**Abstract**

**Content for ATOWM Series III, Rules for Magic for the Physical Plane, Video Commentary, Program Thirteen, 15.3, Rule XV, 4:19 hr: pages 618-632**

[Program 13: 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-13-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XV-15.3.wmv)15.3  1,473 MB .wmv file  
Video by Michael D. Robbins. 15Nov2018 / 4:19 hr.

[Program 13: 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-13-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XV-15.3.mp3)15.3  124 MB .mp3 file  
Audio by Michael D. Robbins. 15Nov2018 / 4:19 hr.

**Transcript**

Okay. Hi everybody, we're drawing near our close of this section on ***a call to service,*** and one more section, on the new groups, and that will that will be it at this time for the commentaries on this book.

What a wealth of information and advice and wisdom is offered, and the purpose of the commentaries is not to spare you from reading the material yourself of course, but maybe some connections, some hints will be offered, which will bring in a little more light, and encourage the study of the book, and of all these books. We have precious little time until 2025, when a new installment will be forthcoming according to the Tibetan and all of our success with what He may deliver in the future, which is dependent to no small extent upon what we have assimilated in his second installment with Alice Bailey. Of course, we have to go also further back to *the Secret Doctrine* and especially that and the works of HP Blavatsky, but especially the *Secret Doctrine* which is a another cornerstone.

We have our work cut out before us. The world is – well humanity is in difficult shape, and all kinds of vices are coming to the surface, and people are not regulating their behavior according to a sufficient standard. I suppose we all have experience with that, but there comes a time when you realize that there are just certain standards that we have to uphold.

We are aspiring esoteric workers, interior workers, and our hope is to influence things from the inside, towards manifestation. From the inside, where we have more power and more ability, and we have the faith that of course it works that way. The hierarchy is not exactly walking openly among humanity, but they are terribly influential, and this we have come to know through contact with them. You know, contact with the work that they produce, to help redeem the human race. So we are inner workers in many ways, and we hope to improve in that ability to work in wordly ways, to greater outer effect.

Now, this next of the last section is called ***call to service.*** We're on page 618 …

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***First of all, the immediate goal must be well recognised, if lost effort is to be avoided and real progress achieved. Many well-intentioned aspirants are prone to give undue time to their registered aspirations, and to the formulation of their plans for service. The world aspiration is now so strong and humanity is now so potently orienting itself towards the Path that sensitive people everywhere are being swept into a vortex of spiritual desire, and ardently long for the life of liberation, of spiritual undertakings and of recorded soul consciousness. Their recognition of their own latent possibilities is now so strong that they over-estimate themselves; they give much time to picturing themselves as the ideal mystic or in deploring their lack of spiritual achievement or their failure to achieve a sphere of service. Thus they become lost, on the one hand, in the vague and misty realms of a beautiful idealism, of colourful hypotheses, and of delightful theories; on the other hand, they become engulfed in a dramatisation of themselves as centres of power in a field of fruitful service; they draw up, mentally, plans for world endeavour to see themselves as the pivotal point around which that service will move; they frequently make an effort to work out these plans and produce an organisation, for instance on the physical plane, which is potentially valuable but equally potentially useless, even if not dangerous. They fail to realise that the motivating impulse is primarily due to what the Hindu teachers call a "sense of I-ness", and that their work is founded on a subjective egoism which must—and will—be eliminated before true service can be rendered. TWM 618-619***

***First of all, the immediate goal must be …*** and as I was saying we all have our faults, but we don't condone them. Always the effort to improve is the key factor in success with any calling. I would say especially on the path of white magic on the path of *spiritual occultism*. I have to use those qualifiers because there are so many people when they hear that word *occult,* they immediately conjure up some kind of horrible images, and that's not what this is all about, it's about looking for the causes behind the outer appearances. It's a science and we look for the reality behind the illusion and that is spiritual occultism.

All right, so we're doing two things here, looking at ***the immediate goal*** and seeing what ***must be eliminated and overcome*** these are our objectives in this section of the book.

***First of all, the immediate goal must be well recognised, if lost effort is to be avoided and real progress achieved.*** The law of economy has to be considered, observed. The masses all regard the law of economy as most important, even though they work very much with the law of attraction.

***Many well-intentioned aspirants are prone to give undue time to their registered aspirations, and to the formulation of their plans for service.*** Okay, well, we just don't want to waste time, that's the idea.

***The world aspiration is now so strong and humanity is now so potently orienting itself towards the Path that sensitive people everywhere are being swept into a vortex of spiritual desire, and ardently long for the life of liberation, of spiritual undertakings and of recorded soul consciousness.***

***Their recognition of their own latent possibilities is now so strong that they*** here comes the problem of course, ***they over-estimate themselves; they give much time to picturing themselves as the ideal mystic or in deploring their lack of spiritual achievement or their failure to achieve a sphere of service.*** *…* He sees the failures that beset many people and he's calling them to our attention. They do have latent possibilities. We all do. But the possibility is not the actuality, that's the key thing. Many things are possible. How many are actualized? How many are manifested? ***they give much time to picturing themselves as the ideal mystic*** he doesn't say the ideal occultist there doesn't either it does say the ideal mystic. Perhaps He's indicating which particular people do this maybe those on that transitional mystical path. the ideal. ***deploring their lack of spiritual achievement or their failure to achieve a sphere of service.***You know, when we constantly berate ourselves we cannot work effectively and no one, says The Tibetan, can work well when laboring under a constant sense of failure.

***Thus they become lost, on the one hand, in the vague and misty realms of a beautiful idealism, of colourful hypotheses*** His use of the word *colorful* I think is deliberate, because it kind of tells us that these hypotheses are attractive, but somehow the truth is veiled because color is that which veils the truth and of a delightful theories. So they are swept into this world of great and exhilarating possibility even though they don't achieve but the I guess suffering from something we might call *the glamour of aspiration,* where we attend to the possibility and forget to the work which is necessary even to manifest lesser possibilities than delight us, ***of delightful theories; on the other hand, they become engulfed in a dramatisation of themselves as centres of power in a field of fruitful service;; they draw up, mentally, plans for world endeavour to see themselves as the pivotal point around which that service will move*** see all of this is selfish or self-centered spirituality and***; they frequently make an effort to work out these plans and produce an organisation, for instance on the physical plane, which is potentially valuable but equally potentially useless, even if not dangerous.*** Well they're still a little bewildered, right? By this sense of the eye, the limited eye.

***They fail to realise that the motivating impulse is primarily due to what the Hindu teachers call a "sense of I-ness",*** This is ahamkara, there's still very much the victim of this limited sense of I-ness, and it motivates what they do, even though they think their motives are other than the emphasis upon their personality. So the sense of I-ness ***and that their work is founded on a subjective egoism*** that is in the lower sense, right. He he often doesn't use the word ego in the lower sense but here he is honest founded on a subjective egoism ***which must—and will—be eliminated before true service can be rendered.*** So this sense of *I-ness* is part of the problem and we overcome illusion. We seek to disabuse ourselves of this sense of I-ness. We learn about the initiate Jesus, God disappeared and he found that he himself was God. Now those words can't just stand, they would have to be explained, because it doesn't mean that in one's personality nature one is the God of the universe, but in essence there is no difference.

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***This tendency to aspiration and to service is right and good and should be seen as forming part of the coming universal consciousness and equipment of the race as a whole. It is steadily coming to the surface owing to the growing strength of the Aquarian influence which (from about the year A.D. 1640) has been gaining in potency and is producing two effects: it is breaking down the crystallised old forms of the Piscean age, and is stimulating the creative faculties, as they express themselves in group concepts, and group plans. As all of you well know, this is the cause of the present disturbed conditions, and these conditions can be summed up in the words: impersonalization wherein the state, group or groups are regarded as of more importance than the individual and his rights; amalgamation, which is the tendency to fuse, blend, and cohere and to produce that interrelation which must eventually mark the intercourse of humanity and produce that "synthesis of all the single men", which Browning so truly remarks is the goal of the evolutionary process and marks the conclusion of the journey of the divine prodigal; and sensitive intercommunication between units, groups and combinations of groups, both on the subjective and objective sides of manifestation. In these three words—impersonalization, amalgamation, and intercommunication—you [620] have summed up for you the outstanding phenomena which are appearing among us at this time. Students are urged to consider the plan as it is thus expressing itself, and to study these growing tendencies in human affairs. The fact that they are so prominent will appear, if the student will take the trouble to consider the panorama of history; he will then note that even the history of five hundred years ago will reveal to him the fact that at that time great individuals were the prominent factors, and that history is concerned largely with the doings of powerful personalities who cast their spell over their time and age; then isolation and separateness governed human affairs and every man fought for his own land and every man forgot his brother and lived selfishly; then there was little interrelation between different races or between human families, and there was no real means of communication, except that of personal contact, which was frequently impossible. TWM 619***

***This tendency to aspiration and to service is right and good and should be seen as forming part of the coming universal consciousness and equipment of the race as a whole.*** The universal consciousness especially to be cultivated in Aquarius … there's much idealism in this sign Aquarius, much aspiration, and when we talk about universal consciousness I think we mean there is certainly a bigger a larger more embracing consciousness than heretofore. But it's not really a universal than the greatest sense. But it just can't be. When the Tibetan analyzed, but criticized let's say, the use of the term *cosmic consciousness*, He said *look it's an illusion, the people claiming to have cosmic consciousness. It's an impossibility for them.* Cosmos is too vast. Maybe they can have a beginning sense of the essence which has produced all things or no become all things.

***It is steadily coming to the surface owing to the growing strength of the Aquarian influence which (from about the year A.D. 1640) has been gaining in potency and is producing two effects:***

Why 1640? Well, it seemed that the the individual who embodied the Aquarianism in those days to a great extent was Sir Francis Bacon. He was certainly a universal thinker. He has become the conscious and germane and the Master Rakoczi, Master R, the Mahachohan; He has become all that. In those days with his horoscope of Aquarius rising, Mercury rising in Aquarius, he was calling for the testimony of the sciences or the creation of the sciences. He was in a way the prototypical Aquarian. When did he die, did he die? We just don't know. They say he was experimenting with refrigeration and the preservation of birds. Maybe that had been killed in hunting, birds for food, and he was stuffing them with snow or ice from the outside and he became sick and he died. Maybe. It's peculiar about that particular individual, how often he has apparently disappeared in death and shows up somewhere else shortly after. In any case, it's sort of the years following the expression of Master R as Sir Francis Bacon, and what what does this year 1640 really conceal it might be something about the Aquarian cycle.

It might be that now, where we're reaching the point where in 2125, no 2117 is the date given, you've heard it said that the true unadulterated Age of Aquarius begins. It's not held down or held back by the presence of the sixth ray in his previous cycle or the presence of the Piscean energy and that would give about five hundred years, more or less, from the year 1648. But it's got to be significant. Right now I don't have a handle on how to go in there and look at that, I think 1675 the seventh right came in, and the 1626 was it, the sixth ray began to withdraw. I'm not sure how we can look at this particular year but it's got to be significant.

So ***the Aquarian influence has been gaining in potency since that time it is breaking down the crystallised old forms of the Piscean age*** Well, you might think since Pisces is a water sign, that will be very fluid and Aquarius is the sign of fixed air, so there would be more crystallization, but Aquarius is Uranian in nature, and Uranus works against crystallization, unless it's the preservation of its own unique ideas. Pisces dissolves many things but there are certain limitations to which it will adhere. So almost different angles are being shown on the astrological signs.

[runner up for one of the longest sentences, repeated for convenience.]

*As all of you well know, this is the cause of the present disturbed conditions, and these conditions can be summed up in the words: impersonalization wherein the state, group or groups are regarded as of more importance than the individual and his rights; amalgamation, which is the tendency to fuse, blend, and cohere and to produce that interrelation which must eventually mark the intercourse of humanity and produce that "synthesis of all the single men", which Browning so truly remarks is the goal of the evolutionary process and marks the conclusion of the journey of the divine prodigal; and sensitive intercommunication between units, groups and combinations of groups, both on the subjective and objective sides of manifestation. In these three words—impersonalization, amalgamation, and intercommunication—you [620] have summed up for you the outstanding phenomena which are appearing among us at this time.*

***As all of you well know this is the cause of the present disturbed conditions and these conditions can be summed up in the words: impersonalization.*** That's an interesting word. … The impersonal spheres for me are the spheres of the spiritual triad. The transpersonal spheres, the spheres of the soul what we call the soul on the higher mental plane. Impersonalization. So we do have many new patterns coming in under Aquarius? Pisces tends in some ways to be quite conservative and to preserve the values which have evolved in the greater cycle and to cloister people away, at least in the earlier stages and to define in a narrow manner how it is proper to live and what spirituality is. Aquarius is a very mobile sign it has a lot of activity connected with it a lot of fluidity as well. There's an overlap between the constellation Aquarius and the constellation Pisces. Maybe at some point they share in some of the same characteristics. The old form [back up a bit] ***it is breaking down the crystallised old forms of the Piscean age, and is stimulating the creative faculties, as they express themselves in group concepts, and group plans.*** it is breaking down, the crystallize to old forms of the Piscean age***, and is stimulating the creative faculties,*** right it's a sign oppositely. It's a very creative sign as ***as they express themselves in group concepts, and group plans.***

Let's just call this the advantages of Aquarius, and this kind of change to something maybe quite new, especially since there is looming a 25 thousand year Age of Aquarius, quite new, where especially with the completion of that great 250 thousand year cycle recently and the planetary soul emerging on the Christ and hierarchy returning to visibility's for the first time since Atlantean days, disturbance of the old conditions, the cherished conditions of Pisces will occur.

***As all of you well know, this is the cause of the present disturbed conditions, and these conditions can be summed up in the words: impersonalization wherein the state, group or groups are regarded as of more importance than the individual and his rights;***we have to remember that the fascism and nazism of Germany rose to power after the Nazi group was *legitimately elected* in Aquarius, I believe the 30th of January, and here's another word. Let's look at that combined it ***amalgamation, which is the tendency to fuse, blend, and cohere and to produce that interrelation*** in in the universal, the articulated, Universal is filled with interrelationships ***which must eventually mark the intercourse of humanity and produce that "synthesis of all the single men"*** beautiful phrase***, which Browning so truly remarks is the goal of the evolutionary process and marks the conclusion of the journey of the divine prodigal*** that is the part of the monad that went forth into the lower planes and into a sacrificial expression***; and sensitive intercommunication between units, groups and combinations of groups, both on the subjective and objective sides of manifestation.***

Wonderful what Browning wrote, truly, the *"synthesis of all the single men"*Thatis exactly what we are trying to achieve. Of course, the first step is the growth of group consciousness which the Aquarian influence, when it's a little higher promotes. I've seen many, many conservative and reactionary, separative Aquarians, who really promote only their own ideal about which they're very enthusiastic, and they are very keen on those who form with them the body of supporters of that particular ideal. Some of the most separative commentators and separative adherents are found in Aquarius, and that's amazing. You know, but the group idea is there. It's just that it's a very narrow idea, and it does exclude others who do not share that idea exactly.

There's a certain standardization that's going on, there are certain homogeneity among the types, and it's not helpful in this day and age, and yet one can be an Aquarian. Again the moral quality of the individual, the degree to which he understands what is the good in the present context, this is not determined by the astrological sign alone.

***In these three words—impersonalization, amalgamation, and intercommunication—you have summed up for you the outstanding phenomena which are appearing among us at this time.*** Impersonalization, we find that in Aquarius. Amalgamation, we find defusing, and yes intercommunication. All the computers are wireless, the radio off these subtle forms of transmission by apparently hidden energies. these are so Aquarian uranium in their nature so we will as part of the Monad that has gone forth apparently into increasing isolation as an individual there will be a re-combination that will occur. … Sensitive intercommunication between units under Aquarius, let's say even telepathy between units groups and combinations of groups, both on the subject of an objective side of manifestation.

So under Aquarius, the question of survival of death and communication with the dead and vice versa will be undertaken already. Wherever something is occurring on the globe, you are there, or telecommunications are possible. All of this is under Aquarius, sending as a very impersonal side not necessarily in the beginning you have something for you the outstanding phenomenally showing. And this time was he born 85 years ago to work for the other side, to the plan as it is just expressing itself.

Imagine what the next decade to bring we have to get certain up difficulties sort it out. So we can really get along with each other in these augmentative visible energy attractive are so prominent. We see 80 or 90 years later, let's say 90, 85 years since this book was written and already we see these things taking place. Our inter communication is something that maybe no one could have imagined at the time. Our amalgamation our sense of omnipresence and of one humanity is rapidly growing you are there wherever something good or bad is occurring on the globe you are there our telecommunication system make that possible and that is of course people are appearing on the big screen and Here I am in New York, and let's say you're in London, and we're talking maybe a little delay, but we're talking all of this is under Aquarius. It is known as a very impersonal sign, but the not necessarily in the beginning. So when all of these things you have summed up for you the outstanding phenomena which are appearing for our set at this time and this time was even 85 years ago.

***Students are urged to consider the plan as it is thus expressing itself,*** working out. these are aspects of the plan impersonality, amalgamation, intercommunication. These facilitate the divine plan of course they could also work for the other side. Students are urged to consider the plan as it is thus expressing itself than ***and to study these growing tendencies in human affairs.*** We can only imagine what the next decades will bring along these lines; therefore we have to get certain difficulties sorted out so we can really get along with each other, and use these augmented pair the invisible energies use them for good.

***The fact that they are so prominent will appear, if the student will take the trouble to consider the panorama of history; he will then note that even the history*** there are many reasons to look backward and see what lessons we can learn. As the “researcher of the past” one of the names associated with the third ray. So if we will study the history we will see these you will see these trends. ***he will then note that even the history*** ***of five hundred years ago will reveal to him the fact that at that time great individuals were the prominent factors, and that history is concerned largely with the doings of powerful personalities who cast their spell over their time and age*** like a Roosevelt, or a Churchill, or a Stalin or a Hitler. Those are some of the greater beings, greater humans for better or for worse, who cast sort of a spell upon human consciousness for a certain time. So the doings in those days were of powerful personalities***; then isolation and separateness governed human affairs and every man fought for his own land and every man forgot his brother and lived selfishly.***

Okay, now DK can see that. We have a lot of selfishness today, too, and it's technologically leveraged. It's made more powerful with the technology to back it, but something different is emerging and instead of just prominent individuals fighting for themselves, we will have prominent groups that are fighting or cooperating, depending***; then there was little interrelation between different races or between races*** I mean if you were in Europe you were in Europe and your interaction with Africa or China was minimal right? there was little inter relation between different races or between ***human families, and there was no real means of communication, except that of personal contact, which was frequently impossible.*** I mean we think about Marco Polo making that once-in-a-lifetime trip to China. Now people fly back and forth to China every week.

Everything has been sped up tremendously and the number frequency of contacts is multiplied and there is the feeling that even though technically your body may be in one place, at least temporarily until the *beam me up* phrase starts, there's the sense that you can be anywhere in your consciousness and the telecommunication system helps you do that.

The revolutions, the atrocities, the demonstrations, whatever, they come right into your living room and you are there. Well in a way, yeah, you are there whatever this body of flesh may be doing, however localized it seems to be, it's the consciousness that counts.

Aquarius is one of those signs that really is involved in the expansion of consciousness and so during this coming Aquarian age I think we will find tremendous deepenings and expansions. After all we will have Mercury as a decanate ruler. We will have Venus, the soul as a detonator. We will have Buddha Manas, Buddhi Mercury, Venus Manas. We will have that bridge between the cosmic ethers and the dense physical nature of our planetary and solar logos.

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***Students should therefore ponder on these words which will be found to become of increasing importance during the next fifty years. This is far enough ahead for the average student to look and to plan, and in their recognition of this phase of the working out of the divine Purpose, they would do well to study their individual life expression and to ask themselves the following questions:***

***1. Are they wasting time in mystical dreams, or are they occupied in a practical application of the sensed spiritual truths, thus making them part of their daily experience?***

***2. Do they find that their reaction to the growing impersonality of the age is one of resentment, or do they find that this relatively new attitude of personal detachment is tending to solve their own personal problems?***

***3. Can they register an increasing ability to sense the thoughts and ideas of others, and do they find that they are becoming more sensitive and therefore more able to swing into the great tide of intercommunication?***

***4. How much is the faculty of dramatisation governing their daily life? Do they find that they are the centre of the universe, which revolves automatically around them, or are they working at the problem of decentralising themselves and at absorption in the whole?***

***These and other questions which will arise may serve to indicate the responsiveness of the aspirant to the coming in of the new age. TWM 620-621***

***Students should therefore ponder on these words which will be found to become of increasing importance during the next fifty years.*** Well that takes us into the 1980s, let's say, but here we are 40 years later almost and they're becoming even more important restoring the human being to an understanding of what it really is.

***This is far enough ahead for the average student to look*** even though we have past that age. Just imagine writing the kinds of things which survive usefully for decades. That's the way of the Tibetan and Blavatsky has written a book called *The Secret Doctrine.* Alice Baileywas very impressed by it and thought that nothing like it really had ever been written. It's going to last a long time. People don’t just come along and write a *Secret Doctrine,* he was already if not a fourth-degree initiate very close I think really an Arhat working on that level, and according to Helena Roerich, she has now made her way to the central stronghold is that Shambala. Well, anyway she appears to be a fifth-degree initiate now.

These words ***impersonalization, amalgamation, and inter-communication,*** maybe it's a one two three in a way, first ray, second ray and third ray, would be increasing in strength until the 1980s, and I think they have continued so far enough.

***This is far enough ahead for the average student to look*** ***and to plan,*** and he always talks about the *average student* and He really wants us so to regard ourselves as the average student otherwise difficulty enters in separateness enters in ***and in their recognition of this phase of the working out of the divine Purpose, they would do well to study their individual life expression and to ask themselves the following questions:***

Well, we're presented with questions. We can never take quite enough time to really ponder on them during a session like this, but if you happen to be using this program in your study groups or classes or whatever, you just stop the tape as it were, stop the program, and ponder, as the Tibetan advises and our subject matter is a call to service.

Okay, we cannot forget the context in which we are working.

So here are the questions … each one of us has to address this to ourselves, our self first of all, and then maybe to other groups, perhaps after we've really answered soundly with respect to ourselves.

0:43:30

***1. Are they wasting time in mystical dreams,*** Neptune right the ideal ***or are they occupied in a practical application of the sensed spiritual truths, thus making them part of their daily experience?*** Let's just say spiritual truth becoming really we have to work this into the substance of our lives we have to *walk our talk,* as they are so fond of saying in the 12-step programs. You know, we have to be practical. We have to get it onto the physical plane by approved esoteric methods, or we become victim of the glamour of wishful thinking of aspiration and we delight in the higher possibilities but don't lift a finger to make them into realities.

I was thinking about doing all these programs. Am I caught in mystical daydreams and all the rest? But I think, just making the tapes making the programs, making sure they are in tangible form, and that they are circulated and providing opportunity for people to study, then maybe that counts as some kind of manifestation. Okay, do they?

***2. Do they find that their reaction to the growing impersonality of the age is one of resentment, or do they find that this relatively new attitude of personal detachment is tending to solve their own personal problems?*** You might say we are too close to each other personally, and not close enough in soul. That's the thing.

I mean we can be so close that we become identical. You'll see what I mean by that, I mean we can achieve intimacy, but the ultimate intimacy is to be the other. Of course that has to be taken, I think, step by step, except for an occasional great revelation? Where did that come from? Where you just realize it to be the case. So do we resent impersonality? Do we feel it's cold, heartless, uncaring others sharing, or do we see the value of it? Well, we're never going to be able to step into the planetary sense of the spiritual triad as long as we think of ourselves as the limited human person the body-centered and so forth.

Well obviously what I'm doing here, and what He's doing, is setting up the opportunity to ponder these things. Can they, can I, register an increasing ability to sense the thoughts and ideas of others? Remember Aquarius is the sign of telepathy and we are all naturally telepathy, except we tend to cover it over, and get in our own way and obstruct a natural interior gift, but increasingly as we begin to achieve in spirituality ashramic intimacy, the thoughts of others will make their impression upon us, without them having to tell us what their thoughts may have been.

***3. Can they register an increasing ability to sense the thoughts and ideas of others, and do they find that they are becoming more sensitive and therefore more able to swing into the great tide of intercommunication?*** Impersonalization, amalgamation, you know into creative groups, and intercommunication. We seem to be on that phase now of intercommunication, impersonality, it means we realize that we are not the personality, and we don't hold too tightly to our own personality. We recognize what it is, or the personality of someone else, sometimes we look at that person. You say, well that's who that individual is. But we have to see beyond the personality to grasp the real individual in the spiritual sense, and this is not easy without practice. Take someone you think you know and sit down in your meditation and see if you can penetrate through the obvious and discern what is the real individual.

***4. How much is the faculty of dramatisation governing their daily life? Do they find that they are the centre of the universe, which revolves automatically around them, or are they working at the problem of decentralising themselves and at absorption in the whole?***

***These and other questions which will arise may serve to indicate the responsiveness of the aspirant to the coming in of the new age.***  Leo is self centralized at first, until the point with which Leo identifies the self is found everywhere which is another way of saying it's found everywhere, nowhere. Nowhere in particular, everywhere in general, and so do we dramatize this little self where do we look more at the wholeness of things? In a way you can with justification.

I was in New Zealand once, and there was a place called *The Centre of the Universe* [in Wanaka], and it was a little humorous, because I realized that every place on the earth is the center of the universe, in every place in cosmos is the center of the universe. There is no exact center, per se, and the spatial requirements are a little different when you're considering the universe as a whole and then what is the center when the universe is we know it disappears, it's wherever I am, you know wherever I, the essence, am, that central point exists.

Wherever we are, such is the universe that the center is everywhere what God is (well I'm going to butcher it of course) God is a 10 dimensional sphere whose centre is everywhere and whose circumference is nowhere, or whose circumference is nowhere and whose centre is everywhere? I think Pascal brought that out. But I don't think the idea is his alone.

Maybe Aquarius with its impersonality it's oftentimes aloofness. Although I think many great actors are born also. An Aquarian avoids more easily the self-dramatization. The Sun which is like the center of the self in the horoscope, it represents the personality. It is in detrimental and weakened condition in Aquarius it's not like Leo, which is ruled by the Sun.

Maybe there is that kind of ability to step off the center of one's own stage. I guess what's important is that the group to which one adheres does not suddenly become the center, otherwise you have some sort of nationalism. Or in the case of the Nazis, ruled by Aquarius, National Socialism, the group has become the center of everything and that too is incorrect. It was tough to move the earth obvious position of centrality and people lost their lives saying the Sun was the center, but what if the Sun too is not the center and you have to decentralize the Sun, and the Sun is just peripheral to something else that we call the center. Like the center of the galaxy, which is peripheral to still something else.

Decentralization is a very important move and that allows you to begin to pervade to be omnipresent. there's a lot of third ray, the third ray of omnipresence in Aquarius. It helps you achieve non localization which is really important. It's a kind of liberation. If we think that here we are sitting and this is where we are and represents the only thing we are then we are under some kind of illusion caused by the spell of concretions. We have to dissolve these tough outer boundaries and begin to be substantial to everything, be behind everything, we have to begin to be able to do that.

0:55:00

The four questions were, let's just try to keep them in mind here: mystical daydreams, presenting impersonality and not being treated as a person but apparently a little bit aloof, treated by those who have achieved, the servant of aloofness. Treated in a way which does not respect the intimacy or the intricacy or the various fluid states of the personalities as if they're really really important, because they aren't.

It was interesting you know DK awarded people certain recognition. They've done a good job in terms of the Shamballa energy, even though they had from the point of view of a moralist such appalling personal traits. He just minimized those, he did that for Ataturk, and probably he would do it for Churchill, and now the more you look into it he'd have to do it for Franklin Roosevelt. We don't know about Lincoln he seems to be in a category all by himself, but you know people these days they try to say there was something wrong with his sexuality and and so forth. You know latter day interpretations of great figures. People always find something about which to moralize and limit their approval of a great individual. But the Tibetan and the Masters they see beyond these few minor difficulties into the real essence of the person and what they did for Humanity, and when you look at the people that I have mentioned they did a lot. Ataturk, Churchill, FDR, someone else, always the specter of criticism will be there.

Is telepathy working for us? Are we sensing the subtle nature of the other, and are we self dramatizing, and does the world revolve around us? I guess one can give a resounding yes and no to. If we're at the center of the universe everything revolves around us. Yet we are the relinquished point. Where are we anyway, everywhere? You know to be the center everywhere is the same as being everywhere and maybe being nowhere in particular.

Those are four important questions that the practical worker on behalf of Hierarchy will have to answer, because we need to come up with a positive response to these questions and our fulfillment of the requirements, yet is demanding but it certainly is possible.

***These and other questions which will arise may serve to indicate the responsiveness of the aspirant to the coming in of the new age.***

… Impersonality here, and then finally telepathy. So these are watchwords, mysticism and kind of a useless detachment from practical manifestation. Impersonality and resentment if one is treated impersonally rather than personally. Telepathy, to be knowledgeable about what is within our fellow human beings. The Christ knew what was in man and then of the degree of a dramatization and calling attention to oneself is such a limitation. …

1:03:30

***In this treatise on individual development and on astral control, a vision has been given and a rule of life expounded which holds in it the needed instruction for the interlude between the two great ages—the Piscean and the Aquarian. A part of the underlying purpose has been expressed in words—a purpose which is recognised by many all over the world and which is working out in practically every department of human life. It is subconsciously registered and intuitively followed by many who know nothing of the technicalities of the plan. Those who guide the human race are not particularly concerned as to the success of the emerging new conditions. That is most definitely assured, and the growth of human realisation and of the spiritual consciousness of non-separateness cannot be arrested. The problem is what means to continue to employ to bring these desired ends about in such a way that the form nature can be keyed up and prepared to handle its new responsibilities, and deal with its new knowledges without undue suffering and those painful cleavages and hours of agony which attract more attention than the more subtle and successful growth of divine awareness. Every time there is a tendency towards synthesis and understanding in the world, every time the lesser is merged in the greater and the unit is blended in the whole, every time great and universal concepts make their impact upon the minds of the masses, there is a subsequent disaster and cataclysm and breaking down of the form aspect and of that which might prevent those concepts becoming physical plane facts. This is therefore the problem of the hierarchical workers:—how to avert the dreaded suffering and carry man along whilst the tidal wave of this spiritual realisation sweeps over the world and does its needed work. Hence the present call to service which is sounding like a trumpet in the ear of all attentive disciples. TWM 621-622***

***In this treatise*** ***on individual development and on astral control*** These are the main points that He sought to emphasize, at least it would be practical for the aspirants, which I think we all have to consider ourselves. So ***astral control,*** there's so many more things than that brought into it, of course, but look at these are the main points that He sought to emphasize, at least. So it would be practical for the aspirant which I think we all have to consider ourselves to be a***, a vision has been given and a rule of life expounded which holds in it the needed instruction for the interlude between the two great ages—the Piscean and the Aquarian.*** We are certainly in that interlude, with maybe only a hundred years left, approximately, before the energies of the old age and the Piscean and the sixth ray energies have faded out.

***A part of the underlying purpose has been expressed in words—a purpose which is recognised by many all over the world and which is working out in practically every department of human life.*** What is this purpose?

***It is subconsciously registered and intuitively followed by many who know nothing of the technicalities of the plan.***

***Those who guide the human race are not particularly concerned as to the success of the emerging new conditions.*** In time at least at some point in the not-too-distant future man holds within his decision whether it will be as soon as it can be, or whether it will be delayed it could be delayed by 300 years, He says at one point. Okay the emerging new conditions, they will occur.

***That is most definitely assured, and the growth of human realisation and of the spiritual consciousness of non-separateness cannot be arrested.*** We are talking about the time equation here, and how much more suffering there has to be before this emergence into the consciousness of non-separateness will occur.

***The problem is what means to continue to employ to bring these desired ends about in such a way that the form nature can be keyed up and prepared to handle its new responsibilities, and deal with its new knowledges without undue suffering and those painful cleavages and hours of agony which attract more attention than the more subtle and successful growth of divine awareness.*** This is the problem. If skill and action really isn't it, what means to employ?

The form nature can be prepared, and to avoid undue suffering, that will be suffering definitely. In every advance, given the status the old conditions the the arrangement of the old conditions, there will be friction and there will be suffering. there will be disturbance. Just what He says, that if a disciple intervenes in the life of, let's say an aspirant, there will be disturbance if an initiate intervenes in the life of the disciple, and so it goes.

***Every time there is a tendency towards synthesis and understanding in the world, every time the lesser is merged in the greater and the unit is blended in the whole, every time great and universal concepts make their impact upon the minds of the masses,*** every time a greater energy is brought into contact with a lesser condition ***there is a subsequent disaster and cataclysm and breaking down of the form aspect and of that which might prevent those concepts becoming physical plane facts.*** There is the suffering of the response and of the necessary rearrangement of energies demanded by the incoming greater energy.

From that point of view, here we are. The second ray soul of the planet is emerging with the third ray personality. there's going to be a lot of friction, the Hierarchy is merging with humanity a lot of friction this reappearance of the Christ is not without its disturbance, and Pisces, receiving the Aquarian energies during this transitional period, a lot of turbulence.

***Every time there is a tendency towards synthesis and understanding in the world, every time the lesser is merged in the greater and the unit is blended in the whole, every time great and universal concepts make their impact upon the minds of the masses, there is a subsequent disaster and cataclysm and breaking down of the form aspect and of that which might prevent those concepts becoming physical plane facts.***

I just said the same thing, and He said it so much better. Sometimes I wonder, is this just interested in his writing what's coming next? I don't think my eye wandered over those sentences, but I think maybe in the past there was reading going on, and memory occurring when the greater intervenes in the life of the lessor there is disturbance. Even Master DK, writing letters to 250 some students, many of whom were placed on the periphery of his ashram. their lives were disturbed, their lives were in some cases turned upside down, there was a revolt for a rebellion, it was quitting, there was a situation of discomfort even though a great supervision was being offered.

We just can't help it, and I guess Master DK might have intervened and even a more direct manner, so the story goes, if Alice Bailey didn't say *oh you can't say that.* Maybe being more acquainted with the norms of present social interaction than the Tibetan could be. that's the idea that the Masters do benefit from wise and this interested advice of their chelas who are closer to a situation than they can possibly be.

***This is therefore the problem of the hierarchical workers:—how to avert the dreaded suffering and carry man along whilst the tidal wave of this spiritual realisation sweeps over the world and does its needed work.***

***Hence the present call to service which is sounding like a trumpet in the ear of all attentive disciples.***

1:12:30

***This call to service usually meets with a response, but that response is coloured by the personality of the aspirant and tinctured with his pride, and his ambition. Need is truly realised. The desire to meet the need is genuine and sincere; the longing to serve and lift is real. Steps are taken which are intended by the aspirant to enable him to fit in with the plan. But the trouble with which we on the inner side have perforce to deal is, that though there is no question as to willingness and desire to serve, the characters and temperaments are such that well nigh insuperable difficulties are presented. Through these aspirants we have to work, and the material they present gives us much trouble frequently. TWM 622***

***This call to service*** let's say that we are aspiring hierarchical workers, not there yet but aspiring, okay this is our problem. How, even in our little environment, how to convey that which must be conveyed in a tactful manner which still gets the point across? Helps lead the other individual into a wider capacity a wider appreciation, and yet does not induce suffering which cannot be withstood, some discomfort there will necessarily be.

I bet if any one of us would sit down with a Master to give us a fair assessment of our present condition, and what we have achieved and not achieved, and what lies ahead of us, there could be some discomfort, some, as He said, some recriminations, self accusations, those kinds of things. Unavoidable I think, but somehow the vision of that which lies ahead has to be so vivid that we are willing to be impersonal about those kinds of transmissions of thought, and take them with equanimity and with the confidence that we will win through.

***Hence the present call to service which is sounding like a trumpet in the ear of all attentive disciples.***

I think the fourth ray is called the *Trumpet of the Lord*, something like that. Amazing if so.

Sometimes by studying the names of the Ray Lords, you really gain the insight into the nature of the rays, that's why they're there really ***this call to service usually meets with a response, but that response is coloured by the personality of the aspirant and tinctured with his pride, and his ambition.*** I guess that's at first, and He did pretty well say, *you're in my group but check your motives why are you here?* He would venture to say that it's not the burning need in your heart to serve humanity, but the possibility of instruction of the liberation of relief all these relatively high personal things, but still personal.

***Need is truly realised. The desire to meet the need is genuine and sincere; the longing to serve and lift is real. Steps are taken which are intended by the aspirant to enable him to fit in with the plan.***

***But the trouble with which we on the inner side have perforce to deal is, that though there is no question as to willingness and desire to serve, the characters and temperaments are such that well nigh insuperable difficulties are presented.***

Maybe that's not funny, but as a person who is a little experienced also in this side, I just have to identify in this case with the Master and what He sees, when and how people are, and how they don't know that they are that way. The kind of barriers that are set up to real accomplishment, barriers to real accomplishment, because people are just as they are, and they don't see it. I have to include myself of course, the characters the temperaments he had to deal with all that. And speak in such a way in writing such a way that he did not arouse the revolt.

Master Morya was talking about the power of suggestion, He says *use the power of suggestion,* because sometimes if you tried to speak to a person directly about a particular issue, his Manas will react, it will revolt, it will counter you, and your efforts will come to nothing. So the Masters visit. He said he was going to be very straight, but then he saw what He was dealing with, and He discovered that some kind of modulation was needed. I mean, who am I to say what He discovered? But some kind of modulation was needed in speaking to people, and he had this amazing gift to word things in such a way that one of those words stayed with the chela. They stayed in a very good and positive way, except when He just couldn't help.

I'm kind of a student of that particular set of instructions where He has to let a very keenly aspiring and active disciple down gently, let him down gently from assuming that he was a fourth-degree initiate, to the fact that he might take the second degree if he really worked at it. That requires such skill in action, and I think Master DK responded in a way which was filled with skill and action. I just marveled that how he spoke yet which the chela with a great capacity for suffering, upon which Master DK remarked, and with hurt feelings quit. Okay, you can only do what you can do.

***Through these aspirants we have to work, and the material they present gives us much trouble frequently.*** Their energy systems are the material.

Let's hope that as the time comes when a more direct transmission or impartation from the Master is possible for us, that we don't present such material as it causes the Master real trouble

1:20:00

***These latent characteristics often do not make their appearance until after the service has been undertaken. That they are there, the watching guides may suspect, but even they have not the right to withhold opportunity. When there is this delayed appearance the tragedy is that many others suffer besides the aspirant concerned. As the human fabric makes itself felt and stands out of the mist of idealism, of lovely plans and much talk and arranging, many are in the meantime attracted by synchronous idealism, and gather around the server. When the hidden weaknesses appear, they suffer as well as he. The method of the Great Ones, which is to seek out those who have trained themselves somewhat in sensitive response and to work through them, carries with it certain dangers. The ordinary well-meaning aspirant is not in such danger as the more advanced and active disciple. He is in danger in three directions and can be swept off his feet in three ways: TWM 622-623***

***These latent characteristics often do not make their appearance until after the service has been undertaken.*** I mean everybody's high on the possibility at first, and even the slightly more advanced worker made look at the aspiring helper and say *everything's fine.* Then after a little while these other things appear.

***That they are there, the watching guides may suspect, but even they have not the right to withhold opportunity.*** Well you're dealing with gun powder here, you're dealing with explosives. You have to proceed cautiously when there is this.

***When there is this delayed appearance the tragedy is that many others suffer besides the aspirant concerned.*** Delayed appearance of an obstructive fault.

I know I was surprised in my own work, maybe a couple years after I got into the Arcane School, I found found the bottom of my aura being kind of dredged up by Pluto. You know, *who is thinking these things?* *Why are they here? Why are they before my face?* But it had to be. Because a cleansing process, we must go through a cleansing process. It's a difficult time when forces of your own nature, which have been long forgotten perhaps, are literally in your face and may be causing difficulty. Not only for myself but for others around me. Maybe you've had that experience too.

Anyway, we are dealing with a factor of delayed appearance of obstacles and character flaws, difficulty, unsuspected difficulties, so that others are affected too.

***As the human fabric makes itself felt and stands out of the mist of idealism, of lovely plans and much talk and arranging, many are in the meantime attracted by synchronous idealism, and gather around the server.***

***When the hidden weaknesses appear, they suffer as well as he.*** That's just how it goes, and if we're informed, maybe then the people that we work with, well maybe we can know something about them and help them before the emergence of these factors. But then again, it I think it's something maybe we all have to just go through, and there's not too much a teacher can do.

***The method of the Great Ones, which is to seek out those who have trained themselves somewhat in sensitive response and to work through them, carries with it certain dangers.*** Okay, what are these? These are the so-called dangers of the occult path, subtle dangers.

***The ordinary well-meaning aspirant is not in such danger as the more advanced and active disciple.***

***He is in danger in three directions and can be swept off his feet in three ways:***

So, citing the dangers to the well-meaning disciple, recipient of hierarchical supervision.

So what are these dangers? Not so much for the aspirant with more for the disciple. It’s very practical, isn't it? Because Master DK has encountered these things time and time again, and we're much newer to it all, but we maybe have encountered some of this or even been the the perpetrator of some of this. Certainly will encounter it as teachers as we grow in the ability to teach and align with the hierarchy and can bring the plan forward. We are the material now and we're almost material, but we will have to work through the material of our disciples in days to come.

So let's see what we can learn.

1:27:00

***1. His whole nature is under undue stimulation on account of his inner contacts and the spiritual forces with which he is in touch, and this carries with it real danger, for he hardly knows as yet how to handle himself, and is scarcely aware of the risk entailed.***

***2. The people with whom he is working, in their turn, make his problem. Their greed, their adulation, and praise, and their criticism tend to becloud his way. Because he is not sufficiently detached and spiritually advanced, he walks bemused in a cloud of thoughtforms, and knows it not. Thus he loses his way and wanders from the original intent and again he knows it not.***

***3. His latent weaknesses must emerge under the pressure of the work, and inevitably he will show signs of cracking at times, if I may use such a word. The personality faults become strengthened as he seeks to carry his particular form of service to the world. I refer to that service which is self sought and formulated on a background of personal ambition and love of power, even if only partially recognised or not recognised at all. He is under strain naturally, and—like a man carrying a heavy load up a steep hill—he discovers points of strain, and evinces a tendency to break down physically, or to lower his ideal so as to conform to weaknesses. TWM 623***

***1. His whole nature is under undue stimulation on account of his inner contacts and the spiritual forces with which he is in touch, and this carries with it real danger, for he hardly knows as yet how to handle himself, and is scarcely aware of the risk entailed.*** Let's call this undue stimulation. Maybe some of this will strike us as familiar in our lives.

***2. The people with whom he is working, in their turn, make his problem.*** I guess the Master has gone through this, and we will too. ***Their greed, their adulation, and praise, and their criticism tend to becloud his way.   
  
Because he is not sufficiently detached and spiritually advanced, he walks bemused in a cloud of thoughtforms, and knows it not.   
  
Thus he loses his way and wanders from the original intent and again he knows it not.*** Going astray and not knowing one is going astray. Others see it, perhaps, about the one going astray does not see it. The disciple may succumb to the greed, adulation, praise and criticism and devotion. That, I've seen that around the teacher, a cloud of devotion sent by those students who hope to gain something or maybe are sincerely devoted, or lack a certain sense of proportion, and don't appreciate the teacher’s problems. It's quite possible. What is it called, *the binding of the hands and feet by the devotee.* Now we would know why it is that within the ashram there are certain disciples assigned to help the Master ward off these waves of devotion which can encumber the work of the ashram. Just so many pitfalls out there, one has to be so wary, so cautious, huh?

***3. His latent weaknesses must emerge under the pressure of the work, and inevitably he will show signs of cracking at times, if I may use such a word.*** So he chooses two words that a very interesting. DK has used *cracking,* and of the body when older, *creaking*. Talk about how difficult that is, when you have the older creaking vehicle, like a rusty hinge that needs to be oiled. Anyway he may ***show signs of cracking up at times.  
  
The personality faults become strengthened as he seeks to carry his particular form of service to the world.   
  
I refer to that service which is self sought and formulated on a background of personal ambition and love of power, even if only partially recognised or not recognised at all.*** In a way, maybe He's speaking of himself long ago. You get the sense with Master DK that he speaks very much from his own experience, which maybe is the best way to speak then you really know something about it firsthand.

***He is under strain naturally, and—like a man carrying a heavy load up a steep hill—he discovers points of strain, and evinces a tendency to break down physically, or to lower his ideal so as to conform to weaknesses.*** The idea of going astray, and the idea of emergence of weaknesses. So these are three points of danger which all of us have either encountered or will continue to encounter, or have yet to encounter.

If the hierarchy puts the disciple under stress of a higher vibration and the disciple tries to respond by working in the world and working with others, these dangers appear, the danger of stimulation, going astray. Let's call this, additionally, wandering from original intent. It's a bit like the last one too, where we lower our ideals because of the emergence of weaknesses and we just can't stand the the strain involved.

DK tells us as we get older we have to watch out because the body has this tendency to creak and all that. I'm thinking about hills I used to be able to climb with ease, and now older the limitations show up and yet you have to carry on and carry through. It's all about burden carrying isn't it? Master Morya *burden me still more as I enter the beautiful garden.*

It’s the job of the Aquarian server, he's got that pot of energy of water of energy. Water can mean so many different things, no matter at thee the astral plane the illusions of the astral plane the collection of subtle energies which are like the water of life for those who thirst. Anyway, he's in a position of strain as he tries to hold that part ahead and deliver it in the right way. I mean, it's only when we get to the law of service with the pot is on the head, perfectly balanced. Of course it's related Aquarius and the law of service are related, but it's only then when we get to that third law of the soul and can really wield the third law of the soul in a fairly advanced manner, then then the strain is lost in the ability to balance.

Here's number four in a way

1:36:00

***To all this must be added the strain of the period itself, and the general condition of unhappy humanity. This subconsciously has its effect on all disciples, and upon all who are now working in the world. Some are showing signs of physical pressure, though the inner life remains poised and normal, sane and rightly oriented. Others are breaking up emotionally and this produces two effects according to the point of development of the aspirant to service. He is either, through the strain, learning detachment, and this curiously enough is what might be called the "defense mechanism" of the soul in this present period of world unfoldment, or he is becoming increasingly nervous and is on the way to become a neurotic. Others, again, are feeling the pressure in the mental body. They become bewildered in some cases and no clear truth appears. They then work on without inspiration, and because they know it to be right and they also have the rhythm of work. Others are grasping opportunity as they see it and, to do so, fall back on innate self-assertion (which is the outstanding fault of the mental types) and build up a structure around their service, and construct a form which in reality embodies what they desire, what they think to be right, but which is separative and the child of their minds and not the child of their souls. Some, in their turn, more potent and more coordinated, feel the pressure of the entire personality; the versatile psychic nature responds both to need and to the theory of the plan; they realise their truly valuable assets and know they have somewhat to contribute. They are still, however, so full of what is called personality that their service is gradually and steadily stepped down to the level of that personality, and is consequently coloured by their personality reactions, their likes and dislikes, and their individual life tendencies and habits. TWM 624-625***

***To all this must be added the strain of the period itself,*** and I don't think it's got any less really, as a matter of fact. Well, going through two world wars, it's terrible, but we are going through a period that could mean the destruction of humanity, as DK warns. ***and the general condition of unhappy humanity.*** Now from a distance master DK sees that habits of unhappiness, and we really need the habit of joy, but for that we really need to somehow be a soul, and expression because joys of the soul and the spasmodic happiness, impermanent and discontinuous, is of the personality. So ***the general condition of unhappy humanity,*** and a tough period of Pisces and Aquarian conflict, pulling in both ways both directions backward, in a reactionary manner, and forward in a progressive manner.

***This subconsciously has its effect on all disciples, and upon all who are now working in the world.***

***Some are showing signs of physical pressure, though the inner life remains poised and normal, sane and rightly oriented.*** He has to evaluate everybody he works with, and it's not instantaneous. He talks about how long it may take to really tune in with somebody and get the proper evaluation.

***Others are breaking up emotionally and this produces two effects according to the point of development of the aspirant to service.*** Now sometimes we call this the nervous breakdown. It's because we used to think that neurosis was of the nervous system, and that the falling apart emotionally and over and under reacting and losing control of astral reactions. It was because of the nerves. But we discovered in occultism that it isn't that so there are two effects. Maybe He'll speak of them here, it's pressure.

It's said in *Agni Yoga* that this pressure is the law of existence and Master Morya is teaching us how to be a weight lifter, a burden carrier, and our burden is light. Well there's a play on the words there, when you're enthused by the Christ spirits whatever burden you're carrying is like, the old saying, *he ain't heavy he's my brother.* I think that's so touching. But there is also the strain of knowing, and that's the burden of light. Master DK says and it talks about the exquisite agony that the hierarchy goes through as it watches humanity making decisions into which yet the hierarchy is not allowed to intervene in any compulsory way.

***He is either, through the strain, learning detachment, and this curiously enough is what might be called the "defense mechanism" of the soul in this present period of world unfoldment, or he is becoming increasingly nervous and is on the way to become a neurotic.*** Those are those words very popular at the time that Freudian psychology was very popular. I think *sour grapes,* the fox can't reach the grapes, it's a defense mechanism: *oh they were probably sour anyway,* and to step back from a situation, and say *well I am not that situation, I am what I am, I am a detached being with consciousness.*

This is can be looked at as a defense mechanism. We detach from the impossible situation before us, and at least we know that we have integrity and are intact on the inner side of life. Defense mechanism of the soul in this present period of world unfold, when or it's becoming increasingly falling apart, that's the nervous breakdown idea, hysterical, as it is said. Over-reactive losing control at all times so on the way of becoming a neurotic without ever any normal response to normal life circumstances, but somehow twisting ones response so it becomes sick maybe, or malfunctioning, dysfunctional.

***Others, again, are feeling the pressure in the mental body.***

***They become bewildered in some cases and no clear truth appears.*** That can lead to depression.

***They then work on without inspiration, and because they know it to be right and they also have the rhythm of work.*** See the French composer, someone like him who well pointed to the great composer Bach, who was such an amazing mathematician in a way and he just knew harmony the way nobody else seemed to know it, and this French critic, I think maybe Debussy, but he talked about Bach sort of grinding out one joyless measure after another. Of course, great exaltation of joy is in much of Bach's music, but he's talking about Bach working out certain themes according to the harmonic laws, and how they just go on and on in combinations and permutations. It's a critique, and as my old teacher in music theory used to say, every composer has his bad Monday mornings. He asked, *did you ever hear Beethoven's* Battle Symphony. He says that was the result of a series of bad Monday mornings. You have to get back to work, and you don't feel the inspiration, working on without inspiration, and because he had to turn out like a *cantata,* a smaller work, every week. Every week. How did he do that? There were no computers and no Xerox machines, everything had to be copied by copyists, and the parts had to be distributed to the singers and to the players, and there had to be rehearsal. I'm sure he was tearing his hair at times, except in those days you wore wigs.

Maybe it wasn't so bad, but there's been amazing accomplishments and nobody can work on at a high level of inspiration at all times. Sometimes when I do these programs, it's a Monday morning for me, and I just say *okay automatic pilot, let's see what happens*, but I know that it doesn't reach the level that I've reached at other times when I feel more alive and inspired. But you have to work on, and if we only work when we feel inspired, you might have to wait a long time, but sometimes in the process of the work the inspiration comes. Like the third ray type, you put your mouth in motion and you may get a thought.

1:45:30

[repeated in part for convenience]

***Others are grasping opportunity as they see it and, to do so, fall back on innate self-assertion (which is the outstanding fault of the mental types) and build up a structure around their service, and construct a form which in reality embodies what they desire, what they think to be right, but which is separative and the child of their minds and not the child of their souls. Some, in their turn, more potent and more coordinated, feel the pressure of the entire personality; the versatile psychic nature responds both to need and to the theory of the plan; they realise their truly valuable assets and know they have somewhat to contribute. They are still, however, so full of what is called personality that their service is gradually and steadily stepped down to the level of that personality, and is consequently coloured by their personality reactions, their likes and dislikes, and their individual life tendencies and habits. TWM 624-625***

***Others are grasping opportunity as they see it and, to do so, fall back on innate self-assertion (which is the outstanding fault of the mental types) and build up a structure around their service, and construct a form which in reality embodies what they desire, what they think to be right, but which is separative and the child of their minds and not the child of their souls.*** These are all the ways that we can fail due to strain and stress of the period, and of discipleship in general. The defense mechanism of the soul the nervous reaction, bewilderment, depression, joylessly working on without inspiration, falling back on personal self assertion.

***Some, in their turn, more potent and more coordinated, feel the pressure of the entire personality; the versatile psychic nature responds both to need and to the theory of the plan; they realise their truly valuable assets and know they have somewhat to contribute.***

***They are still, however, so full of what is called personality that their service is gradually and steadily stepped down to the level of that personality, and is consequently coloured by their personality reactions, their likes and dislikes, and their individual life tendencies and habits.*** When serving, the personality is not the inspired source of service, but we have difficulty sustaining soul inspiration.

1:48:00

***These eventually assert themselves and there is then a worker, doing good work but spoiling it all by this unrealised separateness and individual methods. This means that such a worker gathers to himself only those whom he can subordinate and govern. His group is not coloured by the impulses of the new age, but by the separative instincts of the worker at the centre. The danger here is so subtle that much care must be taken by a disciple in self-analysis. It is so easy to be glamoured by the beauty of one's own ideals and vision, and by the supposed rectitude of one's own position, and yet all the time be influenced subjectively by love of personal power, individual ambition, jealousy of other workers, and the many traps which catch the feet of the unwary disciple. TWM 625***

***These eventually*** these habits ***assert themselves and there is then a worker, doing good work but spoiling it all by this unrealised separateness and individual methods.***

This is the third ray in action, and somewhere in the glamour lists, there is the idea for the third ray with the cooperation with the plan, but in an individual manner and not in a group manner, kind of *I'll do it my own way, I have my own technique, and I don't need the group to help me. …* page 65 … the names of the Ray Lords … the idea is cooperation with the plan in a very individual way and disregarding the group in this effort to cooperate. So it is separative actually.

So these habits assert themselves.

***This means that such a worker gathers to himself only those whom he can subordinate and govern*** It was really interesting about Lincoln's cabinet, he gathered his adversaries together to be members of his cabinet. It was such a difficult and very creative thing to do, so he would always have the other point of view. Some are so insecure that they gather only those who have their point of view. The point of view of the leader, and there's no dialogue really.

***His group is not coloured by the impulses of the new age, but by the separative instincts of the worker at the centre.***

***The danger here is so subtle that much care must be taken by a disciple in self-analysis. It is so easy to be glamoured by the beauty of one's own ideals and vision, and by the supposed rectitude of one's own position, and yet all the time be influenced subjectively by love of personal power, individual ambition, jealousy of other workers, and the many traps which catch the feet of the unwary disciple.*** Let me just say then here, that all of the foregoing is about liabilities found in the would-be hierarchical worker. Fairly prosaic things.

All of this liability, strain and pressure, difficulty due to the bearing down of the energies upon one, of the general difficulties of the period. One just starts to go to pieces, becomes depressed, become sick, all these good things. One enters with great enthusiasm and then loses that enthusiasm, works on mechanically, joylessly, without the real motive and thus is not really serving in the higher sense of the word, because service is the spontaneous radiation of the soul. That's being blocked by the pressure on the mental body, some are asserting their own lower nature, they fall back upon it, upon their sentiments, their likes and their dislikes, and they insist on the same attitude among those who cooperate directly with them.

We've seen some liabilities here.

[Reviewing], dangers of working with the Master, working with the hierarchy, receiving the higher impress, and then trying to carry it forward? Dangers arise. Over-stimulation, and wandering off, having difficulty with the people surrounding one, and becoming clouded by all of the kinds of reactions of the people around you, and the other is the emergence of weaknesses that show in a delayed manner, and the fourth in this series looks like a generalization. It's just the response to strain and pressure depending in which vehicle you experience it, might be sickness, might be emotional chaos, might be mental sightlessness, or depression, being able unable to see the way ahead. And we might impose upon others that they join us and serve exactly in the manner that we insist on serving.

I spent time with various actors, I used to be that myself, and the actor has a disdain for the director who engages in mind reading, meaning the director can do all we can to evoke the best possible reading and response from the actor, but should by no means say *okay listen,* and give the line, saying *do it that way*, imitate me – because then the creativity of the actor is stifled. I've seen some directors where, they're funny, they're good, but all of these people take on the mannerisms of the director, and they don't seem to function in an authentic way with regard to their own expression.

I had a one of them. It's amazing, it's obvious that the director is making an example of himself and saying *okay imitate me*, well that's not the real way to gain the creativity of those with whom you work. It may be slower and more painful to let the actor work out his own method, rather than say, *this is a good way, just imitate this way, read this line this way,* etc., but people are on either side of that, they either trust or they don't trust.

This has to do with the worker gathering around himself those who will do things exactly as he does them, or exactly as he tells them to do. Now this is a form of false, not the real in personality or the other two qualities all right.

1:58:15

***But if true impersonality is cultivated, if the power to stand steady is developed, if every situation is handled in a spirit of love and if there is a refusal to take hasty action and to permit separation to creep in, then there will be the growth of a group of true servers, and the gathering out of those who can materialise the plan and bring to birth the new age and its attendant wonders. TWM 625***

***But if true impersonality is cultivated, if the power to stand steady is developed, if every situation is handled in a spirit of love and if there is a refusal to take hasty action*** It's a lot easier to give an actor a line reading and say *do it this way*, than to let them evolve the right way out of themselves***. a refusal to take hasty action*** ***and to permit separation to creep in, then there will be the growth of a group of true servers, and the gathering out of those who can materialise the plan and bring to birth the new age and its attendant wonders.*** Just like attendant planets to a solar God. DK talks about the wonder of the new age, but it doesn't say too much about it, less he produce the visionary who only thinks of that. He deals a lot more with how you get there. So impersonality, steady standing, love, making haste slowly, then the true group of servers emerge. …

How will the disciple really respond? How will the disciple avoid these very commonly expressed or experienced, dangers? How will this be done in in meeting the call to service? Because DK is talking about the liabilities of so many who are called to serve. They are called to serve and they are sincere, but they have dangers within their own system and liabilities which they did not expect.

And these liabilities occur after they answer the call to service, not before, because the idealism and so forth, covers the latent liabilities that emerge when times are harder, as they inevitably will be. It's not all up. When you're starting something, you're very enthusiastic, the joy of the beginning. But as you grind on things quiet down and the weariness may settle in, and it becomes impossible to sustain that kind of leaping joy that you experienced when you were beginning.

Can we then be impersonal? Stand steady? Can we love? Can we be patient? Can we avoid the dangers of over-stimulation, of falling victim to those around one, and losing one's way to the danger of one’s emergent weaknesses, and all the pressure in general the strain the pressure. Can we somehow avoid these dangers?

***To do this, there must be courage of the rarest kind. Fear holds the world in thrall, and no one is exempt from its influence. For the aspirant and for the disciple are two kinds of fear which require to be especially considered. The fears that we dealt with in the earlier part of the treatise, and the fears that are inherent, as you know, in existence itself are familiar to all of us. They have their root in the instinctual nature (economic fears, fears arising out of the sex life, physical fear and terror, fear of the unknown, with that dominating fear of death which colours so many lives) and have been the subject of much psychological investigation. With them I do not seek to deal. They are to be overcome by the life of the soul as it permeates and transforms the daily life, and by the refusal of the aspirant to accord them any recognition.*** ***The first method builds towards future strength of character, and prevents the coming in of any new fears. They cannot exist when the soul is consciously controlling life and its situations. The second negatives the old thought forms and brings about eventually their destruction through lack of nourishment. A dual process is therefore carried forward, producing a genuine manifestation of the qualities of the spiritual man and a growing freedom from the thralldom of age-old fear concepts. The student finds himself becoming steadily detached from the prime governing instincts which have hitherto served to weld him into the general scheme of the elementary planetary life. It might be valuable here to point out that all the major instincts have their roots in that peculiar quality of the planetary life,—fear reactions, leading to activity of some kind. As you know the psychologists list five main and dominant instincts, and we will very briefly touch upon them. TWM 625-626***

***To do this, there must be courage of the rarest kind.*** If we're to be able to be impersonal and stand steady in love and be patient instead of falling into the traps, so why then courage?

***Fear holds the world in thrall, and no one is exempt from its influence.*** So no one, even the Master is exempt from it’s influence.

***For the aspirant and for the disciple are two kinds of fear which require to be especially considered.*** This is very practical; I’m sure if we examine ourselves we will find that we are either now or have been recently the victim of one of these types of fears.

***The fears that we dealt with in the earlier part of the treatise, and the fears that are inherent, as you know, in existence itself are familiar to all of us.***

***They have their root in the instinctual nature (economic fears,*** fears you know can't i won't have food clothing and shelter ***fears arising out of the sex life,*** I'm rejected, inadequate, all those kinds of things. ***physical fear and terror, fear of the unknown, with that dominating fear of death which colours so many lives) and have been the subject of much psychological investigation.*** … In order to live this way and to serve as the disciple in this manner, even when we're under a very heavy stimulation from the hierarchy, it requires, He says ***courage of the rarest kind.*** We have these two fears He dealt earlier, with a certain type of fear … the unpleasant fears which were kind of irrational and he led even then there were circumstantial fears involving attacks by the counterforce, which can be very real things and as they are, what He says, *warring militantly against the aspirants*. So some of these fears that we earlier considered, He says ***they have their roots in the instinctual nature*** ***(economic fears, fears arising out of the sex life, physical fear and terror, fear of the unknown, with that dominating fear of death which colours so many lives) and have been the subject of much psychological investigation.*** And He’s not going to deal with these.

***With them I do not seek to deal.*** These are well-known fears, and when they settle upon one, He talks about alignment with the soul, and with the Master, perhaps if the fear is serious enough and based upon a real occult attack, then we have to call virtually upon the whole hierarchy in a way, and especially those Masters with whom we may be familiar. And use the violet light, which can have quite a reaction on the etheric body. He's given us some methods. Okay, so there are irrational fears and rational fears, but they do debilitate the astral body and they freeze the mind, and they have physiological effects, and basically we're using the white light and the violet light to help us overcome these kinds of fears, and He doesn't want to talk about those right now.

***They are to be overcome by the life of the soul as it permeates and transforms the daily life, [626] and by the refusal of the aspirant to accord them any recognition.*** That's interesting, so in a way we practice a kind of divine indifference here, and in the gradual work of the soul permeation, by the soul, they will be overcome, and through our own indifference, there's a certain *I don't care* attitude. that's a defense against these fears, and against personality states that seem difficult to deal with and affect one. *Don't care.* Okay, but of course one has to see clearly what it is one doesn't care about, otherwise you get this interesting kind of suppression, or even unconscious repression.

***The first method builds towards future strength of character, and prevents the coming in of any new fears. They cannot exist when the soul is consciously controlling life and its situations.*** When we say that using soul culture over many years and even lives, builds towards future strength of character and prevents the coming in of any new fears. They cannot exist when the soul is consciously controlling life and its situations.

This is the first method. Fear really is the great dweller on the threshold … Maybe initiates of the fourth degree don't have fears, I don't know, maybe they do, but certainly not fears having to do with the astral body which they are negating by the second.

***The second negatives the old thought forms and brings about eventually their destruction through lack of nourishment.*** … if you don't care, then you are not feeding the fear, and so ***destruction through lack of nourishment***. That's what happens, *pay it no mind*. and if it doesn't settle deep down in the unconscious. I mean you're kind of really deflecting. It there comes a point where you're not really suppressing it, you really mean it, you are deflecting that fear.

Where the soul is controlling in the first case, and no new fears can enter, and you develop that strength of character which can deal with fears and prevents the new ones from arising, and you are as a soul really controlling your life and its situations. The second way, *don't care.* Well you can put up a brave face, the idea is really not to care, not just to say you don't care, but really not to care.

***A dual process is therefore carried forward, producing a genuine manifestation of the qualities of the spiritual man and a growing freedom from the thralldom of age-old fear concepts.*** Imprisonment of the age-old fear concepts.

We've been told in the beginning of the book how to deal with the unpleasantness of fear through the use of various forms of light, and now through soul culture, soul infusion, and through divine indifference, a dual process. Let's call it *soul culture* and *divine indifference*. These are the two methods offered here:

***The student finds himself becoming steadily detached from the prime governing instincts which have hitherto served to weld him into the general scheme of the elementary planetary life.*** Called it by certain names planetary a material being, really on its own level not very advanced, really involutionary in fact.

***It might be valuable here to point out that all the major instincts have their roots in that peculiar quality of the planetary life,—fear reactions, leading to activity of some kind.*** So the elementary planetary life, so fears have their roots in the elementary planetary life.

***As you know the psychologists list five main and dominant instincts, and we will very briefly touch upon them.*** Every instinct is initially accompanied by a fear of some kind.

This is interesting, and it's something that I remember thinking about long ago quite seriously. Indifference.

2:15:30

***The instinct of self-preservation has its roots in an innate fear of death; through the presence of this fear, the race has fought its way to its present point of longevity and endurance. The sciences which concern themselves with the preservation of life, the medical knowledge of the day, and the achievements of civilised comfort have all grown out of this basic fear. All has tended to the persistence of the individual, and to his preserved condition of being. Humanity persists, as a race and as a kingdom in nature, as a result of this fear tendency, this instinctual reaction of the human unit to self-perpetuation.***

***The instinct of self-preservation***, well which came first the chicken or the egg? Does an instinct have its root in a fear, or does a fear have its root in an instinct, or is there some kind of reciprocity? … We seem to be saying that the instinct ***has its roots in an innate fear of death; through the presence of this fear, the race has fought its way to its present point of longevity and endurance.*** Under the instinct of self-preservation.

***The sciences which concern themselves with the preservation of life, the medical knowledge of the day, and the achievements of civilised comfort*** We have heat in the winter, we have cooling in the summer, that kind of thing ***have all grown out of this basic fear.*** There's no question about it, He does say that the instinct, which is unconscious intelligence in action, grows out of an innate fear.

***All has tended to the persistence of the individual, and to his preserved condition of being.*** Just think how this goes. Now people think of building themselves up bionically, so they'll last forever with sort of replaceable parts which are mechanical, and not subject to deterioration. They can be replaced and somehow their consciousness will be preserved in this bionic system. People freeze their bodies to be awakened later when the cure to their disease, existing of course, they wait till they die first, then they leave instructions about the freezing of the body.

This is really why the ageless wisdom is so needed, because it presents such a rational view of what happens to the vehicle, and consciousness, and it avoids these mechanical distortions which are unaware of the soul, and seem to discount any such idea as the existence of a soul existence of an inner human being. We have to get beyond that the consciousness, the sense of highness is not the so-called epiphenomenon of matter.

All has tended to the persistence of the individual. Afraid to die, man uses his intelligence to persist. Fear then can become a stimulus to the use of one's capacities. All has tended to persistence and to his preserved condition of being. So fear can act as a stimulus to the development of man's innate capacities.

***Humanity persists, as a race and as a kingdom in nature, as a result of this fear tendency, this instinctual reaction of the human unit to self-perpetuation.*** To overcome the fear.

I thought at first that instinct was innate, but it seems to be fostered. If it's an aspect of intelligence, it seems to be fostered by this condition of aversion. But the intelligence of instinct seems to be fostered by the condition of aversion or fear. Well, that's certainly one way to consider it. You kind of wonder as well, though, whether there are not certain instincts which are so innate that if they cannot be expressed, a fear arises in relation to them. I think that is probably also the case.

We're saying that, for the time being, as we study it here, that the instinct is arising out of the fear.

2:22:30

***The instinct of sex has its main root in the fear of separateness and of isolation, and in a revolt against separative unity on the physical plane, against aloneness; and it has resulted in the carrying forward of the race and the persistence and propagation of the forms through which the race can come into manifestation. TWM 626-627***

***The instinct of sex has its main root in the fear of separateness and of isolation, and in a revolt against separative unity on the physical plane, against aloneness; and it has resulted in the carrying forward of the race and the persistence and propagation of the forms through which the race can come into manifestation.*** So this is really a different way of looking at things, from my perspective. Basically we have many we have fear as a positive inducement by itself. Of course it is a negative thing, and is the great dweller on the threshold and sort of prevents man from making his final breakthroughs.

Now, what about the animals? They have instinct. Is animal instinct in the animal kingdom based on fear? … Certain forms of animal life are reproducing and you wonder to what extent the fear reaction exists within them. Maybe it's unconscious and it's so innate, maybe on some level very rudimentary compared to the way it works in humanity, but it can be said it is similar.

Here's all this fear of separativeness of aloneness and so forth, but there it is in the plant kingdom, there is the sex life of the plant kingdom the traveling from the male plant to the female plant and so forth. Can we say it's based on fear or is the instinct? Innate, we might say is the instinct is innate.

***The herd instinct can easily be seen to have its root in a similar reaction; for the sense of safety and for convinced assured security—based on numerical aggregations—men have always sought their own kind and herded themselves together for defense and for economic stability. Out of this instinctual reaction of the race as a whole, our modern civilisation is the result; its vast centres, its huge cities and its massed tenements have emerged, and we have modern herding, carried to the nth degree. TWM 626-627***

***The herd instinct can easily be seen to have its root in a similar reaction*** and maybe we're talking about a similar fear here***; for the sense of safety and for convinced assured security—based on numerical aggregations—men have always sought their own kind and herded themselves together for defense and for economic stability.*** There are flocks of birds, there are herds of cattle and horses, maybe there are some animals which tend to be more independent and don't work in herds, but then maybe they work in families; there are prides of lions and so forth, maybe the tiger is more solitary. Anyway among the ungulates we can see the herd instinct very strongly. There are schools of fishes, but all of these things must be very much working out at the unconscious level.

Let me just say, do these arise from the greater being who is the life of a particular kingdom in a kingdom of nature? The being who informs humanity, the being who informs, and of whom the animal kingdom is an expression the lord of a kingdom of nature. It's not so easy to see with great clarity here, but we do understand that when you're afraid of something you may develop the means of overcoming that fear. Now the fear has to be completely unconscious, in the case it has to be instinctual it has to be instinctual fear in the animal kingdom, for most of them.

I'm not sure that crocodiles and alligators work together, but elephants do, and the water buffalo does, and the antelopes do, and horses are found in herds and cows too, although maybe they're more domesticated something there. *Birds of a feather flock together* you know, but why and is there this sense of innate unconscious sense of safety when so doing so the herd instinct is also operating there for the defense.

***Out of this instinctual reaction of the race as a whole, our modern civilisation is the result*** we couldn't have our civilization without the gathering of many in a similar place to work together***; its vast centres, its huge cities and its massed tenements have emerged, and we have modern herding, carried to the nth degree.*** Interesting. So modern herding is similar to the sex instinct. But I think it begins to differentiate the sex instinct and the herd instincts, differentiate more in the human kingdom.

2:27:00

***The fourth great instinct, that of self-assertion, is also based on fear; it connotes the fear of the individual that he will fail of recognition and thus lose much that would otherwise be his. As time has progressed, the selfishness of the race has thus grown; its sense of acquisitiveness has developed and the power to grasp has emerged (the "will to power" in some form or another) until today we have the intense individualism and the positive sense of importance which have produced much of the modern economic and national troubles. We have fostered self-determination, self-assertion and self-interest until we are presented with a well-nigh insuperable problem. But out of it all, much good has come and will come, for no individual is of value until he realises that value for himself, and then with definiteness sacrifices the acquired values for the good of the whole. TWM 627***

***The fourth great instinct, that of self-assertion, is also based on fear*** there's no question about the approach the Tibetan is using here. We can see if all this is true, which we have no reason to doubt the value of fear. Maybe it just is evolutionary, initially I think let us say, perhaps we can say that fear is evolutionary in its effect, initially and inhibitory. Later, it's one of those things that preserves intact the form. I mean we could wander fearlessly into great danger, and the form would be destroyed.

So fear at first is form-preserving. I guess it's safe to say that of course, then we have to come up with the idea of why fears should be innate. Why did I always think instincts were innate? Maybe there is this subtle reaction within a matter itself, and within sort of the organic and psychological or vehicular nature of the animals which produces an unconscious intelligent response. Then of course we also have to think about how the lord of a kingdom of nature enters into the use of this fear response.

Anyway, one has to respect it in the early days and it's like a warning, sometimes a fear is like a warning that the form is in danger.

I was reading or hearing about some of the tsunamis that have hit in these South Pacific, in the Pacific ocean, and animals get this right away; they hear and they understand and they leave *en masse* the area of the danger. The elephants that were tethered, they uprooted their ties. They also were involved in, as I understand, saving people, but other animals just took flight. We understand too how flocks of birds are aware of danger well before humans. Just look at all those little prairie dogs and how they sense something coming: is it a fox, what is it, it's something that can dig them up. Is it an eagle that can swoop them away? There's some kind of antenna related to the fear instinct, it's built in, isn't it? Well let's call it the fear response, some kind of instinct, which really does work to preserve the form. But later when we're trying to extract ourselves from the form, then it becomes an inhibition, an obstacle, let us say.

In the life of the aspirant or disciples these days, for people like ourselves, we're trying to be rid of fear. We know that the spirit will always survive no matter what scene it finds itself within. What scene it has to change for another scene. The inner being remains forever unassailable, intact, unattackable. Really there's nothing else it is the one thing that always has been. That of course requires some mental realization and some unusual application of the consciousness in a more advanced way.

It's a very interesting subject how fear can work on behalf of the manifestation of the being through form, by preserving the form in dangerous situations.

All right there is one more.

***The fourth great instinct, that of self-assertion, is also based on fear.*** But the thing is of course that fear-like instinct has to be innate, nobody is teaching the animal fear. Of course, sometimes the way the birds operate, it seems that they are of one mind; they change direction simultaneously, herds run suddenly in the same direction. It's like there is that maybe a series of supervising entities that are aspects or emanations of the lord of the kingdom of nature. So the interplay between that informing lord and the behavior of any of the members of that kingdom. that has to be deciphered. He's he's not spending a lot of time talking about that at the present time so***; it connotes the fear of the individual that he will fail of recognition and thus lose much that would otherwise be his.***

**it was in the sort of the organic and the psychological of the animals which produces and unconscious intelligent response lord of the kingdom of nature enters into did you service fear response** of course it also involves attacking and grasping for oneself that which belongs to another, but it's to build up one's own sense of satisfaction. Later one's ego it has separated itself from actual need, perhaps, one does not only assert oneself to gain necessities. One does not assert oneself only to gain the necessities of life, but to fulfill desires for many things or situations which are not necessities. We hear about in Atlantis how the desire nature was just absolutely overstimulated for things that were luxuries and had nothing to do with what was truly needed by the individuals who followed those desires.

***As time has progressed, the selfishness of the race has thus grown ; its sense of acquisitiveness has developed and the power to grasp has emerged (the "will to power" in some form or another)***  Here's Hitler ranting about Leiben’s realm, in German, *we need room to live because we're too cramped.* We can justify taking over the living space of others because we need it. It's just amazing how people justify to themselves aggression. We go back to God, whoever God was at that time or was it the being Jehovah who's very Martian and warlike apparently, the promised land, the Hebrew elders promised land. So in their wanderings they come to Canaan and lo and behold there's the promised land. God said it's ours and forget the people that live there, you just overrun them, you put them to the sword. Says the Tibetan in a very, very first ray period a time of mercilessness. So they were all put to the sword because god, whatever god was that voice promised a promised land. So we we justify running over others because we want to build up our own ego, or we just want to possess certain things, we want to be bigger and better and more powerful according to this will to power. So humanity has gotten more selfish and there's emerged the will to power in some form or another. ***until today we have the intense individualism and the positive sense of importance which have produced much of the modern economic and national troubles.*** We might call it the motto *more for me more for my country,* which is for the dictator and extension of me; Louis the 14th, something like that, *the state is I, the state is all.* Gets centralized in the mind of the dictator. Hitler saying after the war was lost Germany was not worthy of me. Megalomania comes in here and a person can justify anything that he wants as a need.

***We have fostered self-determination, self-assertion and self-interest until we are presented with a well-nigh insuperable problem.*** The most human of all the signs is Leo, and it always seems to show up when the black lodge strikes. For Japan it was the rising sun on their flag, Italy was partially ruled by Leo, what are the other ones? France, definitely ruled by Leo, and for Germany. Rome ruled by Leo, right? Mussolini being a Leo. For Germany it was Aries, but something similar was going on there in that fire sign in which the sun is exalted. There are a very negative sides to this sign, where you call it entitlement, and especially maybe if Taurus is adjoined with it, as in the case of Hitler. DK said how important Leo was in the chart of Hitler. He was the leader, then the *fuhrer* he was the one who led the nation in that direction. Saturn was in Leo at the top of his chart. But DK said, *look I haven't studied his personality chart, in his soul chart* whatever that is *Leo is very important.* I forget about Berlin, I think Taurus is involved, I'm not sure, I don't think it's Leo that's involved … So, imperial Rome with the emperors, very Leo and lots of Aries in there as well under those fire signs.

There can be much problem and the black lodge uses those signs to stimulate self-assertion, which means trampling upon the rights of others, but it is the fear that we won't have, what we want first, if we won't have what we need and then we won't have what we want. …

The following is based on the fear that we will not have what we need, and later what we want. Whether or not necessary. So it's a fear of the reduction of ego or self-image in the terminal stages, and that's why the Aquarius energy is so important now. Even though there will be groups that are led by a centralizing Leo leader, but heights of service can be reached in both signs. It's the age of Aquarius Leo. We can't forget the Leo part, but it boils down to satisfying our desires and magnifying our lower ego.

***But out of it all, much good has come and will come, for no individual is of value until he realises that value for himself, and then with definiteness sacrifices the acquired values for the good of the whole.*** So there are issues of self-worth, primitive at first and more sophisticated later.

Now there's another fifth instinct here. Which came first the chicken of the egg. We're just going to assume that the fear is inbuilt and the instinct is the answer to it. In this approach to analysis we will assume that the fear is built in, and that the instinct is the unconscious though intelligent response to overcoming the fear.

There are all kinds of ways to overcome fears, and some of them meet the fear head-on, some of them require that we build in new capacities, and there are other ways. I mean you can escape, that's one way of doing it. But that's the instinct: *flight or fight* I suppose is built in. Can we call that an instinct? Perhaps. So now we have this instinct to inquire.

2:48:00

***The instinct to enquire in its turn is based on fear of the unknown, but out of this fear has emerged-—as a result of age-long enquiry—our present educational and cultural systems and the entire structure of scientific investigation. TWM 627***

***The instinct to enquire in its turn***  *inquire the way:* to ask questions, to find out ***is based on fear of the unknown,*** because the unknown, well something can jump out at you and that's the end, the unknown is dangerous, many things lurk which means your death or disappearance. So ***the unknown*** ***but out of this fear has emerged-—as a result of age-long enquiry—our present educational and cultural systems and the entire structure of scientific investigation.***

Fear is really useful in the scheme of things, you have to respect the fears. I think when the when one deviates from instinctual you go beyond the boundary. Define the boundaries and trespass beyond the boundaries are into the unknown and you're into danger. So just thinking your own life what are your fears and how you meet them. Now these days of course they meet fear in a more conscious way, we can identify what the fear isn't it become more complex than maybe they're all based on these kinds of fears of being alone, disappearing, isolation, vulnerability, not having what you need. All related to death, not having what you want what you need or want them and in the reduction of oneself within whatever context fear of being less.

Nelson Mandela, whomever wrote that thing [Marianne Williamson] for him to talk about the fear of our own greatness. That may be true, and also there is the fear of our own littleness, being demeaned and reduced into embarrassment, being made less. The smaller animals, the weaker animals are not respected, those who consider dispensable, when you have no fear of the dark. Many astral plane experiences created by the Black Lodge.

I remember reading in the lives about the last 50 years of lives of Krishnamurti. DK personality side and maybe it mostly did, but he's in there, that just like monsters in the dark, for somebody wants to send it into the bowels of the earth down down down into the caves, and saw other forms of evolution which were not meant to go into the darkness of the caves. When I thought about those Thailand boys, and into the darkness of the cavemen were sealed off by the water. They had to stay there in the darkness with only the Buddhism of their leader, I suppose. That subconsciously required to be whipped into the condition of the right kinds of influences, overcoming fear stage

2:55:00

***These tendencies, based on fear have (because man is divine) acted as a tremendous stimulation of his entire nature, and have carried him forward to his present point of wide comprehension and usefulness; they have produced our modern civilisation with all its defects and yet with all its indicated divinity. Out of these instincts carried forward into infinity, and out of the process of their transmutation into their higher correspondences the full flower of soul expression will emerge. I would like to point out the following:***

***The instinct of self-presentation finds its consummation in assured immortality, and of this the work undertaken by the spiritualists and psychic investigators right down the ages is the mode of approach and the inevitable guarantee. TWM 627-628***

***These tendencies*** we have the sex Instinct, instinct, we have the self-assertion instinct and then ***the instinct to inquire*** cats get into more things than the little chihuahua dogs do, it's just a different working to find out what's in the environment. Is the fear of water is based on fear. I don't know. I would I would know how to look at that, but I do know they have the tendency to look into all manner of things. In our house at least, curiosity has not yet killed the cat. [laugh]

***These tendencies based on fear, (because man is divine) acted as a tremendous stimulation of his entire nature, and have carried him forward to his present point of wide comprehension and usefulness*** I guess what He's talking about here is instinct owe tendencies have really elevated man, because he's responded to the fears and responded in a way which has elevated him***; they have produced our modern civilisation with all its defects and yet with all its indicated divinity.***

***Out of these instincts carried forward into infinity, and out of the process of their transmutation into their higher correspondences the full flower of soul expression will emerge.*** DK is being positive here about the role that fears have taken in stimulating instinctual response. When we talk about instinct, instinct is a form of unconscious intelligence and based upon aversion, the desire to avoid certain unpleasant or even terrifying states. This is a prod that forces the man forward. *Obstacles are possibilities* says Master Morya. When you're in a very difficult situation, full of fear, you have to have a means to deal with it maybe the the three kinds of fears earlier encountered and discussed in this book. Normal, unpleasant fears, and fears which have a basis in the environment.

Then fears of the black lodge. there's been evolved methods of dealing with them. these are conscious methods of course. I'm asking myself here whether the lord of a kingdom somehow is evolving the instinctual methods, or evolving them, which simply prod the members of the kingdom to act but in an unconscious way. Does a lord of a kingdom of nature, which has in it non-individualized members. evolve the means of response which is translated to the members of that kingdom as an instinctual, unconscious response, which is in the apparently intelligent, because the lord of the of the kingdom of nature is intelligent. Maybe that's about as clear as i can formulate it.

It's like, where in the world is this intelligent though unconscious response come from? … Another way of talking about being built in is it's inherent intelligence of the lord of the kingdom. The lord of the kingdom knows how to deal with it, and sends forth the tendency to respond into all the members of that kingdom. It ends up being built into them.

When you think about the group soul, and before individualization, maybe many animals belong to a particular group and each benefits from the experience of the other. So the next time there's an encounter of that kind, even if that particular animal has not had the experience, the way to respond is built in because there's been a response of a member of that group soul to which the initial animal belongs. So we're given a bit of a boost by the experience of others, and take it far, and we're given a boost by the the knowledge and wisdom of the lord of the kingdom.

This is very, very far in the study of animal instinct. These kinds of things aren't considered because the whole inner world is regarded as not even worth considering, not even hypothetical. Very few will bother to consider it, even hypothetical, and as far as a great being informing an entire kingdom, what does that mean to today's science? It's just about nothing. One looks at the astonished faces of people to whom one proposes such thoughts, and it's just not within the range of their consideration.

***I would like to point out the following: The instinct of self-presentation …*** the following are ways of spiritualizing instinct fear, virtualizing instinct in other words, that's just the way, just as lower senses have higher senses. So instincts which are quite base have higher patterns of behavior or realizations associated with them. This is interesting ***The instinct of self-presentation finds its consummation in assured immortality,* self-preservation *finds its consummation in assured immortality, and of this the work undertaken by the spiritualists and psychic investigators right down the ages is the mode of approach and the inevitable guarantee.*** There there is survival of the consciousness after the death of the physical body.

The consummation of the first instinct is an assured immortality. How many of us studying Master DK, and maybe wishing to have continuity of consciousness after the death experience are assured of immortality, or is that our best hypothesis of the physical body.

3:05:30

***The sex instinct has worked out and finds its logical consummation in the relationship-—consciously realised-—of the soul and the body. This is the keynote of mysticism and religion, which is today, as ever, the expression of the Law of Attraction, not as it expresses itself through physical plane marriage, but as it finds its consummation (for man) in the sublime marriage carried forward with conscious intent between the positive soul and the negative and receptive form.***

***The herd instinct finds its divine consummation in an awakened group consciousness, which is evidenced today in the general tendency towards amalgamations, and the widespread fusing and blending which are going on everywhere. It demonstrates in the ability to think in terms of internationalism, of universal concepts, which will eventually result in the establishing of universal brotherhood. TWM 628***

***The sex instinct has worked out and finds its logical consummation in the relationship-—consciously realised-—of the soul and the body.*** Basically, what we're saying in all of this when dealing with the instinctual nature, the low becomes the high… eventually.

Now, we have to kind of wait for the change of kingdoms don't we? Some of these things we have to be entering into the fifth kingdom of nature, the kingdom of souls, before we're going to have that assurance of immortality, before we're going to realize that the intercourse between soul and body is the consummation of the sex instinct. Because the soul is not even a factor for those who are not at least approaching some knowledge of the fifth kingdom.

***This is the keynote of mysticism and religion, which is today, as ever, the expression of the Law of Attraction, not as it expresses itself through physical plane marriage, but as it finds*** that's more or less on the same level. Man woman same level. But soul and man, this is intercourse between kingdoms ***but as it finds*** ***its consummation (for man) in the sublime marriage carried forward with conscious intent between the positive soul and the negative and receptive form.*** Marriage between kingdoms, and not on the same level as is physical marriage. I guess you can make a cross out of that in some way, physical marriage, and soul and personality, can form a cross.

***The herd instinct finds its divine consummation in an awakened group consciousness*** It’s nice to bring these to some kind of point of attainment. It may be based on the fear and protection of the individual achieved through the presence of others of his kind.

I've seen that in Africa, in some of these parks at to the waterhole there are a lot of animals there. The water buffalo gets a little bit close to the water and starts to drink, and the next thing there's a crocodile that's latched onto him is trying to pull him in, and that's where the other members of the herd quite often come to his rescue, and basically find a way to separate the victim of their herd from the predator. I've seen this in the pride of lions and among baboons and so forth. Something is built in that saves a member of the group from predations by an enemy. Even cross species, where this seemed to happen, very unusual things happened between animals, but a lion had gotten a hold of some kind of antelope and a raging baboon came to the aid of the antelope and disengaged the lion from the antelope.

There are a lot of mysteries going on here, but relations are built up even in those early days which later work out in the human kingdom.

***The herd instinct finds its divine consummation in an awakened group consciousness*** not just for protection, although probably group consciousness is protective in some ways, in terms of the balancing of energies and preventing over stimulation. The group still protects. ***, which is evidenced today in the general tendency towards amalgamations, and the widespread fusing and blending which are going on everywhere.***

***It demonstrates in the ability to think in terms of internationalism, of universal concepts, which will eventually result in the establishing of universal brotherhood.*** In the last decan of Aquarius under the influence of Venus, a planet of loving attraction.

So we herd together long enough and we begin to share the same thoughts, the same directions. This is even found in a way in Hierarchy, where points may be debated, but at the end of the debate, somehow a unanimity is achieved, a one-soulness, the many serve the one, in this particular case. We have to see how these instincts are moving towards consummation in our life, that assured immortality, the following of the merging of the soul and the personality, which is the body here.

Do we find that that's really taking place and how far along are we? We are with our friends, and we hang out with our friends and so forth, in any context in our life, is group consciousness awakening, or do we still find ourselves pretty much as the individual within the group, and not able to identify as *I am the group*?

Then what:

***The instinct of self-assertion, in its turn, has given to our modern civilisation its intense individualism, the cult of the personality, and the production of ancestor and hero-worship. It is leading, however, to the assertion of the Self, of the divine inner Ruler, and out of our newest science, psychology, will emerge a knowledge of the assertive and dominant spiritual Self, and lead finally to the manifestation of the kingdom of souls on earth. TWM 628-629***

***The instinct of self-assertion, in its turn, has given to our modern civilisation its intense individualism, the cult of the personality, and the production of ancestor and hero-worship.*** It doesn't sound so positive right now, but the assertion of the soul has to be involved here, I think. At certain times when Vulcan is powerful and the spiritual will is needed, maybe the soul does assert.

***It is leading, however, to the assertion of the Self, of the*** that's so important because … so let's just say that as a general principle … instinct leads to a consummation. This is a process from instinct to intellect to intuition. This is all about intelligence coming into the light. I'm just somehow very sure, I feel sure anyway, that the implanting the lord of a kingdom is involved in planting its intelligence into the members of the kingdom, or implanting as instinct its intelligence, its intelligence as instinct into the members of the kingdom. He's giving us tools here with which to really watch our behavior. The assertion of the self, the divine ruler, it leads to that.

There come times in Scorpio, not so much in Libra but in Scorpio, soul really asserts itself through all levels of the personality. Vulcan grips you, it's a symbol. The fist, it grips you, it takes you maybe by the neck and says *this is the spiritual will*. I'm making it plain to you. I think within the limits of the law, *I'm going to bend you to my will,* and that's why initiation is the achievement of the soul, really, rather than the achievement of the personality, because you have a higher supervising entity which is like a blacksmith working on the metal. The metal doesn't form itself into a sword. It's not a perfect analogy, but the metal does not shape itself, there's help from above in the shaping ***of the*** ***divine inner Ruler, and out of our newest science, psychology, will emerge a knowledge of the assertive and dominant spiritual Self,*** it reminds me of the the dream reports encouraged by Carl Jung, where we had the assertion of an integrating center, which we would call the self, ***and lead finally to the manifestation of the kingdom of souls on earth.*** Assertively, the fifth kingdom of nature takes over. It's not just waiting for humanity to do everything. It's a process.

That's why as I said, that we commend the soul for its achievement in producing the initiate, and not the personality alone. But then we are the soul, and if we realize that we begin to assert ourselves as the soul we begin to assert our ourselves as if we were the soul, which we are. But also the solar angel whom we are not, asserts itself, and hence Jacob wrestled with the angel. Jacob wouldn't have had a very hard time if the angel didn't wrestle back: the personality would just win. But there are conflicts in direction and the angel does assert itself in that wrestling match. In various types of sports and combat, the wrestling hold is related to the second ray, and the solar angel generically is related to the second ray, the wrestling grip and Vulcan is not only the hammer, it's the grip, because it has essentially in it maybe in its very highest reaches the fourth and the second ray.

3:21:00

***And what of the instinct to enquire? Transmuted into divine investigation and transformed by the application of the light of the soul in the realm of enquiry, we shall have humanity carried forward into the Hall of Wisdom and thus man will leave behind the experiences of the Hall of Knowledge. Our great educational centres will become schools for the development of intuitive perception and of spiritual awareness.***

***The following table should be carefully studied by the student:***

|  |  |  |
| --- | --- | --- |
| ***Instinct*** | ***Correspondence*** | ***Mode*** |
| ***1. Self-preservation*** | ***Immortality*** | ***Spiritualistic Research.*** |
| ***2. Sex*** | ***Spiritual union*** | ***Religion.*** |
|  | ***At-one-ment*** | ***Mysticism.*** |
| ***3. Herd*** | ***Group consciousness*** | ***Brotherhood.*** |
| ***4. Self-Assertion*** | ***Assertion of the Self*** | ***Psychology.*** |
| ***5. Enquiry*** | ***Intuition*** | ***Education.***  ***TWM 628-629*** |

***And what of the instinct to enquire? Transmuted into divine investigation and transformed by the application of the light of the soul in the realm of enquiry, we shall have humanity carried forward into the Hall of Wisdom.***

***What are the instinct to enquire?*** Well our very first advice that we have discussed and which DK has proposed is to enquire the way ***and thus man will leave behind the experiences of the Hall of Knowledge.*** But they will form a basis, a foundation.

***Our great educational centres will become schools for the development of intuitive perception and of spiritual awareness.*** The new esoteric schools will set the pattern, the type, the mold … this is modern stuff, and this is where you can see how it's all working out among those who are not using the esoteric methods particularly. … these high schools or esoteric universities will be the result of the consummation of the of the instinct to end wire.

***The following table should be carefully studied by the student:***

|  |  |  |
| --- | --- | --- |
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| ***4. Self-Assertion*** | ***Assertion of the Self*** | ***Psychology.*** |
| ***5. Enquiry*** | ***Intuition*** | ***Education.*** |

***Correspondence Mode Instinct*** We've been pretty well summarizing this as we go along here, self-preservation leads to the assurance of immortality and the mode by which we can prove that is the spiritualistic research. there are various psychical research societies. I met a man who was the director of one of these in New York, he absolutely had to be a seventh-ray, fifth-ray type, looking into these subtle demonstrations.

***2. Sex Spiritual union/ At-one-ment Religion Mysticism.*** Sex will lead to the spiritual union of the soul and personality and mysticism is the way of approach, and it leads to at one man between soul and personality right? Religion and mysticism are the methods of somehow rebinding the inner man to the outer man.

***3. Herd Group consciousness Brotherhood.*** Theherd instinct will lead to group consciousness and the mode can brotherhood be considered a mode the cultivation of brotherhood. In the age of Venus maybe partially in the age of Mercury in two of the decans of the Age of Aquarius, cultivation of self-assertion, the assertion of the true self, the assertion of the soul. Kind of a Vulcanian grip, got the personality in my grip, but I the soul have the personality in my grip. The solar angel is helping too, it's training that extension of the monad that is our self.

***4. Self-Assertion Assertion of the Self Psychology.*** Self-assertion into the assertion of the self. Well we have to understand the new esoteric psychology, placing the soul in the prominent position and understanding the means of doing. So there are many approaches, esoteric psychology suggests, and it will place the superior center or source in the position of power, not the lower self … then finally the assertion of the self, the assertion of the soul, and the psychological techniques teach us how to do this.

***5. Enquiry Intuition Education.*** Enquiry will lead to what's called straight knowledge. Whatever kinds of education there are employing modes of education lead to the intuition, so leads to access of the intuition.

Well, this has been I think a productive enquiry, productive type of understanding here. I don't know whether I can go any further. … So access to the intuition, name your fear, find your fear, or your variety of fear based on one of the fundamentals and find the conscious way to overcome it. In this book the mastery of fear is given through the use of the white light access to the angel and the Master, and even use of the violet light and access to the Hierarchy as a whole, or especially those Masters with with whom one is familiar.

3:30:00

***Thus the fears which beset humanity, having their roots in instincts, seem nevertheless to be divine characteristics, misapplied and misused. When, however, they are rightly understood and used, and transmuted by the knowing soul, they produce awareness and are the source of growth and that which conveys to the dormant soul-—in time and space-—the needed impulse, impetus and urge to progress which have carried man forward from the caveman stage and the prehistoric cycle, through the long period of history, and can be trusted today to carry him forward with increasing rapidity, as he now arrives at intellectual comprehension and can apply himself to the problem of progress in full awareness. TWM 629***

***Thus the fears which beset humanity, having their roots in instincts, seem nevertheless to be divine characteristics, misapplied and misused.*** Thus the fears which beset humanity have their roots in instincts, which seem nevertheless to be divine characteristics misapplied and misused. It's just like when you look at the heads of the hydra, they look pretty terrible, but within them some positive quality is unveiled. I think in my Scorpio solar fire ritual, I gave those positive qualities and had it dramatized so that they would appear as a great improvement upon the vice which is represented by the hydra head.

This is very practical, isn't it? Because I think, the fear, hatred, ambition, the emotional heads. Fear is paramount. The major dweller on the threshold, the major inhibiting energy guarding, yes guarding the form, but preventing the soul within the form consciously becoming the soul and certainly preventing it from re-becoming in full consciousness the monad.

So what works really well as a guardian at the beginning of the process is later inhibitory. We can't just rely upon animal instinct maybe it still exists within us, and we know kind of what to do, something is built in. Maybe we know we should not jump off a cliff, and cats and dogs seem to know that too, but more is expected of us and we have to in a conscious way meet whatever fear we have. We are being told where it leads the positive quality the positive state to which a fear can, an instinct can, lead as it is moving towards a consummation, because which one of us wouldn't want to have conscious immortality and spiritual union and at one ment, and true group consciousness where we identify as a group and assertion of the real self, not just the personal self, essentially the assertion of the monad, and an assured intuition, straight knowledge, pure reason, all of these are very desirable. Consummations toward which the fear has started a process taken up by the instinct, and maybe somewhat guided by the lord of the kingdom all this leading to a high state of achievement for the man.

So these fears ***When, however, they are rightly understood and used, and transmuted by the knowing soul, they produce awareness and are the source of growth and that which conveys to the dormant soul-—in time and space-—the needed impulse, impetus and urge to progress which have carried man forward from the caveman stage and the prehistoric cycle, through the long period of history, and can be trusted today to carry him forward with increasing rapidity, as he now arrives at intellectual comprehension and can apply himself to the problem of progress in full awareness.*** That's quite a synthetic sentence, isn't it?

Here is this a reversal, this looks like a reversal, the fears having their roots in instincts, the instincts having their roots and fears, both seem justifiable. But mostly in this study, we've been looking at instincts having their roots and fears. But is fear something infused into the members of the kingdom by the lord of the kingdom, so they will be guarded against trespass which will destroy the form. Then the instinct which has intelligence in it, is infused by that lord of the kingdom into whatever reactive mechanism the members of that kingdom have, so that something can develop which can deal with the fear.

Anyway, ***Thus the fears which beset humanity, having their roots in instincts,*** so this is a kind of a reversal, because before we looked at instincts having their roots in fears. … yes, above, the instinct has its main root in the fear, and now it's fears having their roots and instincts, as I originally thought, but if the instinct is really the transferred intelligence of the lord of the kingdom, we can understand how the fear of not getting what the instinct is aiming towards would have its root in instinct. It can also be understood that fears, will have their roots in instinct. If the instinct is a type of intelligence transferred to the member of a kingdom by the lord of that kingdom.

All right, well we've gone both ways. I think enough is understood so we can apply it.

***When, however, they are rightly understood and used, and transmuted by the knowing soul*** these misapplied divine characteristics, fears rooted in divine characteristics when however they i.e in this case, fears rooted in divine characteristics. ***They*** ***are rightly understood and used, and transmuted by the knowing soul, they produce awareness*** we might say towards which instinct leads from instinct to intellect ***and are the source of growth and that which conveys to the dormant soul—in time and space—the needed impulse, impetus and urge to progress which have carried man forward from the caveman stage and the prehistoric cycle, through the long period of history, and can be trusted today to carry him forward with increasing rapidity, as he now arrives at intellectual comprehension and can apply himself to the problem of progress in full awareness.***

So we have to know what is the intelligence veiled in instinct? How can instinct arise out of fear, and also how can fear arise out of instinct? Because the instinct seeks to be fulfilled, and if it is not there can arise. The fear that it will not be. Now of course you need not be individualized and self-conscious, the fear reaction can arise when an instinct is unfulfilled, but when an instinct moves towards fulfillment, hen a new and far more spiritual state can be experienced in the consummation of that movement,

Well I guess we've thought all around the subject here.

3:40:40

***Students need to realise more deeply that the whole process is a divine one, and that evil, so-called, is but an illusion and an inherent part of duality, giving place in time and out of time to a divine unity. Evil is due to wrong perception and erroneous interpretation of that which is perceived. The achievement of true vision, plus right understanding, brings about freedom from the instinctual reactions and evokes that inner detachment which enables a man to walk at liberty in the kingdom of God. TWM 629-630***

***Students need to realise more deeply that the whole process is a divine one, and that evil, so-called, is but an illusion and an inherent part of duality, giving place in time and out of time to a divine unity.*** So here evil is defined in yet another way. ***The whole process*** of the movement from fear to instinct to intellectual intuition. It's all a divine process and evil ***is but an illusion and an inherent part of duality giving place to unity.*** After all the devil has two horns. How about that. The number two was considered the root of evil. It split the unity.

***Evil is due to wrong perception and erroneous interpretation of that which is perceived.*** We've been told in *Glamour, A World Problem* about these problems in the various ways of illusion, and one of them of course is perceiving incorrectly, and the other is interpreting incorrectly.

There are seven different ways of illusion, two of the ways of illusion are here listed. Incorrect perception of an idea or or higher energy, and also incorrect mental interpretation of a descending idea or higher energy. The achievement of true vision through vision. I guess maybe somehow DK is listing these as most important.

***The achievement of true vision, plus right understanding, brings about freedom from the instinctual reactions and evokes that inner detachment which enables a man to walk at liberty in the kingdom of God.*** Let's just say that even though we have intellect, we are still subject to instinctual lunar promptings and we have to know how to free ourselves from them. The first one here is, there are undesirable ways of reacting here. We have to free ourselves from the fears and free ourselves from the early instinctual response as well. So we have to have to free ourselves from the fears listed and from the instincts arising out of the fears, making those instincts into intelligent methods of achieving the consummation of the instinct.

I guess we can just run an assessment of ourselves. Have we achieved the assured immortality? Are the soul and personality united, and at one? Have we achieved group consciousness and is the self that we are as a soul or really asserting itself, or are we asserting ourselves as a kind of personality? Are we enquiring in such a way that Mercury, the planet of enquiry? But Mercury also in one respect the planet of intuition are we inquiring in such a way that we have accessed the intuition and can we think with the *transcendental mind*? That's another thing that the intuition is called.

Very practical things are being offered here and things that states which allow us to assess our selves.   
  
What is evil? In a way it's ignorance. Evil is the splitting of the unity, evil is the perceptual splitting of the unity. So the minute that emanation begins, we descend into relative evil ever more deeply. But for the consciousness in unity or oneness, there is no evil … The whole universe is a very strange way, a split from absolute infinitude, but let's just stop there, it's a split from absolute infinity, it's a taking of a tiny part and infinitesimal part and separating it from the absolute infinitude of the self-observation of the absolute deity. You know deity looks within itself and finds all possibility actualized forever which is like inconceivable really and then splits off a chosen part and evil begins with the universe. Live, love, veil, vile, live, love, and not live, evil, live, veil, vile, those are permutations.

The … moment there is a perceived finitude, there is evil. In the post-praylayic world, after the end, and before the beginning of any universe, there is no evil. To capitalize it or not? In absolute infinitude in the absoluteness, it's beyond good and evil altogether. Evil is a relative state, and it always has to do with finite perception. Evil; no no. Evil is correlated with finite perception the absolute deity has has infinite self perception, and thus no, *evil* should it be capitalized, or not well just italicize it? But if there was a splitting or an incapability, in a way evil is the incapability of seeing absolute infinity.

It's going to require some pondering on, but always the factor of limitation. The factor of limitation is always involved with the appearance of evil. So that's why black lodge members are called something like *the brothers of unique blindness who have journeyed far into the land of distances.* Which means distance is the incapability of seeing the absolute wholeness. They’re stuck in the case of mistaken identity, thinking that what they are as a separate being is truly what they are. When in fact they are separated from the realization of their all-pervading every awareness, their oneness they won't give up finitude for infinititude. The members of the black lodge will not give up finitude for infinititude.

That's a new thought for me, but they're so concrete that they have to remain what they appear to be; a separate entity. And the minute you step into infinitude, or in the perception of infinitude, self perception of infinitive, of absolute infinitude, no separation is essentially possible even more so and more convincingly. So in absoluteness itself.

He started saying what are the two fears, which I went off on a tangent there about evil and good, or about finitude and infinitive. Maybe the most important thing that was said there, is that, the members of the black lives will not give up infinitude, and I want to say for absolute infinitudes. They're determined to remain partial and are making a great mistake thereby.

Maybe we've all done it, you know there's been lots of universes and always there has been mistaken self-perception at a certain stage. Of course they have to come around eventually because, they are the One Being, too. So there'll be no question about that. Infinitudinously we have experienced this kind of disillusionment, where we hang out with number and refuse to go into no number, members of the black lodge will not move in their perception from number to no number.

These are different ways of considering their error. Of course they are a huge menace to the fulfillment of what is intended in any mahamaya in any universe. But that's maybe an ongoing situation and every universe probably has its partialities, and if you just insist on remaining partial instead of merging with, all, as all, then you are relatively evil. Evil ones insist on remaining partial and shun the absolute wholeness; they think somehow they can preserve their identity, when pralaya will just eat them up, you know. Anyway, it's a big mistake in self-perception.

Getting back to something that is of real interest, practically speaking.

3:56:50

***But what of the two fears with which the aspirant has peculiar concern? What of the fear of public opinion, and fear of failure? These are two potent factors in the life of service, and hinder many.***

***Those who are beginning to work in cooperation with the plan and are learning the significance of service are prone to fear that what they do will be criticised and misjudged, or fall a victim to the reverse idea that what they do will not be sufficiently liked, appreciated and understood. They demand liking and praise. They gauge success by numbers and by response. They dislike to have their motives impugned and misjudged, and rush violently into explanation; they are unhappy if their methods, the personnel of their group, and the way in which their service is rendered comes under the tongue of criticism. The false objectives of numbers, of power or of a formulated doctrine control them. Unless what they do measures up to the standards or conforms to the technique of the group of minds which surrounds them or appeals the most to them, they are unhappy and consequently frequently change their plans, alter their viewpoint, and lower their standard until it conforms to their immediate mass psychology, or their chosen counsellors. TWM 630***

***But what of the two fears with which the aspirant has peculiar concern? What of the fear of public opinion, and fear of failure? These are two potent factors in the life of service, and hinder many.***

***fear of failure?*** Yes, we discussed that. Fear of public opinion is one, but there's another one forgetting what it is, but certainly the fear of failure is major. Of course, what other people may say of one, the reputation in which one's lower ego is held, is a fear. *You say, they say, what do they say, let them say.*

And public opinion is one but there's another one of course whatever people may say is one reputation which one they say what did they say those were beginning to work in cooperation with the planning***, and fear of failure?***

***Those who are beginning to work in cooperation with the plan and are learning the significance of service are prone to fear that what they do will be criticised and misjudged, or fall a victim to the reverse idea that what they do will not be sufficiently liked, appreciated and understood.***

***They demand liking and praise. They gauge success by numbers and by response.***

***They dislike to have their motives impugned and misjudged, and rush violently into explanation; they are unhappy if their methods, the personnel of their group, and the way in which their service is rendered comes under the tongue of criticism.***

***The false objectives of numbers, of power or of a formulated doctrine control them.***

***Unless what they do measures up to the standards or conforms to the technique of the group of minds which surrounds them or appeals the most to them, they are unhappy and consequently frequently change their plans, alter their viewpoint, and lower their standard until it conforms to their immediate mass psychology, or their chosen counsellors.***

A fear of public opinion, fear of criticism, fear of being misjudged. Well when you're misjudged, you're criticized, somehow you are separated off. Maybe the greatest fear is of somehow being separated from the one. But this is really important one, and it takes a lot of courage to just stand up for what you believe in, and not to be swayed by those around you. They don't like it, and you know your motives are good, and you rush into explanation. You have to be approved of. Well, it's an externalization isn't it? If you had your own center as the immortal god, firmly in experience this would not happen.

Let's call this fear of public opinion and then later this fear of failure, I always remembered that one, why didn't I remember the fear of public opinion?

4:00:30

***The true disciple sees the vision. He then seeks to keep so closely in touch with his soul that he can stand with steadiness whilst he endeavours to make that vision a reality; he aims to achieve what, from the standpoint of the world seems to be impossible, knowing that the vision is not materialised through expediency and undue adaptation of the suggested ideas of worldly or intellectual counsellors. Public opinion and the advice of those who are Piscean in their tendencies and not Aquarian are carefully considered but not unduly so, and when advice is found to be separative and tends to eliminate harmony, and produces a lack of brotherly love and understanding, it is discarded at once. When there is evidenced a constantly critical attitude towards other workers in the field of world service and where there is a capacity to see only selfishness and fault and to impute wrong motives and to believe evil, then the true aspirant refuses to be swayed and goes serenely on his way.***

***In the coming cycle I emphatically tell you that the true work will be carried forward (the work of spiritually welding the world into a synthesis and the production of a recognised brotherhood of souls) only by those who refuse to be separative and whose words are watched so that no evil is spoken; these are the workers who see the divine in all and refuse to think evil and impute evil; they work with sealed lips; they deal not with their brothers affairs, nor reveal that which concerns them; their lives are coloured by understanding and by love; their minds are characterised by a trained spiritual perception and that spiritual awareness which employs a keen intellect as the corollary of a loving spirit. TWM 630-631***

***The true disciple sees the vision. He then seeks to keep so closely in touch with his soul that he can stand with steadiness whilst he endeavours to make that vision a reality; he aims to achieve what, from the standpoint of the world seems to be impossible, knowing that the vision is not materialised through expediency and undue adaptation of the suggested ideas of worldly or intellectual counsellors.*** Third ray, fifth ray. The vision cannot be that way materialized.

***Public opinion and the advice of those who are Piscean in their tendencies and not Aquarian are carefully considered but not unduly so, and when advice is found to be separative and tends to eliminate harmony, and produces a lack of brotherly love and understanding, it is discarded at once.***

***When there is evidenced a constantly critical attitude towards other workers in the field of world service and where there is a capacity to see only selfishness and fault and to impute wrong motives and to believe evil, then the true aspirant refuses to be swayed and goes serenely on his way.*** Well, this is the withstanding of the aspirant, withstanding wrong advice…. it's not adapting to all of these suggestions to create a false and temporary harmony with a lesser value system.

Fear of public opinion, fear of the opinion of others, fear of criticism. Love of being liked, love of being loved. There's a lot of the second ray in there too. Not wanting to be separated from those whom one regards as peers, or even as superiors. Even though they may not be superiors. There's always this fear of being separated from something. Maybe there's not too much more really to say about that. He doesn't want to come under the tongue of criticism. Well follow the path of occultism and you will come under the tongue of criticism inevitably, no way to avoid it, judging by numbers, and all that. Not what's right to. What will you conform to, you know, the dictates of your own inner soul and what the hierarchy suggests, or where you can form to the groups around you and their somewhat lowered evaluations of what is the correct thing to do.

***In the coming cycle I emphatically tell you that the true work will be carried forward (the work of spiritually welding the world into a synthesis and the production of a recognised brotherhood of souls)*** Well that's a beautiful work, and it's so definitely stated that we know now what the true work is the true work will be carried forward the work of spiritually welding the world into a synthesis and production of a recognized brotherhood of souls ***only by those who refuse to be separative and whose words are watched so that no evil is spoken;*** Well nothing that can divide being from being ultimately. One may have to discriminate and the Christ brings not peace but the sword; He brings the sword of discrimination, so that we can see this line of what is evil what is good. Master Morya tells us, it’s a very sinuous line, and so maybe interwoven at times, that the Masters refrain from destroying evil because they might destroy us as well, or destroy their disciples because the relationship between good and evil can be so close. Well anyway no evil can be spoken. ***these are the workers who see the divine in all and refuse to think evil and impute evil*** I guess the Christ said of some *you generation of vipers,* but of course at the same time He knew what was the inner nature and essence of evil personalities they're not essentially evil at all***; they work with sealed lips; they deal not with their brothers affairs, nor reveal that which concerns them; their lives are coloured by understanding and by love; their minds are characterised by a trained spiritual perception and that spiritual awareness which employs a keen intellect as the corollary of a loving spirit.***

This is just magnificent stuff and a wonderful book, a wonderful book, and such sage and sound advice. Right. Amazingly sage and sound. And I think difficult to achieve.

I know if I measure myself against this I'm going to come up short. I know that, and maybe many of us would. How do we continue to evoke the soul out of what is obviously an evil personality. I mean DK is calling Hitler a monster. How do you deal with that? How do you evoke the soul out of that, except by a very deep knowledge of what every personality really is? The externalization of a soul, with positive qualities, which is an externalization of an aspect of the planetary logos.

These things have to be thought about and what you see is not necessarily what you get when you look at an evil personality it has developed but the essence of the being cannot be considered evil there's no what essential evil only in a state of separation when evil exists. Even a Hitler and worse beings in the end must be reabsorbed along the emanative stream and re-become the one by whatever path the path is already in a way determined in absolute infinitude whatever path is taken is determined already and maybe even actualize, but the choice of the externalized being is not determined.

Anyway, this is really good advice about how to work, substitute the good you know. There are many politicians, I just can't believe they're doing what they're doing. But I look, when I'm at my best, I look at the cure, not to defeat the politician so much as to bring in a state which itself is a state of being, which itself will eject the lesser method. That's what can be done, perhaps. If I think of one who presides and is doing a really good job splitting up the country, I think instead of Abraham Lincoln who preserved the union. Great second ray monad, second ray personality, first ray soul, I believe. I think of that, and how that power will overcome the Divider. It's just I think the best way to work.

Anyway, ***a trained spiritual perception and that spiritual awareness which employs a keen intellect as the corollary of a loving spirit.*** Wonderful.

4:10:10

***May I repeat in other words this theme, for its importance is vital and the effect of the work of these instruments on the world is immense. These men and women whose mission it is to inaugurate the New Age have learned the secret of silence; they are animated ceaselessly by a spirit of inclusive love; their tongues lead them not astray into the field of ordinary criticism, and they permit no condemnation of others; they are animated by the spirit of protection. To them will be committed the work of fostering the life of the New Age. TWM 631***

***May I repeat in other words this theme, for its importance is vital and the effect of the work of these instruments on the world is immense.*** DK is making sure we really get this.

***These men and women whose mission it is to inaugurate the New Age have learned the secret of silence; they are animated ceaselessly by a spirit of inclusive love; their tongues lead them not astray into the field of ordinary criticism,*** maybe into the field of constructive analysis of that which will not serve the plan? ***and they permit no condemnation of others; they are animated by the spirit of protection. To them will be committed the work of fostering the life of the New Age.*** I'm at this stage of the game, amazed at what is being said, and how well it's being said. When you take some time away from a book and then you come back and you realize that many of these threads of thought have been running through your mind for a long time …

***To those who have not yet reached this point in evolution and whose vision is not so clear, nor their natures so disciplined, there remains the important work, on a lower level, of working with their kind. Their attributes and qualities bring to them those who resemble them; they do not work in such loneliness and their work is more outwardly successful, though not always so.***

***It must be remembered that all work, in the sight of the Great Ones, is of equal importance. For those souls who are at the stage where a home or office provides sufficient experience, that is for them the supreme effort; their attempt to work is-—on its own level-—as great an achievement as to fulfill the destiny of a Christ or a Napoleon. Forget this not and seek to see life truly and not with its distinctions-—men-made and dangerous. A disciple who has not yet the fuller vision of a more trained worker and who is only just learning the ABC of public work may, with all his failures and dense stupidities, be doing as well as an older disciple with his wider knowledge and experience. TWM 631***

***To those who have not yet reached this point in evolution and whose vision is not so clear, nor their natures so disciplined, there remains the important work, on a lower level, of working with their kind.***

***Their attributes and qualities bring to them those who resemble them; they do not work in such loneliness and their work is more outwardly successful, though not always so.*** There is good work for all, but not the same work.

***It must be remembered that all work, in the sight of the Great Ones, is of equal importance.*** Now that's an interesting statement.

***For those souls who are at the stage where a home or office provides sufficient experience, that is for them the supreme effort*** We can't accuse a cat of being a cat, or a dog of being a dog and not a human being. It's just not possible, I mean that's too extreme but people are where they are basically***; their attempt to work is-—on its own level-—as great an achievement as to fulfill the destiny of a Christ or a Napoleon.*** After all they started out at different times so you cannot defy time in that respect better or worse choices may have been made. But there's a coming forth of monads into incarnation at different times, and the one who comes forth much, much later than one who has gone before is not going to catch up with the one who left long before.

***Forget this not and seek to see life truly and not with its distinctions-—men-made and dangerous. A disciple who has not yet the fuller vision of a more trained worker and who is only just learning the ABC of public work may, with all his failures and dense stupidities, be doing as well as an older disciple with his wider knowledge and experience.*** So the relativity of achievement.

Okay friends, excellent chapter. We're on page 632 and … in coincidence we have reached a new section, so it's a good place. This is rule 15.3 … this is the very last section, … Such practical advice, amazing. We could just take one of those paragraphs and really live it and live that life of loving understanding which basically does not separate … being from being.

There may be evil personalities. DK even says so, but behind it all is the essence and while we have to deal with that personality, maybe even as an enemy, so that the divine plan is not thwarted after all Master Morya used to ask his counselor to bring him his enemies list, to see whether some worthy name might not be added. However in essence there is One Being, and that One Being has been the Only Being forever and whatever the illusion of separateness and evil may be all will consciously rejoin the one and even now are there.

That'll be it for the moment, and … see you soon …