**Abstract**

**Content for ATOWM Series III, Rules for Magic for the Physical Plane, Video Commentary, Program Fourteen, 15.4, Rule XV, 2:01 hr: pages 632-639**

[Program 14: A Treatise on White Magic – Rules of Magic for the Physical Plane – Rule XV](http://makara.us/04mdr/webinars/white-magic-3/2018-11-16-Program-14-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XV-15.4.wmv)15.4  389 MB .wmv file  
Video by Michael D. Robbins. 16Nov2018 / 2:01 hr.

[Program 14: A Treatise on White Magic – Rules of Magic for the Physical Plane – Rule XV](http://makara.us/04mdr/webinars/white-magic-3/2018-11-16-Program-14-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XV-15.4.mp3)15.4  38 MB .mp3 file  
Audio by Michael D. Robbins. 16Nov2018 / 2:01 hr.

**Transcript**

Okay, friends, hi. This is the fifteenth rule, its program number fourteen. These programs have been quite long now, because I'm in a hurry to get this work done before departing to the United States and this is the very last section as well in the book. So we have another seven pages here in the book itself.

This section is called:

***THE NEW AGE GROUPS AND TRAINING***

***To those of us who are working on the inner side, the workers in the world fall into three groups:***

***1. Those, few and far between, who are true Aquarians. These work under real difficulties, for their vision is beyond the grasp of the majority, and they meet often lack of understanding, frequent disappointment in their fellow workers, and much loneliness.***

***2. Those who are straight Pisceans. These work with much greater facility and find a more rapid response from those around them. Their work is more doctrinal, less inclusive and coloured by the spirit of separation. They include the mass of world workers in all the various departments of human thought and welfare.***

***3. Those Pisceans who are enough developed to respond to the Aquarian message, but who-—as yet-—cannot trust themselves to employ the real Aquarian methods of work and message. TWM 632-633***

***THE NEW AGE GROUPS AND TRAINING***

***To those of us who are working on the inner side, the workers in the world fall into three groups:***

***1. Those, few and far between, who are true Aquarians.*** Even though we haven't really reached the point of freedom from Pisces and sixth ray energies.

***These work under real difficulties, for their vision is beyond the grasp of the majority, and they meet often lack of understanding, frequent disappointment in their fellow workers, and much loneliness.***

Few and far between, He says. Okay, do you know any?   
 ***2. Those who are straight Pisceans. These work with much greater facility and find a more rapid response from those around them.*** We realize that Pisces has a lot to do with obedience. Obedience to the doctrines accepted. ***They include the mass of world workers in all the various departments of human thought and welfare.*** colored by the spirit of separation. Well we have to remember that Pisces takes us into the cloister.

***Their work is more doctrinal, less inclusive and coloured by the spirit of separation.***

***They include the mass of world workers in all the various departments of human thought and welfare.***

***3. Those Pisceans who are enough developed to respond to the Aquarian message, but who-—as yet-—cannot trust themselves to employ the real Aquarian methods of work and message.*** How many of us are in there? Maybe quite a few.

***For instance, they have in the political field, a sense of internationalism, but they cannot apply it when it comes to the understanding of others. They think they have a universal consciousness, but when it comes to a test, they discriminate and eliminate. They constitute a much smaller group than the true Pisceans and are doing good work and filling a much needed place. The problem they present however to the Aquarian worker lies in the fact that though they respond to the ideal and regard themselves as of the new age, they are not truly so. They see a bit of the vision and have grasped the theory but cannot express it in action.***

***Thus we have these three groups doing much needed work and reaching through their united undertakings the mass of people and fulfilling thus their dharma. One group works necessarily under the glamour of public opinion. The intermediate group has a most difficult task to perform, for where there is no clear vision the voice of their chosen environment and the voice of the inner group of world Knowers are often in conflict and they are pulled hither and thither as they respond first to one and then to the other. The group of those who respond more fully to the incoming Aquarian vibration register the voices of the leaders of the other two groups, but the voice of the guiding Masters and the voice of the group of world Masters serve to guide them unerringly forward. TWM 632-633***

***For instance, they have in the political field, a sense of internationalism, but they cannot apply it when it comes to the understanding of others.*** Though they have theory, but not practice. In general theory, but not practice;

***They think they have a universal consciousness, but when it comes to a test, they discriminate and eliminate.*** Of often were caught between two ways of being

***They constitute a much smaller group than the true Pisceans and are doing good work and filling a much needed place.***

***The problem they present however to the Aquarian worker lies in the fact that though they respond to the ideal and regard themselves as of the new age, they are not truly so.*** Well we have to assess ourselves very carefully to see where we stand here.

***They see a bit of the vision and have grasped the theory but cannot express it in action.***

well I'm sure we've caught ourselves in contradictions like this many times.

***Thus we have these three groups doing much needed work and reaching through their united undertakings the mass of people and fulfilling thus their dharma.***

***One group works necessarily under the glamour of public opinion.*** This is one of the fears DK says.

***The intermediate group has a most difficult task to perform, for where there is no clear vision the voice of their chosen environment and the voice of the inner group of world Knowers are often in conflict and they are pulled hither and thither as they respond first to one and then to the other.***

***The group of those who respond more fully to the incoming Aquarian vibration register the voices of the leaders of the other two groups, but the voice of the guiding Masters and the voice of the group of world Masters serve to guide them unerringly forward.*** The intermediate group has a most difficult task to perform for where there is no clear vision the voice of their chosen environments and the voice of the inner group of world knowers. Knowers are often in conflict and they are pulled hither and thither. They respond first to one and then to the other. So, the fourth ray is involved to me and the group of those who respond more fully to the incoming Aquarian vibration registered ***The group of those who respond more fully to the incoming Aquarian vibration register the voices of the leaders of the other two groups, but the voice of the guiding Masters and the voice of the group of world Masters serve to guide them unerringly forward.*** The highest group has really dependable advice from the ashram and Hierarchy. Generally.

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***I have sought to explain the above modes and methods of work, for the times are hard and clarity of thought is needed if the work is to go forward as desired. Even such triple distinctions as exist between the groups are themselves of a separative tincture, and it is yet impossible to preserve any idea in its true and synthetic relation. It is a gain when the many thousands of separative groups can be grouped into three comprehensive ones and the mind of the disciple be thus freed from the detailed analysis of the world situation among the workers with the Plan. TWM 633-634***

***I have sought to explain the above modes and methods of work, for the times are hard and*** even then right? And this was before World War II, remember that the times are hard and ***clarity of thought is needed if the work is to go forward as desired.***

***Even such triple distinctions as exist between the groups are themselves of a separative tincture, and it is yet impossible to preserve any idea in its true and synthetic relation.*** So, necessarily, there is incompleteness in this presentation. Because the true living synthesis is otherwise very hard to describe.

***It is a gain when the many thousands of separative groups can be grouped into three comprehensive ones and the mind of the disciple be thus freed from the detailed analysis of the world situation among the workers with the Plan.*** So the mind does not become over burdened.

Now we had one test and it was fear of public opinion wasn't it? Of what others think, and the critique. So first test was fear of public opinion, and of critique, and of rejection. The general idea of wanting to be liked and to be confirmed by others without exception. It can never really happen.

***The second great test of the sensitive disciple is fear of failure. This is based on past experience (for all have failed), on a realisation of the immediate need and opportunity, and on an acute appreciation of individual limitation and deficiency. It is the result oft times of a response to the lowered spiritual and physical vitality of the race today. Never before has there been a time when fear of failure has more widely haunted the human family. Another cause of this reaction is to be found in the fact that mankind as a whole and for the first time in the history of the race, senses the vision and has therefore a truer sense of relative values than ever before. Men know themselves to be divine, and this is becoming increasingly a universal realisation. Hence the present unrest and revolt from tramelling conditions. It is however a serious waste of time for a disciple to ponder upon a failure or to fear failing. There is no such thing as failure; there can only be loss of time. That in itself is serious in these days of dire world need, but the disciple must inevitably some day make good and retrieve his past failures. I need not point out that we learn by failure, for that is a well known truth, and is known as such by all who are attempting to live as souls. Nor need the disciple sorrow over the failures, apparent or real, of his fellow disciples. The sense of time produces glamour and disappointment, whereas the work goes truly forward, and a lesson learnt by failure acts as a safeguard for the future. Thus it leads to rapid growth. An honest disciple may be momentarily glamoured, but in the long run nothing can really deter him. What are a few brief years in a comparative cycle of aeons? What is a second of time in a span of man's allotted seventy years? To the individual disciple they appear most important; to the onlooking soul, they seem as nothing at all. For the world perhaps, a temporary failure may connote delay in expected help, but that again is brief, and help will come from other sources, for the Plan goes unerringly forward. TWM 634-635***

***The second great test of the sensitive disciple is fear of failure.*** I'm sure we all can relate to that one. especially since the aim is so high, the ideals are so high.

***This is based on past experience (for all have failed), on a realisation of the immediate need and opportunity, and on an acute appreciation of individual limitation and deficiency.*** This fear of failure, based on three things. All right? Three things listed at first, past experience. … and realization of the immediate need and opportunity, for both are great. One doesn't want to let down those can be who can be helped, nor the teacher. And a huge appreciation of individual limitation and efficiency. Where that is not present perhaps a person is exaggerating his competency.

***It is the result oft times of a response to the lowered spiritual and physical vitality of the race today.*** It is the result often of a response to the lowered spiritual and physical vitality of the race today. Also that lowered spiritual and physical vitality. Well the two are different, aren't they?

***Never before has there been a time when fear of failure has more widely haunted the human family.*** it's a good thing in a way, it means that responsibility is being accepted.

***Another cause of this reaction is to be found in the fact that mankind as a whole and for the first time in the history of the race, senses the vision and has therefore a truer sense of relative values than ever before.*** There you compare yourself, what you can do, what needs to be done, and can the vision be fulfilled? Probably not to one satisfaction.

***Men know themselves to be divine, and this is becoming increasingly a universal realisation. Hence the present unrest and revolt from tramelling conditions.***

***It is however a serious waste of time for a disciple to ponder upon a failure or to fear failing.*** This is such sound advice. So often people criticize themselves and thereby hobble the work they might do.

***There is no such thing as failure; there can only be loss of time.*** That's going to be one of those great sentences. That is something that it's a bit like there is no death. This is a big sentence ***there is no such thing as failure there can only be loss of time.*** Well ultimate failure will not exist all, it will be brought home to original essence.

***That in itself is serious in these days of dire world need, but the disciple must inevitably some day make good and retrieve his past failures.*** Yeah and the opportunity is great and hopefully maybe this incarnation is the one where many past failures are retrieved, and one makes good.

***I need not point out that we learn by failure, for that is a well known*** A failure is often a protection against a greater possible failure. ***I need not point out that we will learn,*** isn’t it, ***that we learn by failure? For that is well known truth, and is known as such by all who are attempting to live as souls.***

Almost every sentence seems worth highlighting. I had a friend who read some of the Bailey books and underlined everything. Absolutely every sentence. I said *well how you wanna how are you going to discriminate now that you've underlined everything it's the same as if you hadn't?* But anyway, that was his method.

***I need not point out that we learned by failure, for that is well known*** and he is known as such by all who are attempting to the results.

***Nor need the disciple sorrow over the failures, apparent or real, of his fellow disciples.*** I mean everyone makes good, In my way of thinking, we all have the ultimate identity of the absolute form, in an articulated form, absolute infinity. Although really, who can describe it? Every time you try to think into it, it gets more and more elusive. The sense of time produces glamour and disappointments. So how can we be real?

***The sense of time***how can we live in the eternal and know the self as one may be we have to really think about getting rid of the sense of time after all we have been with we have been forever if we really can think of our identity in that way identity has no particularities whatsoever. True identity, it's all the same forever and we thought, those are words, and it's so difficult to grasp, but when you do grasp it some kind of revolution in consciousness begins to occur, ***the sense of time*** to lose ***produces glamour and disappointment, whereas the work goes truly forward, and a lesson learnt by failure acts as a safeguard for the future.*** It's also important, and I'm doing what my friend is doing, I'm underlining everything, highlighting everything.

***Thus it leads to rapid growth.*** The greater the sinner the greater the saint the sad leads to rapid growth

***An honest disciple may be momentarily glamoured, but in the long run nothing can really deter him.***

***What are a few brief years in a comparative cycle of aeons?*** Do you have the kind of perspective of master DK you can ask that question we don't have that perspective, but we can attempt to think of a few few brief years of a lifetime of an incarnation compared to many, many rounds and many long cycles. We can think of those things. What is a second of time. Maybe here's an analogy, right?

***What is a second of time in a span of man's allotted seventy years?*** This is a telling analogy.

***To the individual disciple they appear most important; to the onlooking soul, they seem as nothing at all.*** and that onlooking soul, is our own perspective, as well. It's the perspective of the solar angel, angel of the presence, who has that huge capacity to understand duration. We as souls, when our consciousness is liberated into the causal body and beyond. … I guess ponder on that right? That second is gone now and years may remain for people. It's gone. So certainly the chance of of attainment is very much with us. To the individual disciple they appear, these seconds, these failures, whatever is most important, as nothing at all.

***For the world perhaps, a temporary failure may connote delay in expected help, but that again is brief, and help will come from other sources, for the Plan goes unerringly forward.*** Many are enlisted in the execution of the of the Divine Plan, and the vacuums are filled.

DK has had a lot of the sixth ray in His makeup. I've told the story, and my friends have told me the story, tat He had such zeal that he actually was running to fulfill some tasks, and He smashed into the doorway and broke His nose. I don't know this. This is that it's kind of occult gossip about the personhood of the Master, but Master Morya kind of referred to it, that *he had such zeal,* credible zeal. Maybe that's what it takes. Madam Blavatsky had that when Master Morya appeared on a horse, and the horse is covered with mud, she pressed herself against the saddle and got all muddy, she was so incredibly devoted to Him.

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***May I in all earnest offer to you the paradoxical injunction to work with utter earnestness, and yet at the same time to refuse to work with such earnestness, and not to take yourself so earnestly? Those who stand on the inner side and study the work of the world aspirants today see an almost pitiful distress of individual deficiency, a sustained and strenuous effort on their part to "make themselves what they ought to be", and yet at the same time a distressing lack of proportion, and no sense of humour whatsoever. I urge upon you to cultivate both these qualities. Do not take yourself so seriously, and you will find that you will release yourself for freer and more potent work. Take the Plan seriously and the call to serve, but waste not time in constant self-analysis.***

***Therefore the immediate goal for all aspiring disciples at this time can be seen to be as follows:***

***1. An achievement of clarity of thought as to their own personal and immediate problems and primarily the problem as to their objective in service. This is to be done through meditation.***

***2. The development of sensitivity to the new impulses which are flooding the world at this time. This is to be brought about by loving all men more and through love and understanding contacting them with greater facility. Love reveals.***

***3. The rendering of service with complete impersonality. This is done by eliminating personal ambition and love of power.***

***4. The refusal to pay attention to public opinion or to failure. This is done by the application of strict attention to the voice of the soul, and by an endeavour to dwell ever in the secret place of the Most High.***

***We have merged our first point as to the immediate goal and the steps to be taken to reach it with our second point as to conduct and the factors which must be eliminated. It only remains therefore to point out the penalties which will overtake the probationary disciple and the trained worker should he give way to the glamour and to the faults inherent in his nature and permit them to hinder his work and come between him and the visioned goal. TWM 635-636***

***May I in all earnest offer to you the paradoxical injunction to work with utter earnestness, and yet at the same time to refuse to work with such earnestness, and not to take yourself so earnestly?*** That's in the beginning of *Light on the Path.* Allow ambition, but work as one who is ambitious. Various sins along the way are killed out, but they have some value. And so you kind of preserved the best part of them. Alice Bailey has said *well, be personally impersonal, and impersonally personal.* It's a balance, it's a paradox, and it requires maybe a sense of humor sometimes, as taking that little self so seriously in the larger picture. What does that do sometimes to the earnest disciple is a sight to behold. Not happy, the Masters can they have joy? Ican trickle down this happiness too, and I suppose now and then they're in a state of bliss.

So we have to somehow live in the, according to this paradoxical injunction, we keep doing the best we can and yet we don't take the little ego so seriously that it has to fulfill everything, and Alice Bailey used to say *sit lightly in the saddle?* Otherwise, you just really be bounced about on the impact with the saddle.

***Those who stand on the inner side and study the work of the world aspirants today see an almost pitiful distress of individual deficiency, a sustained and strenuous effort on their part to "make themselves what they ought to be", and yet at the same time a distressing lack of proportion, and no sense of humour whatsoever.*** I have to laugh at myself as I'm kind of anticipating what's coming ahead here. Right. The sense of humor, which usually indicates that there's a sense of proportion and one knows how much to focus upon the little self, forget the bad self and all, let only the Christ be seen, and heard, the word does not forget. But it means rule out something like that and let only the Christ be seen and heard. So self-forgetfulness right harmlessness and right speech. Well they do go together, rays one, two and three.

***I urge upon you to cultivate both these qualities.*** What is humility and adjusted sense of right proportion? Maybe melody and humor.

***Do not take yourself so seriously, and you will find that you will release yourself for freer and more potent work. Take the Plan seriously and the call to serve, but waste not time in constant self-analysis.*** As if we could perfect the unprofitable personality. Well it's perfectible within reason, but not really perfectible. *Perfect* means complete and personality is never complete. When you think of all the personalities that have been and how they have stored various qualities or offered various qualities to the causal body, it's like what Master Morya says, *wear away irritation through cosmic perception.*

***Therefore the immediate goal for all aspiring disciples at this time can be seen to be as follows:***

***1. An achievement of clarity of thought as to their own personal and immediate problems and primarily the problem as to their objective in service. This is to be done through meditation.*** But not through constant introspective and self analysis.

***2. The development of sensitivity to the new impulses which are flooding the world at this time.*** It's what can you call it, becoming an Aquarian.  
 ***This is to be brought about by loving all men more and through love and understanding contacting them with greater facility. Love reveals.*** I think I've never forgotten that, and we've been told in the song that *love has eyes,* not jealous eyes, but eyes to meet the need.

***3. The rendering of service with complete impersonality.   
  
This is done by eliminating personal ambition and love of power.*** Now a little more thought needed here it doesn't mean to render service in some kind of cold way aloof non-responsive, non humorous, not happy. It's not that it's with the big picture. All this in mind or enough in mind to make the term *microscopic man* a reality to us.

Now, the refusal:

***4. The refusal to pay attention to public opinion or to failure.*** These are the two fears He just went over with us and we learn to negate these two fears. ***This is done by the application of strict attention to the voice of the soul, and by an endeavour to dwell ever in the secret place of the Most High.*** So instead of listening to the public, we listen the soul and live within the locus of soul. Therefore this is the immediate goal, the goals and requirements abound. I wonder if we can keep them all in mind, or sometimes fulfilling one or two of these very well brings fulfillment of others, or at least and easier fulfillment of these other requirements.

***We have merged our first point as to the immediate goal and the steps to be taken to reach it with our second point as to conduct and the factors which must be eliminated.*** Objectives and eliminations. That's objectives and eliminations, and the elimination leads to the illumination. Certainly when we unclog the dirt that adheres to our aura, that higher frequency supervene, and more light enters and can reach us.

***It only remains therefore to point out the penalties which will overtake the probationary disciple and the trained worker should he give way to the glamour and to the faults inherent in his nature and permit them to hinder his work and come between him and the visioned goal.*** He calls them penalties. Better than punishments. Thee seem to be some kind of entity that wants to do the punishing where a penalty is relating to the law.

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***It might be pointed out that there are three main points of danger in the life of service. I am not here dealing with the individual training of the disciple but with his life of service, and with the activities in which he is engaged as a worker. His temperament, equipment of characteristics (physical, emotional, and mental) do have a potent effect on his environment and on the people he seeks to help, and also his family background, his world training and his speech.***

***The first point of danger is his physical condition. On this I cannot enlarge beyond begging all disciples to act with wisdom to give themselves sufficient sleep, right food (which must vary for each individual), and those surroundings, if possible, which will enable them to work with the greatest facility. The penalty for the infringing of these suggestions works out in lack of power in service and in the growing thralldom of the physical body. Where the physical body is in poor condition, the disciple has to add the liabilities incident upon the bringing in of force which he finds himself unable to handle. TWM 636-637***

***It might be pointed out that there are three main points of danger in the life of service.*** Maybe we're going to end here with it I don't know, a cautionary note, cautionary tale.

***I am not here dealing with the individual training of the disciple but with his life of service, and with the activities in which he is engaged as a worker.*** Not about training, it's about service***. I'm not here dealing with*** training ***but with the life of service okay and with the activities in which he is engaged as a worker*** this is the practical side.

***His temperament, equipment of characteristics (physical, emotional, and mental) do have a potent effect on his environment and on the people he seeks to help, and also his family background, his world training and his speech.***

***The first point of danger is his physical condition.*** Let's see what do we have here, temperament, character, personal, characteristics, family background, world training, and speech. All of these are influential. Think of your temperament, think of your qualities and the personality, think of what you brought forward from your family background, and is some part of your upbringing and become ingrained in you? Probably. Think of the training you have received esoterically. Let's say and in other ways think of what you say and also what you do the first point of danger is his physical condition.

***On this I cannot enlarge beyond begging all disciples*** when He uses that word, He really is tremendously in earnest ***to act with wisdom to give themselves sufficient sleep, right food (which must vary for each individual), and those surroundings, if possible, which will enable them to work with the greatest facility.*** These are practical matters and they enter strongly into the life of discipleship. You can't say, *well I'm a disciple so I can overlook these physical things.* Well I had better be talking to myself, and I had better listen.

***The penalty for the infringing of these suggestions works out in lack of power in service and in the growing thralldom of the physical body.*** Thraldom of the consciousness to the physical body, it just becomes weakened incapacitated.

***Where the physical body is in poor condition, the disciple has to add the liabilities incident upon the bringing in of force which he finds himself unable to handle.*** What do we have here? Vulcan and a strong physical body, and refined. That refinement process is always going on. These are our own points of danger. three main points of danger in the life service. …

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***The second point of danger is to be found in the astral illusion in which all humanity lives, and its power to glamour even experienced workers. I have considered this at length in this treatise, which is, as you know, a treatise on the control of the astral body and a right understanding of its laws. Only mental control, plus true spiritual perception, will suffice to pierce this illusory astral miasma, and reveal to the man that he is a spiritual entity in incarnation and in touch—through his mind—with the Universal Mind. The penalty which overtakes the disciple who persistently permits himself to be glamoured is obvious. His vision becomes fogged and misty and he "loses the sense of touch" as it is called in the old commentaries. He wanders "down the lanes of life and misses that straight highway which will lead him to his goal."***

***The third danger (and one that is very prevalent at this time) is that of mental pride and consequent inability to work in group formation. The penalty for this is often a temporary success and an enforced working with a group, which has been devitalised of its best elements and which has in it only those people who feed the personality of the head of the group. Because of the emphasis upon his own ideas and his own methods of working, a disciple finds that his group lacks those factors and those people who would have rounded it out, who would have balanced his endeavour, and given to his undertaking those qualities which he himself lacks. This is, in itself, a sufficient punishment, and quickly brings the honest disciple to his senses. Let a disciple who is intelligent, honest and basically true so err, and in time he will awaken to the fact that the group he has gathered around him are moulded by him or he is moulded by them; they are oft embodiments of himself and repeat him. The law works rapidly in the case of a disciple, and thus adjustments are speedily made. TWM 637-638***

***The second point of danger is to be found in the astral illusion in which all humanity lives, and its power to glamour even experienced workers.*** So a word to the wise. huh?

***I have considered this at length in this treatise, which is, as you know, a treatise on the control of the astral body and a right understanding of its laws.*** So this is what we're dealing with. He says it clearly. I just am recognizing, so many of these pithy sentences which have somehow constantly appeared in the Bailey work here it is said at the end of the book. This is the treatise on the control of the astral body and a right understanding of its laws.

***Only mental control, plus true spiritual perception*** which we'll have to call soul perception or triadal perception***, will suffice to pierce this illusory astral miasma, and reveal to the man that he is a spiritual entity in incarnation and in touch—through his mind—with the Universal Mind.*** One just wants to absorb this because it's so powerful. … ***Only mental control plus true spiritual perception,*** that's not the perception of the mind alone not by any means no. It does take us up into soul perception and even even beyond into the spiritual triad, spiritual perception will suffice *to pierce*. That's the fifth ray word, for a word this illusory Astro miasma and which prevents us from realizing that we are a spiritual entity in incarnation, and in touch through our minds somehow tenuously, however tenuously, with the universal mind.

***The penalty which overtakes the disciple who persistently permits himself to be glamoured is obvious. His vision becomes fogged and misty and he "loses the sense of touch" as it is called in the old commentaries.*** How to handle things, what energy to direct, and how much of it, and out of touch, out of touch.

***He wanders "down the lanes of life and misses that straight highway which will lead him to his goal."*** He is out of touch highway and the byway so instead of the highway we have all all the in died retinas and delay of the bye by way. We get lost and you don't really see where we're going. It's like following the *will of the wisp,*

the swamp light. It looks like something you follow it right into the swamp. It's dangerous it doesn't beat you anywhere.

***The third danger*** he's going through each of the vehicles ***(and one that is very prevalent at this time)*** I would say especially in DJ's work because it attracts many of the mental types ***is that of mental pride and consequent inability to work in group formation.***

***The penalty for this is often a temporary success and an enforced working with a group, which has been devitalised of its best elements and which has in it only those people who feed the personality of the head of the group.*** Because you always know more than your group brothers. I think we and understand how that works. ***The penalty for this is often a temporary success and an enforced working with a group, which has been devitalised of its best elements and which has in it only those people who feed the personality of the head of the group.*** I think we've seen this too those who can think independently are chased away.

I had an experience once in that way, I was told that philosophy was not important, and of course being the philosophical type, not that I was necessarily one of the best elements in the group, but I was certainly chased away by that statement, because I just knew it to be incorrect, and I knew it to be coming out of personal motives.

***Because of the emphasis upon his own ideas and his own methods of working, a disciple finds that his group lacks those factors and those people who would have rounded it out, who would have balanced his endeavour, and given to his undertaking those qualities which he himself lacks.*** Was quite obvious, right? If we insists too much, as some politicians do, that they be surrounded only by *yes people,* they're going to miss the necessary complementary point of view. Now remember that Lincoln in his cabinet shows quite a number of his opponents. So you would really get the other point of view, I forget what he called that there was a special name for it, was very illustrative of what he was doing.

***This is, in itself, a sufficient punishment, and quickly brings the honest disciple to his senses.*** So learn to tolerate variety, and not just seek confirmation of one's own point of view. It's like the divine will. Everybody has a piece of it, and when you don't let you keep people from expressing their little piece of it, you do you impoverished the whole and the divine will doesn't come through, which is another argument for humanitarianism, where we give everybody a chance to really be who they are. But a lot of things to work through still and the first number of hundred years in the Age of Aquarius are not going to be easy. That's Saturn in Aquarius right the ruler of this first decanate through which everybody enters in a way, even though people who are not disciples are in a sense or aspirants are in a sense entering via Venus. You already see that happening.

***Let a disciple who is intelligent, honest and basically true so err, and in time he will awaken to the fact that the group he has gathered around him are moulded by him or he is moulded by them; they are oft embodiments of himself and repeat him. The law works rapidly in the case of a disciple, and thus adjustments are speedily made.*** Disciples see rapidly wherein they have heard if they're honest never they want to progress if they just are in it for their lower ego, then they'll be quite happy to have the *yes people* around them. *Hats off* to Lincoln, in his wisdom he had to not only tolerate opposing points of view, but to really listen to them and see where the value might be.

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***I would like to point out to the student that, having with steadfastness gone forward he will discover that the exoteric and esoteric linking of the outer schools and inner school or rank of knowers of truth is so close that not one earnest student goes totally unrecognised. In the press of the work and in the burden and toil of the day's labours it is an encouragement to know that there are those who watch, and that every loving deed, every aspiring thought and every unselfish reaction is noted and known. Bear in mind, however, that it comes to the recognition of the Helpers through the increased vibration of the aspirant and not through a specific knowledge of the deed accomplished or the thought sent out. Those who teach are occupied with principles of truth, with vibratory rates and with the quality of the light to be seen. They are not aware of, nor have they the time to consider, specific deeds, words and conditions, and the sooner students grasp this and put out of their minds any hope of contacting a phenomenal individual whom they call a Master, with so much leisure, of such developed powers that he can occupy himself with their trivial affairs in time and space, the more rapidly will they progress. TWM 638***

***I would like to point out to the student that, having with steadfastness gone forward he will discover that the exoteric and esoteric linking of the outer schools and inner school or rank of knowers of truth is so close that not one earnest student goes totally unrecognised.*** This means that the masters have their eyes open. What does it say of the Christ that all true aspirants are known to him? I wonder if I'm saying that correctly. True aspirants have taken the first initiation and at least in the modern day, the Christ is the initiator and therefore the aspirant will be known to him by whatever means this occurs.

***In the press of the work and in the burden and toil of the day's labours it is an encouragement to know that there are those who watch, and that every loving deed, every aspiring thought and every unselfish reaction is noted and known.*** Every one. Amazing. Ah, it is amazing that all of these are recorded in a way recorded.

***Bear in mind, however, that it comes to the recognition of the Helpers through the increased vibration of the aspirant and not through a specific knowledge of the deed accomplished or the thought sent out.*** Friends, I think we were at that point where every loving deed, every aspiring thought, every unselfish action, is noted by the Master, perhaps? Or by the recorders, the recording angel? It's noted in the Akashic record? Yes, everything is attended to in the press of the work and in the burden and toil of the day's labors it is an encouragement. To know that there are those who watch and that every loving deed, every aspiring thought, every unselfish reaction is noted and known.

So as we know Master DK is not one to exaggerate. All is known. Bear in mind however that it comes to the recognition of the helpers, through the increased vibration, that's it of the aspirant and not through specific knowledge of the deed accomplished or the thoughts sent out the evidence is there the results are there and this evidence is noted and then what has caused it is understood.

***Those who teach are occupied with principles of truth, with vibratory rates and with the quality of the light to be seen.*** I's like, let there be no recollection and yet that memory rule. Recollection is of the details of the circumstance, and memory is the results of those recollections. The progress made is built into you. So the law of economy operates. DK sometimes explains how it is that the Masters read a book that an aspirant has written, and they just see a symbol, and the symbol gives to them in a synthetic manner the content of the book, they don't have to read every word. So there is the ability as an initiate, synthesizing methods, used by the masters.

***They are not aware of, nor have they the time to consider, specific deeds, words and conditions,*** Although it's interesting, Master DK hinted at those things, when he wrote to his students he pretty well knew the specifics of his group and occasionally would refer to them and ***and the sooner students grasp this and put out of their minds any hope of contacting a phenomenal individual whom they call a Master, with so much leisure, of such developed powers that he can occupy himself with their trivial affairs in time and space, the more rapidly will they progress.*** I mean He has a dry humor does He not? This is how the Masters summation of the many deeds and separated instances. They see the results. They see the results.

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***Where, however, there is steady growth, an application to occult principles so that definite changes are produced in the bodies used, and an increasing radiatory light, it is known and recorded, and the aspirant is rewarded by increased opportunity to serve his fellowmen. They do not reward by commendation, by patting on the head, or by expressing their pleasure in words. They are occupied in making knowers and masters out of everyday men and women by:***

***1. Teaching them to know themselves.***

***2. Setting them free from authority by awakening interest and enquiry in their minds, and then indicating (not more than that) the direction in which the answer should be sought.***

***3. Giving them those conditions which will force them to stand on their own feet and rely on their own souls and not on any human being, be he a beloved friend, teacher, or a Master of the Wisdom.***

***TWM 638-639***

***Where, however, there is steady growth, an application to occult principles so that definite changes are produced in the bodies used, and an increasing radiatory light, it is known and recorded, and the aspirant is rewarded by increased opportunity to serve his fellowmen.*** I'm recalling this man, who was much afflicted by glamour, and DK referred him to the idea of the symbol of a window in his darkened room, this window being a light allowing him to see out and allowing light to come in, and sometimes the window was all fogged up and dirty, and sometimes the window was a bit clearer. It's the summation of all that the individual had done and it shows itself in certain conditions which are the results.

***They do not reward by commendation, by patting on the head, or by expressing their pleasure in words.*** When DK was working with Alice Bailey secretary called RV, He said, *look you have made more progress than either your soul or I imagined you would.* Is that a commendation or is that a statement of fact. It was simply a condition noted at the very beginning of their instruction together. DK found that He had certain things in mind when dealing straightly with his group. On the other hand, sometimes He just couldn't, not that He wouldn't have but the sensitivities of the modern disciple or maybe we should call it the thin-skinned, prevented him from doing that, and Alice Bailey would caution Him I guess against being too straight. Although sometimes He really was, but it's amazing how He always couched what He said in love and how he did say tough things, but in a way in which the love was so evident that, under normal circumstances it would be received. They do not reward by commendation or patting on the head, etc.

***They are occupied in making knowers and masters out of everyday men and women by:*** Think about that task, all of us are a long way from becoming a master, and yet this is the task of our teacher, that He makes of us somehow stages circumstances so we can actually become as he is well how does he do this. Okay, and we can follow the guidance indicated here.

1. ***Teaching them to know themselves.*** *know thyself and thou shalt know the world* the Oracle of Delphi is speaking. I've been sometimes amazed and dealing with some of the newer students or those were almost students that really the self-examination is hardly existent, how self observation is hardly existent. It's just identified with their solar plexus and they can't stand back. Okay, but I'm sure we were all like that at some point.
2. ***Setting them free from authority by awakening interest and enquiry in their minds, and then indicating (not more than that) the direction in which the answer should be sought.*** What we have here teaching them to know themselves setting them free from authority by awakening interest and inquiry in their minds indicating … a first ray master would say that  
     
    I'm recalling something Master Morya said, *I say run, run. When I say jump, jump. When I say come, come. When I say go go.* It's like that. Of course I don't know how those instructions were written down. I think they were actually written down by Nicholas Roerich at that time, my impression is that. I'm not sure and Daniel Entin, the head of the *Roerich Society*, from whom I learn that he's passed on now, lived to a ripe old age and did a wonderful job holding things together. It was curious. We talk sometimes about Master DK, and his relationship to Master Morya, and he said, *well I've always thought that I was most related to KH.* This is so interesting because He's the head of a first for a group and and and yet many first ray types were borrowed into the second ray group of Alice Bailey, Foster Bailey, Mary Bailey. It's some part of the balancing act. I think anyway these rays have to come together, the first and second rays. [What does this mean ‘come together? Is it a first ray or second ray bias that suggests that in you?]

***3. Giving them those conditions which will force them to stand on their own feet and rely on their own souls and not on any human being*** rely upon yourself that the Buddha***, be he a beloved friend, teacher, or a Master of the Wisdom.*** Here beloved friend, teacher, a master of the wisdom, self-reliance and so teaching them what can we say to that self-knowledge, freedom from external authority, and self-reliance. They sound like the platitudes of the path but without them we don't go very far.

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***I seek not to repeat myself. Most of the points that concern the work of the aspirant today I have considered earlier in this treatise. It remains now for all of you to study it with care. I close with an appeal to all who read these instructions to rally their forces, to renew their vows of dedication to the service of humanity, to subordinate their own ideas and wishes to the group good, to take their eyes off themselves and fix them anew upon the vision, to guard their tongues from idle speech and criticism, from gossip and inuendo, and to read and study so that the work may go intelligently forward. Let all students make up their minds in this day of emergency and of rapid unfolding opportunity to sacrifice all they have to the helping of humanity. Now is the need and the demand. The urgency of the hour is upon us, and I call upon all of you whom I am seeking to help, to join the strenuous effort of the Great Ones. They are working day and night in an effort to relieve humanity and to offset those evils and disasters which are immanent in the present situation. I offer to you opportunity and I tell you that you are needed—even the very least of you. I assure you that groups of students, working in unison and with deep and unfaltering love for each other, can achieve significant results.***

***That each of you may so work, and that each of you may lose sight of self in the realisation of world need, is the earnest prayer and deepest aspiration of your brother, THE TIBETAN. TWM 639-640***

***I seek not to repeat myself.***

***Most of the points that concern the work of the aspirant today I have considered earlier in this treatise. It remains now for all of you to study it with care.*** Do we have time in this day, and age, so occupied away by trivial and secondary things to really study the treasures?

It remains now for all of you to study it with care.

***I close with an appeal to all who read these instructions to rally their forces, to renew their vows of dedication to the service of humanity, to subordinate their own ideas and wishes to the group good, to take their eyes off themselves and fix them anew upon the vision, to guard their tongues from idle speech and criticism, from gossip and inuendo, and to read and study so that the work may go intelligently forward.*** The Tibetan is really capable of the inspiring exhortation. If you'll do that, you'll often present a great deal of material and then he'll basically try to arouse the enthusiasm of the individual, basically saying, *do it!*

***Let all students make up their minds in this day of emergency and of rapid unfolding opportunity to sacrifice all they have to the helping of humanity.*** *To those who give all, all is given.* It’s a statement that really rings in my ears, I'll tell you. Also the difficulty of it, to give all, as the price has given all to the end, as the master has given all.

***Now is the need and the demand.*** Now, this is before the Second World War.

***The urgency of the hour is upon us, and I call upon all of you whom I am seeking to help, to join the strenuous effort of the Great Ones. They are working day and night in an effort to relieve humanity and to offset those evils and disasters which are immanent in the present situation.*** When you say the continuation the innovation of the Great War those were the evils imminent and well this was at the time when Madame Roerich, under the guidance of Master M, was writing about obsession. The epidemic of obsession. We can see how a whole nation can become obsessed, when we look at Germany, what did He say the negative, sensitive German people, with their Pisces personality. Somehow easily swayed, easily obsessed. We're looking back now 85 years or whatever something like that, they're working night and day. Well they I guess they don't sleep, there's not that necessity, the body is not a dragged upon them and lowering needing to be tended, to be recharged to sleep.

***I offer to you opportunity and I tell you that you are needed—*** what better exhortation than that? ***I tell you you are needed*** ***even the very least of you. I assure you that groups of students, working in unison and with deep and unfaltering love for each other, can achieve significant results.*** How can we forget such an exhortation? You say, *well that was a long time ago, when the war came and went,* and well, no, that's now too. The danger is critical because of another attack by the Black Lodge, selfishness results.

Then the prayer that each of you may so work.

***That each of you may so work, and that each of you may lose sight of self*** (lower self) ***in the realisation of world need, is the earnest prayer and deepest aspiration of your brother, THE TIBETAN.*** Well it's moving, it's moving, and you say, how can I resist this? How can I not respond to this exhortation? …

I don't remember when I started, it took me a long time to do *The Rays and The Initiations* and *A Treatise on Cosmic Fire*, because I was at first writing everything and maybe that's for exactitude of thought. Maybe that's the best way for conversational discussion or teaching spontaneity, and all that. Maybe this way of using video commentaries is good, well it's a wonderful book. I hope that you have really benefitted from your work in it. I mean if we were to read it again and again it wouldn't be enough. We start, we have to start studying topically.

I've done a little bit of that with the initiations, the first, second and third initiation, accountable study, and somehow it allows us to bring a lot of information together all under the eye at the same time and Master DK does with the recommend it but it's also needed to read the book in the horizontal manner and with as much depth as maybe possible so however this shows up and whether we have the strength to really get into this book than the other books that's up to each one of us and also up to the groups with whom we may be working.

I hope this is useful. There's been, I don't know maybe, I don't know maybe I can't remember exactly, maybe a 120 or so programs here, something out there of varying lengths, a few of them shorter, quite a few longer. I'll have to see what I do next here. Either some compilations, or maybe *Letters on Occult Meditation,* I'm already doing on the glamour programs, dissipation of glamour, reading through the book, so that will be available. But along with back and forth discussion, this is in a more condensed manner, but that will be available two years doing the reappearance of the Christ in that way it may take a while *A Treatise on Cosmic Fire* is what finished what thousand fire is *Esoteric Astrology* is completed. You know in the way that I can do it the psychology books, I have selected a lot of material from the *Old Commentary,* and from certain sections, but I haven't really done them yet and yet strangely the emphasis of the seven or eight instances is certainly on *Esoteric Psychology.* So I have to see about the benefit of working with them in this way probably the one book I won't do because I just have to be humble about it and realize what I can attend to would be a *Esoteric Healing,* I mean I could approach you from an academic point of view and there's a lot of connections. I'm not an esoteric healer per se, although all of us to grow in our ability to transmit or emit maybe we should say it's the more unconscious thing. It's just what comes from us as useful, healing, restorative energies. I'll see about that one.

So I'll have to go over the list and see what it would be best to do, certainly the compilations offered tremendous opportunity, and we're really compilations on Shamballa. Zak Rymill has wonderful compilations, and many other people to work on them too, and if one were to tackle this 700 references on Shamballa, that would be important. I'll just have to check and see, given the time allocated what is best to do.

Meanwhile, I'm wishing you success in your studies, remember that if the work was to go forward intelligently there must be study. That's what he basically is telling us, the meditation is another matter, but there's quite a bit written on Makara taken from DINA II. Maybe I've done commentaries on the first part of DINA I, I forget all the commentaries a lot of them are written and prepared for school work.

So I've had different modalities which I've worked, but for right now it's going to be the modality of speech, and video. I can see I don't know about the convenience for you in accessing these. I've had some help with the deep students of the wisdom who are helping me transcribe … are transcribing the work, and pretty soon my book on the Egoic Lotus. It's a video book I think, with lots of information, petal by petal for the egoic lotus. That will be transcribed. It's already existing as a video commentary. We have to see what use we can make of these things.

… I’ll talk directly to you, you just get the sense of a tremendous ashramic effort operating to train disciples. Remember Master DK's ashram is all about training aspirants to initiation, certainly the first two initiations, and then later He said also even the third initiation, although maybe the emphasis is on the first two initiations. Training aspirants for initiation.

So this kind of material really contributes to training. Where else will we get it? And in consultation with our with ourselves as the soul, and with the angel of a presence, solar angel, the words of the Master, our own reading and meditation, and consulting with our self as a soul, this is all part of the training. Meditation, study, and service. None of these three can be ignored. They have to be, I'd say, fairly balanced, thoroughly balanced in the life.

So there a lot more to do, a lot more to think about. Get into study groups, folks. Probably many of you are, but in the interplay of the group by and more light will probably emerge, and be steady about it, as much as maybe possible, whether it is once a week, once every two weeks, once every month, whatever. At least once every month, follow the possibility. The possibility is offered by study groups and like, I say you're most welcome to use the the compilations written. I know a group that's doing that right now, I think on *A Treatise on Cosmic Fire* and the video commentaries. If you use the video commentaries in a group just if an interesting point, thumbs up or something you want to discuss, stop it, stop the rolling of the tape … stop the program and discuss. It doesn't make any difference how long it takes. It may take a long time that's taken me a long time just talking to myself too, and talking to you of course, but as I say one person here alone talking to himself, it's taken a long time to get some of these books out to you.

But don't let time get in the way, the timeless state it does exist and when there is the sense of being the timeless state will supervene *there is a peace that passeth understanding it abides in the hearts of those who live in the eternal there is a power which makes us all things new it lives and moves and those who know the self as one.* We have to learn how to live in the eternal, and know the self as one, and not be badgered by the time sense, which can be such an onerous burden.

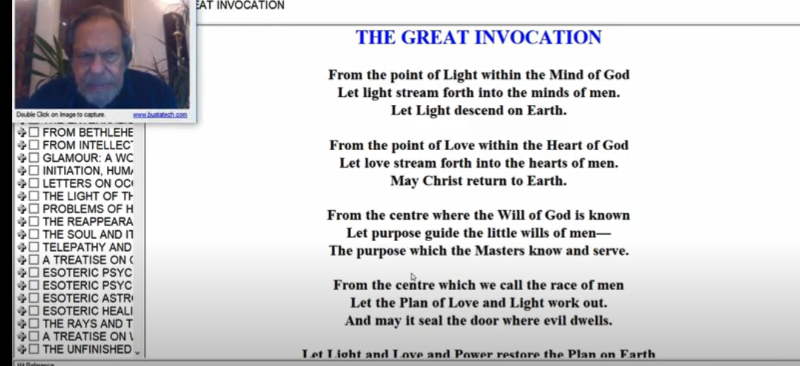
We're all of us little infinitesimals, I actually mean that, with mathematical clarity as much as I can muster. There's not a definite thing in the world it's not an absolutely infinitesimal, and there is no size to these things except they are ever lessening when compared with any definite quantity, no matter how small, whether the laws of a particular universe will allow what can be conceived is another matter, because the deity, the universal logos will decide limits, otherwise you will have infinite universes and they're cyclic that presents a problem, because we don't have an infinity of time to expend on any one universe, nor on the duration between universes.

There are so many mysteries, because in a way we can talk about a sequence of universes, but maybe that's an illusion too. Maybe everything is just within the Absolute Deity happening simultaneously, whatever can happen. There's just so many mysteries that the mind of the human being just has to throw up its hands. I think Galileo ran into that when he drew a circle and imagined that there were all these radii infinitely close to each other, an infinite number of radii, but then he expanded his circle and then suddenly the radii in a larger circle had spaces between them, upon which he said *God cannot be comprehended.* Here was a man who really had the brain to do a lot of comprehending.

I will let go then of this particular effort, and decide what the next one should be, and try to keep them coming to you. We have at the moment on *YouTube* a lot of these programs, and always on *Makara*: <https://makara.us> we host these programs different ways of accessing them. There's probably more than any one of us can assimilate. Certainly the Tibetan has given us more and said so, than we can possibly assimilate add to it these commentaries and so forth with them and to be tools for your study, meditation, study and service. I just hope that you benefited and that we can all pursue the meditation, studying, and service.

Don't forget the *Morya Federation*, <https://moryafederation.com> (public page) it comes close, I think, to offering a program that is somewhat akin to the preparatory schools for the new esoteric schools of meditation, it can’t include everything of course, but I think it's a good training program, This is not to say that the *Arcane School* isn’t, and so forth. They're all good training programs, but how much we get out of the Tibetan’s teaching is very much up to us. In a way no one can teach you anything. You have to teach yourself and it has to be realized by yourself, if it's really going to stick.

I don't know what the famous last words might be. I think the famous last words are the following … you probably can you Intuit what I'm going to do here … to close with this great mantram, and word of power, it's a Great Invocation and we'll use a second ray know from when we sound the sacred word.



Friends, that's it for this one. Lots of love and many blessings, and we'll see you next time with something new. I'm not sure what, but we'll see what is needed. Take care, study hard, meditate deeply, serve.