gradual ascent of matter ever less complex as we move from the physical permanent atom on the highest etheric level to the mental plane. Atomic material is even simpler and less complex than is found on the etheric level and it has to be met with continuity by matter on the astral level so the material aspect apparently is there but the phenomena of the phantasmagoria the reflection of both the soul light reflected in the mind and the etheric energy that reflection is illusory it is phenomenal. It is a very real seeming illusion, it is part of our perceptual apparatus, and we have to deal with it. … The wilderness after we drop the physical body we are to move through the wilderness rapidly. It's all these various forms which have been *made by man* eventually that area of matter which presently supports a great delusion will be a vehicle for the expression of the radiation of love. Well, I don't pretend to understand this completely, but let's see if we can piece together some degree of understanding.

***Any true aspirant knows that his spiritual progress can be gauged in terms of his freedom from this illusion and of his release into the clear air and pure light of his spiritual consciousness.*** That's when the term air is used the buddhic plane is suggested. So this statement suggests release into the buddhic plane.

***In its consciousness, the animal kingdom works with the second of these two basic realities, and for it the life of the etheric body and the force which governs the animal or material nature are the prime expression of truth.***

***Yet the animal is beginning to sense dimly the world of illusion and possesses certain psychic powers and senses which recognise yet fail to interpret the astral plane.*** The mind principle is missing, so interpretation is not possible at recognition is possible. So animal sensing of the phenomena of the astral plane.

***The veil of illusion is beginning to fall before the eyes of the animal but it knows it not.*** This is animal psychism. We've been told often that the lower psychic powers are not really human but are animal in nature, and are in the nature of a kind of atavism. Which we experienced even in the animal state and sometimes these phenomena are brought forward, and it is assumed that they are spiritual when in fact they veil the pure air, the clean air, and pure light of spiritual consciousness.

***The human being has wandered*** there is wandering in the wilderness. That's 40 days of wandering in the wilderness. One is entirely lost there, and that's why we were told to *move fleetly* through the wilderness. ***The human being has wandered***  ***for ages in the world of illusion, for it is of his own creating.*** He's wandering amidst his self-created desire forms. Giving shape through the imagination to that which is desired or some reflection of that which is desired on the outer plane. Some form, some replica of that which is desired on the outer plane appears through fantasy in this world of illusion.

***Yet man in his turn, from the standpoint of consciousness, has contact with both the realities and learns little by little to dissipate the illusion by the steady growth of the radiant light of the soul.*** Those of you who are working in the glamour group with us will recognize some of these words as indicating the processes which we use these words suggest the technique of light. The word *dissipating* is applied to glamour and it is the radiant light of the soul reflected on the mental plane, with which we work. You remember the triple light which is brought together into a oneness the light of matter. It's a vital light the light of the lower mental plane and the light of the soul they are joined together to produce that searchlight for the dissipation of glamour. When we speak of the *great illusion,* when we speak of the great illusion we are speaking of glamour and gifts, and the need for its dissipation. Elsewhere we speak about illusion as a mental condition, and the need for is dispelling through the intuition.

So dissipation. Let's just look at that dissipation that is achieved by using the light of the soul inspired mind and the spelling is achieved by applying the intuition. I think if we can be clear there about a couple of things. Then everything will be easier for us as we go along.

***May I pause here to remind you that duality is only a stage on the evolutionary arc, leading eventually to the realisation of unity.*** By the time we reach the third degree. this realization of unity should be occurring and we will be moving towards a realization of oneness which is more than a realization of unity.

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***The veil of illusion resembles the moment before dawn when the world of familiar things is seen through the fogs and the streamers of mist which veil the world form and also veil the rising sun. Then we have that half-time, that mysterious and vague period when the real is hidden by the unreal; then we have that weird and distorted condition when forms are not seen as they truly are but lose their shape and colour and perspective. True vision is then impossible. The astral stage and the vast cycle of time in which the great illusion holds sway can therefore be judged, from the above symbolic approach, to be but temporary and transient. It is not the stage of a definitely divine manifestation; it is not the stage of pure undimmed awareness; it is not the stage of the perfected work. It is that period of time wherein the half-Gods walk; it is the time wherein truth is only dimly sensed, the vision only vaguely and occasionally seen; it is the stage of the half-realised Plan, and when one works on partial knowledge, difficulty and mistakes are bound to supervene. It is also the stage of distortion and of constant mutability: whilst it is in evidence we have the apparently ceaseless pulling hither and thither by forces, working blindly and seemingly without purpose. As far as humanity is concerned, it is the time wherein man is enveloped in mist and fog, and lost in the miasmas arising out of the ground (symbol of the foundational nature of the animal kingdom). Yet at times this stage is seen to be unreal as the dawning light of the spiritual consciousness pierces through the surrounding darkness. It is the interlude between the dominance of the animal consciousness and that of the spiritual, and this interlude of astral illusion is only known in the human family. There is no astral plane except in the consciousness of the fourth kingdom in nature, for man is "under illusion" in a sense different to the conscious awareness of any other kingdom—subhuman or superhuman. TWM 613-614***

***The veil of illusion resembles the moment before dawn when the world of familiar things is seen through the fogs and the streamers of mist which veil the world form and also veil the rising sun.*** This is an excellent kind of analogy. We need to really come to grips with this question of glamour, because it seems to be that which threatens humanity most at this time, rather than the illusions of the mind. Of course they can descend into the sentient sphere or the astral plane, and glamour can be attached to these illusions. He tells us especially. I think it's true for everybody, but especially for the fourth ray type. So let's visualize this, as we look at ***veil of illusion resembles the moment before dawn when the world of familiar things is seen through the fogs and the streamers of mist which veil the world form and also veil the rising sun.*** The source which will burn away the illusion he is veiled and also the world of form which is revealed in the light of the Sun is veiled as well we are in a way in terms of orientation we are at sea this is a bird and in distinguished Neptunian state.

***Then we have that half-time, that mysterious and vague period when the real is hidden by the unreal;*** well isn't that the state of the consciousness of most human beings? Is this not the state of consciousness of most human beings? That we are spending our thought and our energy and our interest on unrealities which hide from us the true realities? So then we have that half time is it kind of a twilight maybe or maybe it's even more dense than twilight***, that mysterious and vague period when the real is hidden by the unreal;*** – ***then we have that weird and distorted condition when forms are not seen as they truly are but lose their shape and colour and perspective.*** We ought to go out one fine morning before dawn, when it's fairly moist, and see if we can confirm what The Tibetan is saying, I think we've had enough experience in life even to confirm it from memory or in our imagination, but things in this state things are not seen as they for they are.

***True vision is then impossible. The astral stage and the vast cycle of time in which the great illusion holds sway can therefore be judged, from the above symbolic approach, to be but temporary and transient.*** Why? Because the Sun of truth will burn off the fog's of distortion and misrepresentation as the day as the Sun rises so to speak or appears to rise the fogs the mists the streamers are dissipated are evaporated.

So it's temporary, but in terms of human evolution it lasts for a long period of time. Early Atlantean days, He tells us were about 12 million years ago and we still have many many of those with Atlantean consciousness with us even now in this kind of overlap period is the Aryan root race has begun, a million years ago or more depending on how we calculate it, and yet the Atlantean perspective still remains for many.

***It is not the stage of a definitely divine manifestation; it is not the stage of pure undimmed awareness; it is not the stage of the perfected work.*** All the things that the astral phenomena is not these lists several few things which the astral stage is not where we're trying; it's rather difficult to get an idea of the sense in which the astral plane does not exist. Once the fog is lived, you have the Sun which symbolizes the soul and you have the form, as He said, the two realities. But in between all kinds of distortions, misrepresentations, exaggerations, minimizations, concealment blurs, lack of color, lack of clarity. That's the moment when you begin to realize the sense in which he means that the astral plane it is unreal.

***It is that period of time wherein the half-Gods walk*** half Gods, interesting term isn't it? He could have said demi-gods***; it is the time wherein truth is only dimly sensed, the vision only vaguely and occasionally seen; it is the stage of the half-realised Plan, and when one works on partial knowledge, difficulty and mistakes are bound to supervene.***

***It is also the stage of distortion and of constant mutability*** shape changing, things probably flowing into each other, very difficult to ascertain the true boundaries of things they all become confused, fused together, blending into each other it is the stage of distortion and constant mutability whilst it is in evidence***: whilst it is in evidence we have the apparently ceaseless pulling hither and thither by forces, working blindly and seemingly without purpose.***This is a really a wonderful somehow description of what the of the unreality of the astral plane.

***As far as humanity is concerned, it is the time wherein man is enveloped in mist and fog, and lost in the miasmas arising out of the ground (symbol of the foundational nature of the animal kingdom).***

***Yet at times this stage is seen to be unreal as the dawning light of the spiritual consciousness pierces through the surrounding darkness. It is the interlude between the dominance of the animal consciousness and that of the spiritual*** —well, is it the human consciousness? Because the human consciousness is between these two***, and this interlude of astral illusion is only known in the human family.***

***There is no astral plane except in the consciousness of the fourth kingdom in nature, for man is "under illusion" in a sense different to the conscious awareness of any other kingdom—subhuman or superhuman.*** Well, you can tell me the Tibetan is making a great effort here to somehow bring this home to us it seems so important to study it, and get a kind of impression of what He's trying to convey a transient bewildering condition that humanity itself is responsible for having created the imagination prompted by the subhuman nature mostly as created this area of elusive phenomena.

We're trying to understand it ,is a transitional stage, but however, a very confusing one is the confusion necessary or has the black lodge. The ignorance of man combined to create this illusive sphere, not the matter, but how the matter is combined to mislead. It really becomes the wilderness in which the human being wanders in confusion.

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***I despair in making my meaning clear. How can one who is subject to the illusions of the senses, as are all human creatures, conceive of the state of consciousness of those who have freed themselves from the illusions of the astral plane or realise the state of awareness of those forms of life which have not yet developed astral consciousness? It is the dual nature of the mind which causes this illusion, for the mind of man presents to him the keys of the kingdom of heaven or locks upon him the door of entrance into the world of spiritual realities. It is the concretising unprincipled mind which brings about all the troubles of humanity. It is the sense of I-ness and the spirit of separative individuality which has brought humanity to its present condition, and yet even that is a part of the great developing process. It is the consciousness of duality, and the subjectively realised and synchronously acknowledged sense of "I am God" and "I am form" which has plunged mankind into the great illusion. TWM 614***

***I despair in making my meaning clear.*** He says, and as we kind of ponder the role of this sphere of phenomenal illusion. A lot a phenomenal distortion. We realize that somehow we have wandered in it for millions of years. We don't seem to be capable of escaping into the pure light of mind, as illumined by the soul but now increasingly that can happen. I suppose when we, when the time comes, for us to review our many lives, we will really see the errors we have made, because of these misleading phenomenal appearance.

***How can one who is subject to the illusions of the senses, as are all human creatures*** notice how He stands back here***, conceive of the state of consciousness of those who have freed themselves from the illusions of the astral plane*** oftentimes that word *illusions,* it has a more technical meaning in relation to the Mis apprehensions of the mind, the seven ways of illusion that we have been studying in the glamour book. How can a human creature conceive of the state of consciousness of those who have freed themselves from the illusions of the astral plane ***or realise the state of awareness of those forms of life which have not yet developed astral consciousness?*** It's as if we human beings are in the blinded middle looking with misunderstanding above and below.

***It is the dual nature of the mind which causes this illusion, for the mind of man presents to him the keys of the kingdom of heaven or locks upon him the door of entrance into the world of spiritual realities.*** Well we're told in this regard that the mind is both *the slayer and the revealer of the real.*

***It is the concretising unprincipled mind*** well manas is a principle, but it is not directed by the great principles in the higher aspect of our nature. When it's said to be unprincipled in this context, and of course the concrete mind is a Great Creator of illusion. We see this everywhere in human thoughts and we see it so much in the religious sphere, the concretizing of what purport to be spiritual realities. It is the concretizing unprincipled mind which brings about all the troubles of humanity. What a statement. So, we have to teach ourselves and teach others how to think. That is building the antahkarana or reaching into the principle of light, the soul reaching towards abstraction, building a more flexible mind, but that's an amazing statement it is the concretizing – I mean just look at the news, and just see how its operating. ***It is the concretising unprincipled mind which brings about all the troubles of humanity.*** It it divides and fragments, and leads to war and friction, and creates fragmentation and leads to friction and war and separation.

***It is the sense of I-ness and the spirit of separative individuality which has brought humanity to its present condition, and yet even that is a part of the great developing process.*** It's as if we have to pass through this difficulty, based upon the structure of our apparatus and it's process of development, from separative 'no separate unity that this is really so pointed, isn't it?

See, we students of esoterism, we try to get rid of this limiting sense of and we try to lift above the lower ego consciousness until we begin to include more and more. in our ever more pervasive sense of *I.* until it is true of us. The old mantram, *naught is but me* that greater inclusive. I that is called me in this man trim so it's all part of the developing process but as long as we think we are the bounded personality we will forever be dividing and separating and concretizing inappropriately.

***It is the consciousness of duality, and the subjectively realised and synchronously acknowledged sense of "I am God" and "I am form" which has plunged mankind into the great illusion.*** Now this is again quite a statement. The *I am* form, part of it is common. The *I am God* is far less common, and is an achievement. In this there's a kind of a catechism which we can look at here *I am the one. I God* says the third degree initiate: *I am the one God.* It is very important swept to my by the universal life and as I sweep upon my onward way the way of God. *I see all lesser energies die out I am the one I God I am the form in which all forms are merged see there we have both the types of identification which cases are responsible for creating the great illusion i am the soul, the intermediary here which all souls are fused and finally pure being itself I am the life and in that life all little lives remain.*

So, the oneness has truly been reached and realized. But in in this particular case of this very old formula, these realizations are unity they are not there they are climactic they are consummatory they are the results of a type of consciousness which can include form and God and soul and life. There's no division found here in these final words. but in what we have been studying here wherever it is it is the consciousness - out of duality and the subjectively realized and synchronously acknowledged and that is at the same time as duality sense of *I am God,* and *I am form,* which has plunged mankind into the great division but … also to realize that one is both God and form is a high state of unity of realization.

But earlier man is torn by the sense of his subjectivity, as distinct from the from news, objectivity, and the objectivity of his environment. These two seeming separate. So he is captured by duality at a certain point he can put the apparent duality together and his mind ceases to be dualistic.

You can see we're dealing with some pretty deep philosophical ideas here. and it's all about how to how to overcome the false sense of duality. That's really what we're trying to do and all of our esoteric training. a lot of it. Anyway has to do precisely with that kind of achievement.

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***Yet it is this very illusion which renders up to man eventually the secret password into the kingdom of God and brings about his release. It is this maya itself which serves to guide him into truth and knowledge; it is on the plane of the astral that the heresy of separateness has to be overcome, and it is on the field of Kurukshetra that the individual aspiring Arjuna, and the cosmic Arjuna learn the lesson that the knower and the known are one. The secret science of the Master of the Wisdom is the secret of how to dissipate the fogs and mist and darkness and gloom which are produced by the union of the fires in the early stages. The secret of the Master is the discovery that there is no astral plane; he finds that the astral plane is a figment of the imagination and has been created through the uncontrolled use of the creative imagination and the misuse of the magical powers. The work of the hierarchy is primarily to bring to an end the shadows and to dispel the moisture; the aim of the Masters is to let in the light of the soul and to show that spirit and matter are the two realities which constitute the units and that it is only in time and in space and through the cyclic misuse of the magical and psychic powers that the astral plane of the great illusion has come into being and is now so real a thing that it is—in a certain sense—more real (to man) than the kingdom of light and the kingdom of form. In one most interesting sense it is true that because the human being is a soul and because the light of the soul is found within him and is gradually growing into fuller radiance this itself produces the illusion. Because of this illusion, the magical work has been carried forward along wrong lines and has been based on wrong motives and fitted into a scheme which is stronger than the average worker, for the whole force of the world illusion is against all the efforts of the beginner in white magic. TWM 614-615***

***Yet it is this very illusion which renders up to man eventually the secret password into the kingdom of God and brings about his release.*** The subject-object dualism is a stage to which we must pass, and it will lead to contemplation and the identification of subject as object. They will be seen as the same and this will bring the unity of consciousness and it will bring release into oneness. *I am the life and in that life all little lives remain.* One couldn't really ponder on those eight sentences that were given, or eight segments. Some of them have maybe more than one sentence in that ancient formula for the third initiation is very very old he tells us.

***It is this maya itself which serves to guide him into truth and knowledge*** in other words ,you get tired of your mistakes, and you find the way out tired of mistaken perception we find the way out and through into unity and oneness***; it is on the plane of the astral that the heresy of separateness has to be overcome,*** and well you would think maybe also in the mind as well ***and it is on the field of Kurukshetra*** that great Atlantean battle that ***that the individual aspiring Arjuna, and the cosmic Arjuna learn the lesson that the knower and the known are one.*** Sometimes, DK doesn't talk to these things, but every once in a while He really does and these are foundational perceptions, and here He is saying them very directly after we fight it out between the two parts of our so-called family, you know as in the Mahabharata. We see that in fact they are one thing we reconcile the dualities we take the two ends of the stick and we bend them until they meet in the circle of unity.

So everything seems so dualistic” attraction repulsion, high desire low desire, the pairs of opposites really are keenly felt on what we call the astral plane. Once the astral plane is brought into a more appreciative a unity of condition the duality sensed within the lower mind also begins to reduce. we learned the lesson that the knower and the known are one we have to do this and we have to do this by learning not just to meditate concentrate or meditate we have to learn this by learning to contemplate because it's there that the unity is appreciated this is a Libran act. if we put this over act to the various stages of the meditative process.

***The secret science of the Master of the Wisdom is the secret of how to dissipate the fogs and mist and darkness and gloom which are produced by the union of the fires in the early stages.***

It's just one pithy sentence after another isn't it? Do we know how to do this well not the way a master can. But we are learning how to think psychologically. Humanity as a whole is being led into useful psychological thought which was not possible two centuries ago, or even a century and a half ago in the early 20th century began to bring in this type of psychological thinking. How to dissipate the fogs and mist and darkness and gloom doesn't solve very feeling does. It sounds like reality will not be appreciated in such state, but the union of the fires in the early stages caused this, and it is in this question of fire and water lies much problem for the human being.

I'm recalling in the opera *The Magic Flute.* It's very Masonic opera and toward the end the hero Tomino. and his sole partner Tamina, they have to undergo the tests of the Egyptian mysteries and they do that with Tamino playing the flute, and somehow it brings them through safely and they go through the tests of fire and they go through the tests of water particularly, because there is where the glamour is produced as those two meet steam is a veiling phenomenon. Also the three fires united yield water, we have to see how that might be done sounds like kind of an alchemical process, but in the beginning there are forms and mists in the early stages.

***The secret of the Master is the discovery that there is no astral plane; he finds that the astral plane is a figment of the imagination and has been created through the uncontrolled use of the creative imagination and the misuse of the magical powers.*** Maybe by man, or maybe by the meddling and obstructive counterforce. The black lodge that didn't like the idea that man was succeeding or coming close to succeeding in the evolution in the initiatory process. There is no astral plane. There is matter on the plane of sentiency, but there the phenomena into which that matter has been molded by the imagination those those phenomena are just illusions. They endure for time and they cause much misleading of the evolving unit but this idea of a figment of the imagination. That's a very clear statement. A figment of the imagination.

The wrongly used imagination, because it can be rightly used as well, to create the link with the plane of intuition. So the uncontrolled use of the creative imagination are, that's very lunar. Remember when there was that difficulty on the moon plane, as DK describes, and madness of a kind was the result it was the release of the imagination for purposes which were chaotic and very personal and had nothing to do with what the higher powers intended for the planet. It was a faculty out of control, and that's why we associate madness with the moon, and has been inherited here on the earth chain the uncontrolled use chaotic creations with results and the misuse of the magical power as well.

Maybe in Atlantean days man had some of that, and certainly the powerful magicians who represented the counter force. They certainly added and they could build all kinds of barriers and powerful obstacles for the evolving human unit of consciousness.

***The work of the hierarchy is primarily to bring to an end the shadows and to dispel the moisture*** That is very interesting. It gets us into alchemy, to think about moisture the alchemical process is all about. About the hierarchical intent and process only it was worded in such a way that the inquisitorial powers of the time simply thought that these were fools tried to turn base metals, and to go them the true psychic purpose behind the alchemical quest was not fathomed by the enemy now maybe some did, but at least many alchemists escaped with their lives because they were working behind a veil of material symbolism, which could not be penetrated and it's spiritual danger to ignorance was not fathomed***; the aim of the Masters is to let in the light of the soul and to show that spirit and matter are the two realities which constitute the units and that it is only in time and in space and through the cyclic misuse of the magical and psychic powers*** a lineage to exist ***that the astral plane of the great illusion has come into being and is now so real a thing that it is—in a certain sense—more real (to man) than the kingdom of light and the kingdom of form.*** These are the cleansing and redemptive work of the Masters, and if we want to join them, then we will have to learn how to take part in this work - and the first thing is to clean up our own personal situation and our own glamorous errors, letting in the light of the soul because the realities, here are the light of the soul and the world of form and in-between this area of distortion.

I'll read it ***the aim of the Masters is to let in the light of the soul and to show that spirit and matter are the two realities which constitute the units and that it is only in time and in space and through the cyclic misuse of the magical and psychic powers*** a lineage to exist ***that the astral plane of the great illusion has come into being and is now so real a thing that it is*** what we have to note how the word *real* is used apparently real. Now ***—in a certain sense—more real (to man) than the kingdom of light and the kingdom of form.*** I guess some of the clearest explanations about the unreality of the astral plane can be found here …

1:00:00

***In one most interesting sense it is true that because the human being is a soul and because the light of the soul is found within him and is gradually growing into fuller radiance this itself produces the illusion.*** I guess it's the fireside, because the human being is resolving because ***the light of the soul is found within them and is gradually growing into a fuller radiance this itself produces the illusion.***

***Because of this illusion, the magical work has been carried forward along wrong lines.*** I mean what people want to materialise has become very concrete in the wrong sense and separative and out of line with the plan. So it's not wrong to use the powers correctly, but it is wrong to create a whole world of phenomena that do not apply to the goals of the higher powers. ***Because of this illusion the magical worth has been carried forward along wrong lines.*** We seek to materialize that which has no value or actually stands countered to that which has real spiritual value ***and has been based on wrong motives and fitted into a scheme which is stronger than the average worker, for the whole force of the world illusion is against all the efforts of the beginner in white magic.***

The light of the soul is part of that which has produced this illusion. But it's been distorted, and that has been desired which is absolutely valueless or worse.

We really have to use learn how to use our inherent siddhis in a way which will only produce that which is a value spiritually we have powers we will cultivate those we will become adept in their use but if our consciousness is blind, and we are *brothers of unique blindness,* as it is said of the members of the Black Lodge, then those powers will be prostituted to the uses of dense form and they will be retrogressive. They will have a retrogressive use and create barriers between the hopefully evolving consciousness and the goal of refinement and more subtle consciousness and greater capacity and realization.

What we create can help us or deeply hinder us. I think a lot of us involved in still in unconscious creation of form the throat center when ruled by the earth, creates all kinds of forms. Saturn brings in a much more disciplined approach when it rules the throat center, the third ray and the imagination are closely related of what we can conceive we can materialize eventually.

1:05:30

***The rules therefore end with the statement that the magician chants the words that "blend the fire and water"—but these are the rules for the aspirant. The rules for initiates of a paralleling kind end with the words: "Let the initiate sound the note that unifies the fires". This is significant and of much encouragement to the beginner in the magical work. He is still perforce working on the astral plane and he cannot possibly avoid so doing for much time. The mark of growth for him is the steady withdrawal of his consciousness from that plane and his attainment of mental poise and of mental awareness, followed by creative work on the mental plane. There is an interesting and ancient proclamation found in the archives of the adepts which covers some of the stages in the magical work, couched of course in symbolic form: TWM 615-616***

***The rules therefore end with the statement that the magician chants the words that "blend the fire and water"—but these are the rules for the aspirant.*** A new complication enters here. We learn something new about the rules that we have been given, and we find that in fact there are other rules apparently.

***The rules for initiates of a paralleling kind end with the words: "Let the initiate sound the note that unifies the fires".***

***This is significant and of much encouragement to the beginner in the magical work.***

***He is still perforce working on the astral plane and he cannot possibly avoid so doing for much time.*** Rules for initiates. Well apparently we haven't been given those. Even what we have been given is sufficiently abstruse to make it impossible for us to apply these rules immediately in any practical sense. We can learn about them from the academic perspective.

***Let the initiate sound the note which unifies the fires.*** Is there a contrasts between lending and unification.

***This is significant and of much encouragement to the beginner in the magical work.*** He is still perforce working on the astral plane and he cannot possibly avoid so doing for much time

***The mark of growth for him is the steady withdrawal of his consciousness from that plane and his attainment of mental poise and of mental awareness, followed by creative work on the mental plane.*** This is important, and we can say that growth for the aspirant consists in the following. ***The mark of growth for him is the steady withdrawal of his consciousness*** this is a mental focus and eventual mental polarization ***from that plane and his attainment of mental poise and of mental awareness followed by creative work on the mental plane.***

***There is an interesting and ancient proclamation found in the archives of the adepts which covers some of the stages in the magical work, couched of course in symbolic form:*** We are fortunate that masters DK can penetrate into this library and bring to us at least that which can be of use to us at our present stage.

Let's look at the symbolism of this ancient magical proclamation:

1:09:40

***"Let the magician stand within the great world sea. Let him immerse himself in water and there let him stand his ground. Let him look down into the watery depths. Nothing is seen in form correct. Nothing appears but water. Beneath his feet it moves, around him, and above his head. He cannot speak; he cannot see. Truth disappears in water. TWM 616***

***"Let the magician stand within the great world sea. Let him immerse himself in water and there let him stand his ground.*** Immediately. Saturn is implied ***let him stand his ground***.

***Let him look down into the watery depths.*** Subject to distortion. Nothing obviously. He's breathing the air is not swimming in this not any standing on the earth, hmm and he's within the sea but above him is the air, and the fire of the Sun I suppose ***let him look down into the watery depths.***

***Nothing is seen in form correct. Nothing appears but water.***

***Beneath his feet it moves, around him, and above his head.*** Well that's a little different than what I just said, it looks like he is engulfed. In fact appears that it appears that the magician is engulfed above and below, and on every level. But of course if he stands his ground and what does that mean because standing his ground. Sounds like he's on some kind of *terra firma*, But let's see we're going to deal with the elements always when working with the seventh ray and magic the elements play a big role. ***Beneath his feet it moves and above his head. He cannot speak; he cannot see. Truth disappears in water.***

***He cannot speak he cannot see.*** Well I suppose if he is surrounded by water, he cannot speak nor see. Truth disappears in water and this is the general effect of the astral plane. We just look at the consciousness of the masses which the demagogues can whip up. We look at Germany before World War II, and now we looked at the United States, 30% of the people responding in a most enthusiastic way to demagoguery. Truth disappears in water, Obviously the demagogues are not speaking to the soul-illumined mind. [ref. This is a 2019 comment, presuming President Trump is supported by only 30%, which in evidence is much higher, although the Smith Mundt propaganda and polling pushes otherwise.]

1:13:50

***"Let the magician stand within the great world sea. Let him immerse himself in water and there let him stand his ground. Let him look down into the watery depths. Nothing is seen in form correct. Nothing appears but water. Beneath his feet it moves, around him, and above his head. He cannot speak; he cannot see. Truth disappears in water.***

***"Let the magician stand within the stream. Around him water flows. His feet stand firm on land and rock, but all the forms he sees are lost in the grey immensity of mist. The water is around his neck, but, feet on rock and head in air, he maketh progress. All is distortion still. He knows he stands, but where to go and how to go he knows not, nor understands. He sounds the words of magic, but muffled, dim and lost, the mist returns them to him, and no true note sounds forth. Around him are the many sounds of many forms, which swallow up his sound.***

***"Let the magician stand in watery mist, free of the running stream. Some outlines dim appear. He sees a little distance on the Path. Flickers of light break through the clouds of mist and fog. He hears his voice; its note is clearer and more true. The forms of other pilgrims can be seen. Behind him is the sea. Beneath his feet is seen the stream. Around him mist and fog. Above his head no sky is seen nor sun.***

***"Let the magician stand on higher ground, but in the rain. The drops pour down upon him; the thunder breaks; the lightning flashes in the sky. But as the rain pours down, it dissipates the mist, it washes clean the form and clears the atmosphere.***

***"Thus forms are seen and sounds are heard, though dim as yet, for loud the thunder roars and heavy is the sound of failing rain. But now the sky is seen; the sun breaks forth and in between the drifting clouds, expanses of the blue of heaven cheer the tired eyes of the disciple.***

***"Let the magician stand upon the mountain top. Beneath him in the valleys and the plains, water and streams and clouds are seen. Above him is the blue of heaven, the radiance of the rising sun, the pureness of the mountain air. Each sound is clear. The silence speaks with sound." TWM 616-617***

***"Let the magician stand within the stream.*** It's a little different. that seems to be a reduction around him water flows ***great world sea.*** Well there we go, maybe the word *stand* is not the best in the first stanza: ***Let him immerse himself in water and there let him stand his ground.*** That sounds firm. but the later description shows that under him the water is moving. So it's not really the initiate standing his ground. I wonder in what way, but now he does that. The Magicians stand within the stream around him water flows.

***His feet stand firm on land and rock, but all the forms he sees are lost in the grey immensity of mist.***

it's a very dramatic way of describing the condition of the astral plane some people have looked at it as a plane that has great revelation and interest and reality but to master DK it's a bit more like a serpent and not and not a good kind of serpent either the the the hissing of the concealing serpents the mists the fog, a realm of unclarity really and he he draws it to our attention he contrasts the supposition. That it's a realm of great interest and fascination and enlightenment with what it really is, as far as he is concerned, a plane of concealment and unclarity and distortion. So ***all forms he sees are lost in the grey immensity*** administered leases his feet are standing firm on land and rock which is more than was stated in the first stanza of this old proclamation.

***The water is around his neck, but, feet on rock and head in air*** ok well, that's what I thought was the first one, maybe I was misled by the idea that *he stands his ground*. Okay, ***water is around his neck but feet on rock and head in air, he maketh progress.*** This is the kind of the original language that Master DK was speaking when he began to work with Alice Bailey. Make us take us break us, it's the old, more Elizabethan language.

***All is distortion still. He knows he stands*** So at least He has a basis and he has some immovable point. He's not entirely at sea. He can he knows he stands and we can say that this is Saturn. When you take us down Saturn his Saturn is involved where to go***, but where to go and how to go he knows not, nor understands.***

but at least he has some stand with in reality, he begins to know that what swirls round him where he is a great illusion.

***He sounds the words of magic, but muffled, dim and lost, the mist returns them to him, and no true note sounds forth.*** He tries to create a note to sounds forth. He tries to create but maybe worsens the glamour through lack of knowledge of how to create in these circumstances.

***Around him are the many sounds of many forms,*** this takes us back to the catechism or that that formula we just talked about from Ancient Days. And it's found … in two places, but at least in DINA volume I, page 678 … and also page *A Treatise on White Magic.* We have dealt with this earlier, but it's the same one, page 386, 387:

[this entire section referenced is copied in, for convenience of study; not everything is mentioned by MDR in the commentary below.]

*Let us simplify matters, if we can, by three clear statements; in them we will sum up the work the disciple accomplishes, as he struggles with and masters the energies of the mental world.*

*1. Work on the mental plane produces realisation of duality. The disciple seeks to blend and merge the soul with its vehicle and to do this consciously. He seeks to fuse them into a unity. He aims at the realisation that, here and now, they are ONE. The unification of the self and of the not-self is his objective. The first step in this direction is taken when he begins to cease identifying himself with the form, and recognises (during this transitional period) that he is a duality.*

*2. The mind, rightly used, becomes therefore a recorder of two types of energy or of two aspects of the manifestation of the One Life. It records and interprets the world of phenomena. It records and interprets the world of souls. It is sensitive to the three worlds of human evolution. It becomes equally sensitive to the kingdom of the soul. It is the great mediating principle, in this interim of dual recognition.*

***3. Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows  itself to be all that is, all that has been and all that will be.***

***There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. The translation of the symbols in which it was written necessitates the loss of rhythm and potency.***

*"I stand between the Heavens and Earth! I vision God; I see the forms God took. I hate them both. Naught do they mean to me, for one I cannot reach, and for the lower of the two I have no longer any love.*

*"Torn I am. Space and its Life I cannot know, and so I want it not. Time and its myriad forms I know too well. Pendant I hang betwixt the two, desiring neither.*

*"God from high Heaven speaks. There is a change. I hear with ear attentive, and, listening, turn my head. That which is visioned, yet visioning could not reach, is nearer to my heart. Old longings come again, yet die. Old chains with clamour snap. Forward I rush.*

*"Myriads of voices speak and halt me in my tracks. The thunder of the sounds of earth shuts out the voice of God. I turn me on my forward path, and vision once again the long held joys of earth, and flesh and kin. I lose the vision of eternal things. The voice of God dies out.*

*"Torn again am I, but only for a little time. Backward and forward shifts my little self, e'en as a bird soars into heaven and settles back again upon the tree. Yet God, in His high place, outlasts the little bird. Thus do I know that God will victor be and later hold my mind and me in thrall.*

***"Hark to the joyous paean that I chant; the work is done. My ear is deaf to all the calls of earth, except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one.***

***"God's voice rings clear and in its tones and overtones the little voices of the little forms dim and fade out. I dwell within a world of unity. I know all souls are one.***

*"Swept am I by the universal Life and as I sweep upon my onward way—the way of God—I see all lesser energies die out. I am the One; I, God. I am the form in which all forms are merged. I am the soul in which all souls are fused. I am the Life, and in that Life, all little lives remain."*

*These words, chanted in the ancient formulas on peculiar and selected notes, were most potent and brought definite results in certain ancient ceremonies that have long since died out.* ***TWM 385-387***

***3. Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows itself to be all that is, all that has been and all that will be.***

***There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period.*** ***The translation of the symbols in which it was written necessitates the loss of rhythm and potency.***

Rhythm and potency being brought together as a source of power, rhythm. Vulcan, first ray, seventh ray. The planets have also rays other than the ones we have been given. Uranus has the first ray and seventh ray. You wouldn't know it had the first ray, except through some research. The seventh ray is the one emphasized, but the first ray is there. The first ray is emphasized, but in the rhythmic *beating out,* the hammer blows, the seventh ray is there, it seems to me.

***Around him are the many sounds of many forms, which swallow up his sound.*** The many voices which overwhelmed his voice. As I said this has a lot to do with what is presented in this ancient formula, where He says:

***God's voice rings clear and in its tones and overtones the little voices of the little forms dim and fade out I do well with in a world of unity I know all souls are one.***

Here's another one, just before, the fifth one:

***"Hark to the joyous paean that I chant; the work is done. My ear is deaf to all the calls of earth,*** many voices, right? ***except to that small voice of all the hidden souls within the outer forms, for they are as myself; with them I am at-one.***

Small voice. And we hear that the voice of the soul is so often called *the still, small voice,* to which we must attend. I *really love* this ancient Atlantean chant. I think it's so revelatory.

If we are to find out as DK said as we noticed that subject and object are one thing; the knower and the known are one thing. The perceiver and the perception are one thing. And somehow this ancient Atlantean chant reveals that. It's almost like one doesn't want to go through a day under the spell of the illusion of fragmentation. It's almost as if one wants to *know,* all the time, that unity prevails. Regardless of what the illusion of the senses presents to the consciousness, and that all apparently discrete things are blended in the unity, and not only that, they are only one thing. In the Divine Pymander, it talks about working with the only one thing may have been a Neoplatonic text, I think it sort of claims to be from Hermes Trismegistus is it? [yes, it is] Whatever it is, it has the truth of the all-pervading one as a great principle.

1:24:00

Ok, now let's go on. We're in the middle of this ancient magical proclamation.

We've done two verses of it and we're helping our magician here, who is we ourselves, overcome the glamour. He's getting a foothold now and he's not drowning, but I might say here in this case a magician is in danger of drowning, with water above and below, even though he stands his ground, and that of course to me is the mist; I don't know how floating in the water, with water below and above. I don't know how you stand your ground. Maybe I'll figure it out, maybe you'll figure it out.

The third verse then

[repeated for convenience, from margin above:]

*"Let the magician stand within the great world sea. Let him immerse himself in water and there let him stand his ground. Let him look down into the watery depths. Nothing is seen in form correct. Nothing appears but water. Beneath his feet it moves, around him, and above his head. He cannot speak; he cannot see. Truth disappears in water.*

*"Let the magician stand within the stream. Around him water flows. His feet stand firm on land and rock, but all the forms he sees are lost in the grey immensity of mist. The water is around his neck, but, feet on rock and head in air, he maketh progress. All is distortion still. He knows he stands, but where to go and how to go he knows not, nor understands. He sounds the words of magic, but muffled, dim and lost, the mist returns them to him, and no true note sounds forth. Around him are the many sounds of many forms, which swallow up his sound.*

***"Let the magician stand in watery mist, free of the running stream. Some outlines dim appear. He sees a little distance on the Path. Flickers of light break through the clouds of mist and fog. He hears his voice; its note is clearer and more true. The forms of other pilgrims can be seen. Behind him is the sea. Beneath his feet is seen the stream. Around him mist and fog. Above his head no sky is seen nor sun.***

***"Let the magician stand on higher ground, but in the rain. The drops pour down upon him; the thunder breaks; the lightning flashes in the sky. But as the rain pours down, it dissipates the mist, it washes clean the form and clears the atmosphere.***

***"Thus forms are seen and sounds are heard, though dim as yet, for loud the thunder roars and heavy is the sound of failing rain. But now the sky is seen; the sun breaks forth and in between the drifting clouds, expanses of the blue of heaven cheer the tired eyes of the disciple.***

***"Let the magician stand upon the mountain top. Beneath him in the valleys and the plains, water and streams and clouds are seen. Above him is the blue of heaven, the radiance of the rising sun, the pureness of the mountain air. Each sound is clear. The silence speaks with sound." TWM 616-617***

***"Let the magician stand in watery mist, free of the running stream.*** it's another step and the glamour has loosened considerably, and the thickness of the water and the distortion caused by water, refraction and all, as you look at objects in the realm of air, they are bent when you see them through water. Tut now it's a question of perception the the mist, the watery mist, is still veiling reality. the Sun has not come out ***"Let the magician stand*** (he’s standing) ***in watery mist, free of the running stream.*** He's free of the sea, then he's free of the free of the running stream.

***Some outlines dim appear. He sees a little distance on the Path.*** There's improvement here, right?

***Flickers of light break through the clouds of mist and fog.***

***He hears his voice*** before it was muffled, right? Before his voice was muffled, and his enunciation or unclear. ***He hears his voice; its note is clearer and more true..*** He did step out of it usually we're making our way to the sea. So that we can be like the dew drop in the shining sea, and I guess that's is it how the light of Asia by Sir Edwin Arnold ends, *the slipping of the dew drop into the shining sea.* So usually we're headed for the sea but now the sea is the glamorous watery realm, and we are instead of a tributary feeding the sea we are moving from the sea into the tributary, and then we're stepping out on the land. But the air is still pretty thick with fog, with an occasional vision of something truer breaking through the fog.

***The forms of other pilgrims can be seen. Behind him is the sea.*** ***Beneath his feet is seen the stream.***

***Around him mist and fog. Above his head no sky is seen nor sun.*** But you have the sense it is coming.

***"Let the magician stand on higher ground,*** nor Sun although you have the feeling that they are impending and coming that the magician stand on higher ground ***but in the rain.*** I guess you can see better in the rain then through a mist of all.

***The drops pour down upon him; the thunder breaks; the lightning flashes in the sky.***

***But as the rain pours down, it dissipates the mist,*** interesting that not only will the Sun dissipate mist and fog, but rain will also ***it washes clean the form and clears the atmosphere.*** Rain is bringing about a process of purification.

Things are improving. He has a basis on the land. Light is seen. It certainly wasn't seen in the sea and it wasn't even seen in the stream, even though there was air above and rock below, but he is becoming let's say drier. Although he has to go through this wet stage again in the rain, and it's the first stage of purification that in a way water precedes fire. But he sees the flashes of lightning in the sky.

We all remember don't we, what it's like when you're out on the dark night there's a thunderstorm? The bolts of lightning appear and then suddenly for a brief moment the surroundings area is illumined. Then when the lightning fades the surroundings fade as well to our perception. Well it could be also the rain purification does not come without grief and tears. I think we know.

That's three steps floating the water standing in the stream and that stream is not shallow because it reaches to his neck leaving the head free to contact the air and the feet to stand upon a rock or the bed of the stream. A submerged rock of course, a submerged rock. Well look at your life. Where are we with this? Has it been a long time since we've been swept by such emotion that distortion was inevitable? Have we conquered this stage? So far it's a pretty Atlantean stage, but there is a clearing beginning to occur.

***"Thus forms are seen and sounds are heard, though dim as yet, for loud the thunder roars and heavy is the sound of falling rain.*** Sometimes the thunder is the symbol of the second ray, but it is. This thunder tells us that there is a realm of the gods, because without without lightning there would be no thunder. So lightning, the lightning bolts, the gods, Zeus, Jupiter. Lightning comes from the gods. The roll of the thunder is the evidence that the lightning has been released, with heavy the sound of falling rain. Many sorrows lead to purification, phase one of the purificatory process.

***But now the sky is seen;*** I guess this is kind of a transition here, because let's just say that phase three has unreality and growing reality in it. This is a transitional stanza from unreality in the mist, to growing reality in the Sun. Transitional. This is the second part of three right: ***But now the sky is seen;*** ***the sun breaks forth and in between the drifting clouds, expanses of the blue of heaven cheer the tired eyes of the disciple.*** In terms of weather forecasting this is partly cloudy or partly sunny forecasting. Maybe this is describing something that is a little bit more like our condition the Sun of the soul is out, the Sun of the mind is out, but there are still clouds.

Now maybe this next one is more. The fourth stanza it was easy in the beginning to define the stanzas, but now we're dealing with a sequence of unfolding events the Sun of course the light of the soul all the higher spiritual potencies and the revelatory energies that come from these higher sources. Finally the Sun is the Monad, the Sun is the planetary logos, the Sun is the solar logos, the Sun is any great constellation or group of constellations. the Sun is a very ubiquitous symbol it has a lot of use in different ways.

***"Let the magician stand upon the mountain top.*** This is beginning of initiation.

***Beneath him in the valleys and the plains, water and streams and clouds are seen.*** All the various stages of the great illusion of the great astral illusion.

***Above him is the blue of heaven, the radiance of the rising sun*** So growing in power as it heads towards high noon***, the pureness of the mountain air.*** That’s buddhi n a way, one can breathe. We have the idea of Gemini and Aquarius related to the ethers and the air, of the ethers, in this case cosmic ethers.

***Each sound is clear.*** the longer muffled and distorted, and

***The silence speaks with sound."***

This is already a high stage of realization, initiatory realization. Well maybe this is the fifth. Perhaps we have to think in terms of the number five and the fifth kingdom fifth kingdom in nature. Maybe it's five steps later. The steps get so kind of complicated complex that it's hard to know how many of them we should have.

1:40:40

***Then come the highly significant phrases which give the picture of the consummation:***

***"Let the magician stand within the sun, looking from thence upon the ball of earth. From that high point of peace serene let him sound forth the words that will create the forms, build worlds and universes and give his life to that which he has made. Let him project the forms created on the mountain top in such a way that they can cleave the clouds which circle round the ball of earth, and carry light and power. These shall dispel the veil of forms which hide the true abode of earth from the eye of the beholder."***

***Such is the end of the magical work. It involves the discovery that the astral plane and the astral light so-called are but the cinematographs created by man himself. What man has created he can also destroy.***

***More as to the magical work I may not at this time give. The words that blend may not under any circumstances be given except under the oath of secrecy which governs automatically the pledged disciple; these oaths are given to no man but are rendered by the aspirant to his own soul when that soul has conveyed to him the words. He finds them for himself as the result of tireless effort and endeavour. He knows that these formulas are the prerogative of all souls and can only be known and safely used by those who have realised the Self as One. He therefore pledges himself never to reveal these words to any one who is not functioning as a soul or who is wandering blinded in the vale of illusion. From this automatic response to knowledge by the knowers of the race, the Hierarchy of Adepts has gathered its personnel. TWM 617-618***

***Then come the highly significant phrases which give the picture of the consummation:***

***"Let the magician stand within the sun*** is that the monad, is it the triad, is at the soul? Well, triad, monad***, looking from thence upon the ball of earth.*** All density and objectivity.

***From that high point of peace serene*** now in a way this suggests Shamballa, the only place of pure and perfect peace upon a planet. ***let him sound forth the words that will create the forms, build worlds and universes*** maybe solar systems, universes is another one of those protein terms, it doesn't always refer to the one vast entirety at any one time, but two different systems. Sometimes galaxies have been called *island universes,* so ***build worlds and universes and give his life to that which he has made.*** Because what you create you have to embody. So this is self-becomingness.

***Let him sound forth the words that will create the forms, build worlds and universes and give his life to that which he has made. Let him project the forms created on the mountain top in such a way that they can cleave the clouds which circle round the ball of earth, and carry light and power.*** somewhere I have a very good image to uses it quite a bit to show the glamorous condition of our earth to earth surrounded by rather dense grey clouds you can imagine. ***Let him project the forms created on the mountain top in such a way that they can cleave the clouds which circle round the ball of earth, and carry light and power. These shall dispel the veil of forms which hide the true abode of earth from the eye of the beholder."***

This is the dispelling of illusion and the magician is definitely focused buddhically and beyond. … Such is the magical work. The dispelling of fogs, mists, veils, areas of darkness, they are lifted, then one sees earth as it is let us say one sees the true form earth as it is. ***it involves the discovery that the astral plane and the astral light so-called are but the cinematograph created by man himself.***

***What man has created he also he can also destroy*** and I guess must because that's part of the Karma if you've created something that is inhibitory to the process of the Divine Plan you have to take care of it it's your unfinished business.

Now what I'm going to do, because I have just been analyzing, I'm going to read it without interruption though of course I will be tempted to interrupt myself, but I won't. Let's see if I can hold my word here, and on the basis of what I've suggested, and what you have thought while these suggestions were going on, then see if the whole of it makes sense to you.

1:46:20

***"Let the magician stand within the great world sea. Let him immerse himself in water and there let him stand his ground. Let him look down into the watery depths. Nothing is seen in form correct. Nothing appears but water. Beneath his feet it moves, around him, and above his head. He cannot speak; he cannot see. Truth disappears in water.***

***"Let the magician stand within the stream. Around him water flows. His feet stand firm on land and rock, but all the forms he sees are lost in the grey immensity of mist. The water is around his neck, but, feet on rock and head in air, he maketh progress. All is distortion still. He knows he stands, but where to go and how to go he knows not, nor understands. He sounds the words of magic, but muffled, dim and lost, the mist returns them to him, and no true note sounds forth. Around him are the many sounds of many forms, which swallow up his sound.***

***"Let the magician stand in watery mist, free of the running stream. Some outlines dim appear. He sees a little distance on the Path. Flickers of light break through the clouds of mist and fog. He hears his voice; its note is clearer and more true. The forms of other pilgrims can be seen. Behind him is the sea. Beneath his feet is seen the stream. Around him mist and fog. Above his head no sky is seen nor sun.***

***"Let the magician stand on higher ground, but in the rain. The drops pour down upon him; the thunder breaks; the lightning flashes in the sky. But as the rain pours down, it dissipates the mist, it washes clean the form and clears the atmosphere.***

***"Thus forms are seen and sounds are heard, though dim as yet, for loud the thunder roars and heavy is the sound of failing rain. But now the sky is seen; the sun breaks forth and in between the drifting clouds, expanses of the blue of heaven cheer the tired eyes of the disciple.***

***"Let the magician stand upon the mountain top. Beneath him in the valleys and the plains, water and streams and clouds are seen. Above him is the blue of heaven, the radiance of the rising sun, the pureness of the mountain air. Each sound is clear. The silence speaks with sound."***

***Then come the highly significant phrases which give the picture of the consummation:***

***"Let the magician stand within the sun, looking from thence upon the ball of earth. From that high point of peace serene let him sound forth the words that will create the forms, build worlds and universes and give his life to that which he has made. Let him project the forms created on the mountain top in such a way that they can cleave the clouds which circle round the ball of earth, and carry light and power. These shall dispel the veil of forms which hide the true abode of earth from the eye of the beholder."***

***"Let the magician stand within the great world sea. Let him immerse himself in water and there let him stand his ground. Let him look down into the watery depths. Nothing is seen in form correct. Nothing appears but water. Beneath his feet it moves, around him, and above his head. He cannot speak; he cannot see. Truth disappears in water. TWM 616-617***

***“Let the magician stand within the great world see let him immerse himself in water and there let him stand his ground let him look down into the watery depths.***

***Let him look down into the watery depths. Nothing is seen in form correct. Nothing appears but water. Beneath his feet it moves, around him, and above his head. He cannot speak; he cannot see. Truth disappears in water.***

***"Let the magician stand in watery mist, free of the running stream. Some outlines dim appear. He sees a little distance on the Path. Flickers of light break through the clouds of mist and fog. He hears his voice; its note is clearer and more true. The forms of other pilgrims can be seen. Behind him is the sea. Beneath his feet is seen the stream. Around him mist and fog. Above his head no sky is seen nor sun.***

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Here it's coming. Will it come with his next revelation? With a come with the third installment? Or will we wait still longer?

***Such is the end of the magical work. It involves the discovery that the astral plane and the astral light so-called are but the cinematographs created by man himself. What man has created he can also destroy.***

***More as to the magical work I may not at this time give. The words that blend may not under any circumstances be given except under the oath of secrecy which governs automatically the pledged disciple; these oaths are given to no man but are rendered by the aspirant to his own soul when that soul has conveyed to him the words. He finds them for himself as the result of tireless effort and endeavour. He knows that these formulas are the prerogative of all souls and can only be known and safely used by those who have realised the Self as One. He therefore pledges himself never to reveal these [618] words to any one who is not functioning as a soul or who is wandering blinded in the vale of illusion. From this automatic response to knowledge by the knowers of the race, the Hierarchy of Adepts has gathered its personnel. TWM 617***

***Such is the end of the magical work. It involves the discovery that the astral plane and the astral light so-called are but the cinematographs created by man himself. What man has created he can also destroy.***

***More as to the magical work I may not at this time give.***

***The words that blend may not under any circumstances be given except under the oath of secrecy which governs automatically the pledged disciple*** We're talking about the pledged disciple here, who may be an accepted disciple. Also He talks about an initiate, pledged disciple, pledged and accepted. He makes various combinations***; these oaths are given to no man but are rendered by the aspirant to his own soul when that soul has conveyed to him the words.*** It's an eternal process, right? And not conferred by the master. The soul sees the readiness when it exists. These oaths are given to no man but are rendered by the aspirant to his own soul when that soul has conveyed to him the words as a reciprocal process.

***He finds them for himself as the result of tireless effort and endeavour.*** The words which blend the fire and water.

***He knows that these formulas are the prerogative of all souls and can only be known and safely used by those who have realised the Self as One.*** So at least the third initiation.

***He therefore pledges himself never to reveal these words to any one who is not functioning as a soul or who is wandering blinded in the vale of illusion. From this automatic response to knowledge by the knowers of the race, the Hierarchy of Adepts has gathered its personnel.***

Well that's going to be that section. Were up to page 618, and we haven't covered a lot of pages but they've been very interesting. So from 611 to 618 is how far we have gone, and …just trying to keep my gain my bearings very hard as one is floating in the sea, you have to at least have your feet on *terra firma* here. I love this *Old Commentary* stanza, it really speaks. So this is the end of part 12, from 611 to 618. Then we are going to start part 13, from 618 onward. We are making progress and in the document we have another 20 pages and in the book another 32 pages.

It's an amazing treatise and it gives us the foundation. We need to aspire to become aspire intelligently to become a white magical worker. At least we should not lay up harm for ourselves and others if we follow the recommendations. We cannot become the true white magician possessed of the necessary formulas until we have proven ourselves. Then as some of these words are not simply conferred by members of the hierarchy but are self discovered by the one who has become the soul, he realizes his identity is that of the soul. We have to have realized the self as one. He knows that these formulas and bonds just copy their prerogative of all souls and can already known and safely used by the who have *realized the self is one there is a power that maketh all things* *new it lives and moves and those who know the self has one.*

We are on our way to the true initiatory status, and it’s an exacting path and a painful path at times. He tells us between the 2nd and 3rd initiation there is more suffering than at any other time. Maybe it's the most difficult, but we have very good guidance, and I'm sure the casual reader of this book, or maybe what can call it *the frustrated reader* of this book, doesn't realize what's really being given.

Okay, friends, so that'll be it for the moment and we'll get on to number 13 as possible, and I'm trying to complete this before flying to the United States for other processes they all have different things we do in our life of discipleship.

So, lots of love many blessings, and as he finished the magical part of his presentation and now comes exhortation a call for service. So, we'll join at that point to see you then.