**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Nine, 8.3 continuing Rule VIII, TYPES OF ASTRAL FORCE continuing with The Force of Sex Attraction and beginning *Cyclic Ebb and Flow*, 1:03 hr.: pages 241-244**.

Now we begin to consider the third type of force: Sex Attraction. This pull from the physical plane demonstrating as an impulse, an involutionary energy and manifests as an attractive force, which is a high way of looking at the basis of sex attraction. The full realisation of self is the divine marriage between the soul and the personality. This physical urge unites male and female for procreation and cannot be left out of our consideration. It is not an appetite that must be fulfilled and has become perverted as a fulfillment of desire.

In Atlantean days, following upon the Lemurian times when out of control, it became so warped and constitutes an imbalance. The force of mind must be used to counter what is the result of humanity being swept by perverted desire and ambition. The triple problem of sex, money and fear can be dealt with using the triple soul potencies: intelligence, love and will.

Michael continues with the next set of instructions: *Cyclic Ebb and Flow*. All Knowledge found on the atmic plane concerns cycles. Cycles of the Seven Rays and Planetary Cycles, lesser and greater processional cycles of the zodiac are part of the rhythmic work of creation proper for a seventh ray age. D.K. discusses the importance of the great cycle of light and dark which is part of humanity’s daily movement and constitutes a problem for the aspirant who has conditioned the self to believe He must leave all dark places behind and live in a state of constant illumination. Even the Great Breath seems to take the externalized universe into a state of darkness.

We must not despise the rhythms of duality given the three principles: the Boundless Immutable Principle, Duality, and finally that all are aspects of the Oversoul. The ebbs and flows of soul experience continue for many lives and series of lives as the various planes, subplanes and sub-sub planes until all three aspects are included in the incarnating life of the soul. There is time spent in the return process. The aspirant is increasingly in control of the direction of outgoing energy and can focus on various planes at will and is no longer swept out into incarnation without conscious purpose for service. He is no longer subject to the will of the greater process. This program concludes on page 244 of *A Treatise on White Magic*.

[Program 09: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule VIII 8.3](http://makara.us/04mdr/webinars/white-magic-2/2018-07-13-Program-09-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-VIII-8.3.wmv) 175 MB .wmv file
Video by Michael D. Robbins. 13Jul2018 / 1:03 hr.

[Program 09: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule VIII 8.3](http://makara.us/04mdr/webinars/white-magic-2/2018-07-13-Program-09-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-VIII-8.3.mp3) 30 MB .mp3 file
Audio by Michael D. Robbins. 13Jul2018 / 1:03 hr.

**Transcript**

Well, hi friends, I was able to continue a little bit this evening. We're working on rule 8 in this *A Treatise on White Magic* video commentaries, and these are rules for the astral plane and we have completed two programs on rule 8 and are about to start the third.

We've been talking about what type of forces are found on the astral plane. Just reviewing, DK I think is giving us three or four, the first is the force of selfish desire, and then the force of fear which is shared is not only by man but by the animal nature, which a man possesses at this time and the all of this is ruled by Mars and His two satellites Deimos and Phobos, Phobos fear and Deimos panic.

***Thirdly, the force of sex attraction. This is a pull from the physical plane and the swinging back of a type of involutionary energy on to the path of return. Cosmically speaking, it manifests as the attractive force between spirit and matter; spiritually speaking, it is demonstrated as the activity of the soul, as it seeks to draw the lower self into full realisation. Physically speaking, it is the urge which tends to unite male and female for the purpose of procreation. When man was purely animal, no sin was involved. When to this urge was added emotional desire, then sin crept in, and the purpose for which the urge manifested was perverted into the satisfaction of desire. Now that the race is more mental, and the force of mind is making itself felt in the human body, an even more serious situation is apparent, which can only be safely worked out when the soul assumes control of its triple instrument.***

***Humanity is now at the midway point as this rule shows. Man is swept by selfish desire and by ambition, for all of us have first ray qualities. He is racked by fear—his own, family fears, national fears and racial, for all of us swing to the rhythm of the second ray. He is dominated by sex and by money which is another manifestation of the energy of matter and hence has a triple problem with which he is well equipped to deal through the medium of his triple vehicle and the triple potencies of his divine soul. Let us close the instruction on that note—well equipped to deal. We can overcome mental inertia and begin to function as souls in command of our environment. The soul is omniscient and omnipotent. TWM 241-242***

***Thirdly, the force of sex attraction. This is a pull from the physical plane and the swinging back of a type of involutionary energy on to the path of return.*** I think he's basically saying that the force of sex attraction is an involutionary energy. Why? It is leading to involvement and even a kind of imprisonment in the involutionary form.

So there is a pull from the physical plane where this energy mostly expresses itself as an instinctual aspect of the dense physical nature and the swinging back of a type of involutionary energy onto the path of return.

***Cosmically speaking, it manifests as the attractive force between spirit and matter*** and this is a high way of looking at the basis of sex attraction, so***; spiritually speaking,*** cosmically first, the attractive force between spirit and matter and spiritually speaking yet ***it is demonstrated as the activity of the soul, as it seeks to draw the lower self into full realisation.*** This is partially consummated as the divine marriage between the soul and the personality; between that part of man which is found above on the higher mental plane and the part of man that is synthesized on the lower mental plane.

***Physically speaking*** he's descending here obviously physically speaking***, it is the urge which tends to unite male and female for the purpose of procreation.*** He never leaves that out, somehow the sex attraction has become detached from the idea of procreation, and probably in the last analysis of that is a mistake. At least that's how the Dalai Lama answered the question.

Later, when we have a a more a wider point of view and one that is more adjusted to the realities of life, we’re going to realize the purpose of the sex instinct and not just another appetite which has to be fulfilled, out of all balance with other appetites and tendencies of the individual. So the factor of procreation is always mentioned by the Tibetan in the context of sexual attraction in the human family.

***When man was purely animal, no sin*** – no movement contrary to the indications of the plan ***was involved.*** Well there was no self-consciousness here no self-consciousness and the animal followed its instincts without responsibility.

***When to this urge was added emotional desire, then sin crept i***n largely in Atlantean days, but the sex life of the days was already out of control in the latter days in Lemura***, and the purpose for which the urge manifested was perverted into the satisfaction of desire.*** Now, we're so much into that these days that we hardly recognize the justice of what is being said here. It is a big problem.

There is a statement made by the Tibetan on the sexual life of the race, which says, ‘Well, we, the Masters don't even know where it will end with humanity. We don't necessarily see a way out and through and the method of resolution is not necessarily known to us.’ Because it is especially in these days when the sacral center is so highly stimulated by the incoming of the seventh ray which is distributed through Uranus. Uranus being the ruler of the sacral center and of course Mars is involved and vestigial impulses from the moon are also involved, maybe a little bit of Venus but Venus is not primarily a sexual planet, Mars is more that, though Venus is sometimes listed in that regard.

***Now that the race is more mental, and the force of mind is making itself felt in the human body, an even more serious situation is apparent, which can only be safely worked out when the soul assumes control of its triple instrument***

0:08:50 So, let's just say more and more responsibility is falling upon the human being as the mind is introduced into the relation between the sexes, in addition to often warped, perverted desire, and foundational instinct. But we're so immersed in certain energies and forces, we just don't see these things from a true hierarchical perspective. We are conditioned by the attitudes and they are largely illusory attitudes of the times in which we live.

Writings of this kind help us withdraw from our social conditioning and see things with a fairer eye, a keener eye, a more encompassing eye which is not biased in its vision. In other words, we begin to develop one of the factors having to do with harmlessness. I think that happened with Libra as well, we begin to develop a completed point of view.

***Humanity is now at the midway point as this rule shows.*** In other words, we as a race are largely emotional, the spot where land and water meet. So that's probably the condition of the bulk a very large percentage of humanity that will have to receive manasic training within the confines of the great system of Sirius.

***Man is swept by selfish desire*** that was the first one ***and by ambition, for all of us have first ray qualities.*** We have either had first-ray personalities or strong astrological signs carrying the first ray. We've been told in some of the writings that you can't even have a first or second ray personality unless you're pretty much around the time of the first initiation, and that goes with the soul as well.

But as we learn in the *Destiny of the Nations* when you have astrological signs that carry particular rays, you do receive the rays even if they're not part of your ray chart. Number one, man is swept by selfish desire and by ambition, for all of us have first-ray qualities and that was the very first of the energies of forces which we were finding on the astral plane. He is wracked by fear, this is the second one right, for fear He is also found as a permeating energy on the astral plane in the usual astral body.

***He is racked by fear—his own, family fears, national fears and racial, for all of us swing to the rhythm of the second ray.*** This being a second ray planet and a second ray solar system, when I say second ray, finally I mean a soul ray He is on the second ray soul ray is the second ray.

***He is dominated by sex and by money*** related to the sacral center and the third ray. ***He is dominated by sex and money*** you just have to look out into society and you see it ***which is another manifestation of the energy of matter and hence has a triple problem with which he is well equipped to deal through the medium of his triple vehicle and the triple potencies of his divine soul.***

Called the triangle, fittingly but … *he is dominated by sex and money* and we certainly maybe among our types of individuals we don't see that so much, we do see it some, but we don't see so much. But if you look into society what's going on right now in high political places, sex and money are big issues, and the violation of how they should be handled those violations are being named and pursued. We have at this time in our History the #MeToo movement, which has a lot to do with the improper use of the sexual energy mostly men inflicting this upon women, but sometimes the other way around.

So fear for what is it selfish desire, fear and sex and money and He has the triple problem, but He can deal with it if He uses the triple soul potencies. What are these triple soul potencies? Intelligence, love and will. With *will* being the one that we are perhaps least acquainted with and are able least to manage but that that is being overcome and improved.

***Let us close the instruction on that note—*** we can't handle our problem right ***well equipped to deal.*** But we'll do so and realize something more profound about our nature than what it apparently is. We have to get rid of a parent see the illusion which hides the truth of things and see ourselves experience ourselves for what we truly are.

***We can overcome mental inertia and begin to function as souls in command of our environment. The soul is omniscient and omnipotent.*** Andespecially if we consider soul to be consciousness and then consciousness as it is found in relation to higher and higher centers.

0:17:30 In other words … the monad has soul because it has awareness, so to say that the solar angel is omniscient and omnipotent. We can't really do that, because it is still a limited being, however great it is with respect to our planet. It knows a lot of course and maybe with respect to our solar system, but here universally omniscient and universally omnipotent probably not, but consciousness itself as it is found in greater and greater centers galactic centers and centers which are formed by groups of galaxies considered as chakras and on and on whatever those greater structures may be.

That type of consciousness verges as far as we are concerned on omniscience and omnipotence and when finally the consciousness of all encapsulated beings is returned to the one and only universal being then indeed there will be omniscience and universal omniscience and universal omnipotence and of course universal omnipresence.

As well, right now we're in a great state of division and we have been sent forth into ever greater limitation that we are expressions of something greater than what we appear to be we are in states of encapsulation and limitation and the degree of our finitude is always increasing, but on the path and especially on the way of high revolution and continuing we are getting rid of those limitations and more and more we turn out to be encompassing beings until the best we realize ourselves to be, the One. There’s only one monad really, though the extension of that one monad as as rays, so to speak, (not the first, second, third and so forth) but as radiations within different environments of matter make it seem that there are more than one monad, but there's one universal logos, one monad, for all of its emanations and eventually we return to that realization even while being able to function and within the realm of diversity.

0:21:00 Now we're in rule 8, and now we're taking up a section of cyclic ebb and flow

***CYCLIC EBB AND FLOW***

***Let us consider now the words "the ebb and flow of the waters."***

***In the understanding of the law of cycles, we gain knowledge of the underlying laws of evolution and come to a realization of the rhythmic work of creation. Incidentally also we gain poise as we study our own life impulses, for they also have their ebb and flow, and alternate between periods of light and periods of darkness.***

***We have with us always that symbolic daily occurrence wherein the part of the world in which we live swings out into the clear light of the sun, and later returns into the healing dark of the night. Our very familiarity with the phenomenon causes us to lose sight of its symbolic significance and to forget that under the great law, periods of light and dark, of good and evil, of submergence and emergence, of progress into illumination and apparent betrayal into darkness, characterize the growth of all forms, distinguish the development of races and nations, and constitute the problem of the aspirant who has built for himself a picture of walking in a constant illumined condition and of leaving all dark places behind.***

***In these Instructions, it is not possible for me to deal with the ebb and flow of the divine life as it manifests in the various kingdoms in nature and through the evolutionary growth of humanity, through experience in races, nations and families. I seek, however, to elaborate somewhat the cyclic experience of a soul in incarnation, indicating the apparent ebb and flow of its unfoldment. TWM 243***

What would that mean to us?

See this last section was on the types of astral force and we saw they were fairly negative types of force, they related to the selfishness, and fear, and sexual desire, and so forth, but as well there comes a permeation of the astral plane by still higher energies, and that is what we want to work towards, and that is what the true white magician is able to achieve.

Now we get into the question of cycles. Remember that all knowledge found on the third subplane of the athlete plane pretty well includes the great science of cycles which the Masters themselves have to eventually master and of which really we have only the slightest idea.

***Let us consider now the words "the ebb and flow of the waters."*** The waters ebb and flow.

Let's reread the rule. I think it's good idea to do that, we'll go over here to *A Treatise on White Magic* and rule eight, ***the Agnisuryans respond to the sound, the waters ebb and flow, let the magician guard himself from drowning at the point where land and water meet. The Midway's spot which is neither dry nor wet,*** it's quite a bit higher actually in the energy system than that solar plexus area ***the midway spot which is neither dry and a wet must provide the standing place were on His feet are set*** and that would be the sustaining of a point of tension within that particular a field of energy. It's a sort of the place of water land and air. **When water, land and air** ***meet there is the place for magic to be wrought***

He kind of a mix is a temporal and a spatial descriptor the when the temporal descriptor and the there is the spatial descriptor. All of this of course is very clear to the Master who understands the science of white magic, we are beginning. We cannot expect results to quickly. I think it may be some centuries before the secrets concerned here are revealed, and maybe not to the public, but maybe that might be too dangerous maybe more within an ashram in which we are becoming a more trusted part.

So let us now consider the words ***”the ebb and flow of the waters.”***

***In the understanding of the law of cycles, we gain knowledge of the underlying laws of evolution and come to a realization of the rhythmic work of creation.*** We have the cycles of the seven rays and the planetary cycles and let's call them lesser and greater precessional cycles involving the constellations and signs of the zodiac … ***Incidentally also,*** incidentally not only do we gain knowledge and come to realize the underlying laws of evolution and the rhythmic work of creation, all that which is proper to a seventh ray age, but we also gain the ability under the seventh ray to manipulate and work with the energies which are cyclically making their appearance and also their disappearance.

On page, I think it is, 26 of *Esoteric Psychology, volume I,* He talks about the incoming of certain rays and also the date on which they began to depart, and the seventh ray is pretty well ready to assume its proper position, and the sixth ray by the end of this century will be gone in the kind of cycle through which it is now expressing.

0:27:45 As I've said before this also a big sixth ray cycle of some 21,000 years within a 40-some thousand year fourth ray cycle. So we see how abstruse this study can become and we realized that there are these vaster cycles about which we have no notion as to starting and ending times.

We do know something about that duration, the one, the ten, the hundreds of thousands, of ten thousand hundred thousand all that's first-ray. The 5, 50, 500, 5000, probably 50,000 and all that, all that is on the second ray. Then maybe we have a 9 for the third ray, so the 9, 90, 900, 90,000, 900,000 all of that on the third ray.

Then the ray theorist, Stephen Pugh, has concluded that the fourth ray is 2.5, the fifth ray is 3.5, and there's something the Tibetan seems to hint at the 6 of a 1.5, and all of the expansions that those numbers can go through. The seventh ray is the 7, the 70, 700, 7000, and so forth, and that the Tibetan actually gives us.

So we talk about the seventh ray, the seventh sign Libra, the completed point of view poised incidentally we also gain poise. As we study our own impulses we're not studying so much under areas where more obeying those impulses, but maybe Libra can stand back and take a balance point of view and see how these life impulses originated and where they go and whether they are of any consequence.

***We gain poise as we study our own life impulses, for they also have their ebb and flow, and alternate between periods of light and periods of darkness.*** In other words, in our own little lives we have smaller ray cycles, and we certainly have planetary cycles and and zodiacal cycles. All of these determine the structure of our life and our moments of opportunity.

If we really studied our astrological chart and knew more about what rays we were functioning under in these smaller ray cycles, we could really take advantage of the available energies, but I think, although astrology is quite exoteric in this respectively, the ray cycles are a little more refined and harder to determine.

As I said, this law of cycles when one has all knowledge one remembers what Master Rakogzi see the count said when He was Sir Francis Bacon talking to his uncle was it Burleigh, Lord Burleigh, who wanted him to settle down and really do something of significance within the Queen's administration and the reply came from Bacon *I take all knowledge as my province.* Well there he was for seeing perhaps his role as the Mahachohan in the future; He was already at a very advanced individual, probably of the fourth degree pretty much even at that time.

***We have with us always that symbolic daily occurrence wherein the part of the world in which we live swings out into the clear light of the sun, and later returns into the healing dark of the night.*** Notice the idea that the healing forces are indeed working at night, especially for those people who can sleep through the night, maybe easier done when you're younger.

***Our very familiarity with the phenomenon*** of day and night ***causes us to lose sight of its symbolic significance and to forget that under the great law, periods of light and dark, of good and evil, of submergence and emergence, of progress into illumination and apparent betrayal into darkness, characterize the growth of all forms, distinguish the development of races and nations, and constitute the problem of the aspirant who has built for himself a picture of walking in a constant illumined condition and of leaving all dark places behind.***

Well, I guess says this is Master DK telling us that we need the darkness, and even the great breath seems to take the externalize universe into a state of darkness, not what goes on within that darkness.

If anything, we can only speculate, we can't even talk about what goes on within the absoluteness. When the absoluteness is all-in-all without sponsoring however it does it, anillusory universe. So we must not despise the rhythms of duality.

The Law of Polarity is the sort of the second great fundamental of the *Secret Doctrine,* we have that boundless immutable principle as the first, and then the polarity that all things operate according to the principle of polarity in the second fundamental, and then finally that inclusive statement that all souls are part of or aspects of the Oversoul.

When you're talking about the Oversoul to me that represents the universal soul of the universal logos in any universal demonstration. It’s really all was the same thing, it's not like there's a different soul and all that there's only one absolute and projection of it into finitude, or at least the variety of appears but the essence is always the same.

So day and night, day and night even the day of Brahman and the night of Brahman, and every planet has that alternation, and every every soul the logos has it and every cosmic logos and every super cosmic logos and so forth, even Galactic levels. Day and night. Certain number of them in any universe. We have to think of the symbolism and the whole idea that that evil must come or maybe a swinging into subservience to form.

0:35:30 Now, somewhere in *A Treatise on Cosmic Fire* on 1081 or so, are some hints concerning that we might say *A Treatise on Cosmic Fire.* Let's just go to page 1081 and see what we find.

Here, 1082, we have for instance the [***13] cyclic sons of peace, [14] the recurring sons of war.*** These are the names for various monadic types. We have ***[3] sons of the sun*** and we have ***[2] points of lunar origin***, probably maybe the solar system was different or maybe the planetary chain was different.



So we do have magnetic groupings that do demonstrate the polar opposites. Of course that kind of information is not available to us readily. I mean, if Master DK had not given it to us, how in the world would we know any of that? But one day that maybe everyone will be having that library card that we need to get into the hierarchical libraries, and find out about the more of the details of the big picture.

Now we can't have all knowledge. What good would it do if I wanted to study the cycles in a particular solar system in the galaxy Andromeda? I mean what good would that do? It would just be knowledge for the sake of knowledge and become a burden.

So, we have to study relevant knowledge, knowledge which can improve our present condition and conditioning we can extend our mind outward into the universal picture and even speculatively beyond, but that's just speculation. As far as really relevant knowledge goes well if we study the different planetary chains in our scheme and study our scheme in relation to the other schemes of our solar system and study our solar system as a heart center in the cosmic logos and so forth, and draw our boundary around that super cosmic logos we call One About Whom Not May Be Said.

Maybe we can do something with that and maybe analogies can arise which make a difference in how we actually live and how we advance and improve, but at some point you just have to stop with the acquisition of knowledge in any one cycle because otherwise in acquiring knowledge one will just failed to live and fail to advance through and out of form into higher forms and higher states.

***In these Instructions, it is not possible for me to deal with the ebb and flow of the divine life as it manifests in the various kingdoms in nature and through the evolutionary growth of humanity, through experience in races, nations and families.*** This might be a solar systemic consideration and even if confined to planetary scheme it would be a vast consideration. Master DK is meaning to be as practical as possible when dealing with these instructions, which after all for the disciple and deal with finally with the control of that often out-of-control vehicle, the astral vehicle.

***I seek, however, to elaborate somewhat the cyclic experience of a soul in incarnation, indicating the apparent ebb and flow of its unfoldment.*** He is confining His consideration to the microcosm, and that's what we appear to be. He talks about also the apparent ebb and flow, it has a lot to do with whether the form can withstand the presence of higher energy, and if it can't the form itself will withdraw from that presence giving the illusion that the presence itself is withdrawing.

So it's usually our own issue about how much within our vehicles we can tolerate the these steady beams and sometimes the impulsions of a greater source or do we have to give in to the repression of the Sublime's which would mean we're running away, but don't know it, or the suppression of the sublime which would mean we're running away from exposure, and do know it.

***The outstanding cycle for every soul is that of its forthgoing into incarnation and its return or flowing back into the centre from whence it came. According to the point of view will be the understanding of this ebb and flow. Souls might esoterically be regarded as those "seeking the light of experience" and therefore turned towards physical expression, and those "seeking the light of understanding", and therefore retreating from the realm of human undertaking to forge their way inward into the soul consciousness, and so become "dwellers in the light eternal". Without appreciating the significance of the terms, the psychologists have sensed these cycles and call certain types, extraverts, and others, introverts. These mark an ebb and flow in individual experience and are the tiny life correspondences to the great soul cycles. This passing into, and passing out of, the web of incarnated existence are the major cycles of any individual soul, and a study of the types of pralaya dealt with in*The Secret Doctrine*and*A Treatise on Cosmic Fire*would be found of real value by the student. TWM 243***

0:42:10 ***The outstanding cycle for every soul is that of its forthgoing into incarnation and its return or flowing back into the centre from whence it came.*** This is the cycle which must be understood by humanity for a great improvement in the way life is life is being lived. We have very childish pictures of the destiny of man and the law of reincarnation, which will be taught by the Christ will help a great deal orienting us in a more constructive manner and helping us live with wisdom rather than in the midst of fear that we may be deprived of an eternal heaven, which no one can really describe and nor its location nor any reason why we shouldn't be utterly bored by it.

***According to the point of view will be the understanding of this ebb and flow.*** There is a great dualism operative in the universe, there is a going forth from absolute infinitude into a limitation or finitude and the return flow back into absolute infinitude and then into absoluteness. It even it operates at the very highest levels that we can conceive.

***Souls might esoterically be regarded as those "seeking the light of experience"*** the *ex* tells you it's out there, it's not internal anymore, it's been objectified ***and therefore turned towards physical expression,*** and let's just call this this is a type of spiritual extraversion `***and those "seeking the light of understanding", and therefore retreating from the realm of human undertaking*** in the fourth Kingdom right? ***to forge their way inward into the soul consciousness, and so become "dwellers in the light eternal".*** One must be a fairly advanced individual to be returning in this way. He also tells us there are lives when we the basic extraversion and introversion may be there but their lives wouldn't we seem to be going out into objectivity, and other lives where we seem to be retreating into a deeper understanding of subjectivity. Subjectivity being related to the soul and not just to the subtle bodies, etheric, astral, or mental.

***Without appreciating the significance of the terms, the psychologists have sensed these cycles and call certain types, extraverts, and others, introverts.*** It'll be an astrological and ray factor that causes this. Not just astrology and rays of this, but the place of any individual within the cycle of development. So the extroverts and introverts and what are you are, we are we some combination of both in a way hmm I think when one moves in two directions the way the Masters are presently more and more towards Shambhala, but more and more towards humanity both spiritual introversion toward Shambala and spiritual extraversion toward humanity are required simultaneously.

***These mark an ebb and flow in individual experience and are the tiny life correspondences to the great soul cycles.*** He hints but does not give figures. Probably the rootraces are involved and the subraces but there is an individual program for each, uniquely.

Great soul cycles. The soul itself may be on the extroverted path or it may be on the introvert. It would be very interesting to get the Masters assessment of where we stand with respect to this flowing out and inflowing, outgoing and incoming.

***This passing into, and passing out of, the web of incarnated existence are the major cycles of any individual soul, and a study of the types of pralaya dealt with in*The Secret Doctrine*and*A Treatise on Cosmic Fire*would be found of real value by the student.*** Sometimes they will last as long as the simulation in devachan, the heaven of the fourth subplane requires, they may be deliberately very short as when a disciple decides that He must return and has achieved sufficiently to forego devachan, which requires I believe, if I understand correctly, the opening or full opening of the sixth petal. It will require a mentality because in the beginning the interludes of man who has died and is ready to return very shortly. There's not much mentality to work up or work with on the inner plans and maybe not even much independent desire when we're dealing with strictly with the instinctual physical Lemurian stage.

Our incarnational cycles, tiny as they are in the larger scheme, are for us major and we have to so treat our experience in these worlds that it is not necessary to spend an excessive amount of time out of incarnation and out of very effective external service in order to work up, and work into faculty that which has been brought extracted from physical plane life. It has to be stored in the causal body

if that's the point in which we find ourselves that that faculty has to be worked up as quality and stored by what alchemical means, we don't know, but the solar angel does.

Many of us these days sensing how serious is the situation for the development of humanity and its transition into the fifth fifth kingdom may want to return quickly. I don't know it quickly, means maybe even a few years and want to return with our mental body and astral body more or less intact, without having to rebuild all of those structures. I think Paramahamsa Yogananda, He I think He did this there are stories in always those kinds of stories about the pronouncements of infants and who then subside back into infanthood.

Anyway there are pralayas of different lengths for man and for the globes and for the chains and the planets and for the stars and oftentimes in the teaching you seem to see that the pralaya is of an equal duration to the time which is spent in externalization for instance if you have a round in relation to a planetary scheme or maybe the planetary chain. One of those rounds last some 300 plus million years and then the time out of incarnation before the next round of devachan would also be that vast period of time, but all of that we will have to witness when we are more in a position to witness it.

***There is also an ebb and flow in soul experience on any one plane and this, in the early stages of development, will cover many lives. They are usually quite extreme in their expression. A study of the racial ebb and flow will make this clearer. In Lemurian days the "flow", or the outward going cycle, spent itself on the physical plane and the ebb carried the life aspect right back to the soul itself, and there was no secondary ebb and flow on the astral or mental planes.***

***Later, the tide broke on the shores of the astral plane, though including the physical in less degree. The flow directed its attention to the emotional life, and the drift back to the centre took no account of the mental life at all. This was at its height for humanity in Atlantean days and is true also of many today. Now the ebb and flow is increasingly inclusive, and the mental experience has its place so that all three aspects are swept by the life of the soul; all are included in the outgoing energy of the incarnating soul, and for many lives and series of lives this cyclic force spends itself. Within the aspirant there arises an understanding of what is going on and he awakens to the desire to control consciously this ebb and flow or (to put it in simple words) to turn the forces of the outgoing energy in any direction he chooses, or to withdraw to his centre at will. He seeks to arrest this process of being swept out into incarnation without having any conscious purpose, and refuses to see the tide of his life beat out on emotional or mental spheres of existence, and then again see that life withdrawn without his conscious volition. He stands at the midway point and wants to control his own cycles, the "ebb and flow" as he himself may determine it. With conscious purpose he longs to walk in the dark places of incarnated existence and with equally conscious purpose he seeks to withdraw into his own centre. Hence he becomes an aspirant. TWM 243-244***

***There is also an ebb and flow in soul experience on any one plane and this, in the early stages of development, will cover many lives.*** We are working our way up to higher points of tension with each incarnation and this effects our focus on various planes and subplanes and sub subplanes, hmm because there are all of those sub subplanes as well, which planes are another way of talking about states of consciousness.

But they have to do I think with the type of matter into the presence of which we are entering and the frequency of that matter and what can be done occultly with that matter.

0:53:30 There is also an ebb and flow and soul experience on any one plane because the soul keeps changing planes, not only was the soul an incarnation change its focus, but the soul on its own plane can be moving up various sub sub planes and we know that the average causal body is found on the third normal sub plane of the mental plane at the time of the first initiation or thereabouts, the focus of that egoic lotus or causal body will change to the second subplane. We don't know about the progress through the sub subplanes except that they do exist. We'd have to have some kind of mathematics related to the vibrational frequencies of the matter involved in plane sub planes and sub sub planes.

… page 244.

***They are usually quite extreme in their expression. A study of the racial ebb and flow will make this clearer. In Lemurian days the "flow", or the outward going cycle, spent itself on the physical plane and the ebb carried the life aspect right back to the soul itself, and there was no secondary ebb and flow on the astral or mental planes.*** Why? because no faculty existed for such a primitive quasi-animal man. Later one would be able to spend time and focus on the astral and physical plane. So from the outgoingness on the physical plane are returning to the soul returning to the causal body and then out.

Again, this is a fascinating section.

***Later, the tide broke on the shores of the astral plane, though including the physical in less degree.*** Our attention shifts upward. Right? Our attention shifts upwards and inwards.

***The flow directed its attention to the emotional life, and the drift back to the centre took no account of the mental life at all.*** This sounds like the Atlantean consciousness.

***This was at its height for humanity in Atlantean days and is true also of many today.*** Also true of many lingering in mentality because when mentality is just not an object of attention there is no real development on that plane.

***Now the ebb and flow is increasingly inclusive, and the mental experience has its place so that all three aspects are swept by the life of the soul; all are included in the outgoing energy of the incarnating soul, and for many lives and series of lives this cyclic force spends itself.***

We read in the *Esoteric Psychology, II,* about the method of appropriating the vehicles on the descent into incarnation and we also realized that there will be time spent in the return process, and not an immediately return to the causal body.

***Within the aspirant there arises an understanding of what is going on and he awakens to the desire to control consciously this ebb and flow or (to put it in simple words) to turn the forces of the outgoing energy in any direction he chooses, or to withdraw to his centre at will.*** The aspirant does this, and the aspirant is more and more in control of where he will direct the outgoing energy, he can focus on various things at will.

***He seeks to arrest this process of being swept out into incarnation without having any conscious purpose,*** which is the primitive way of entering incarnation ***and refuses to see the tide of his life beat out on emotional or mental spheres of existence, and then again see that life withdrawn without his conscious volition.*** The aspirant enters into the incarnational process with His will, and not just subject to the will of the greater process.

***He stands at the midway point and wants to control his own cycles, the "ebb and flow" as he himself may determine it.*** So on the inner planes, before incarnation, he is more and more responsible.

***With conscious purpose he longs to walk in the dark places of incarnated existence*** I imagine for service purposes ***and with equally conscious purpose he seeks to withdraw into his own centre. Hence he becomes an aspirant.***

Well this is really an important section. I think we're going to have to come back to it.

So this is the end of *A Treatise on White Magic* video commentary number nine, rules for the astral plane and it's rule 8, and we call it's 8.3 and were on here page 244. …

The man is assuming control, he is now a participant, and he is not just driven up and down the land as it were, and sent out into incarnation without his own participation based upon the knowledge he has accumlated through incarnational experience.

[these are pages] … 238-244, this is program 9, it has ended, and program 10 will be beginning.

So friends, we proceed, we continue, we try to understand as we have learned more and more to participate in our comings and our goings, and purposefulness increasingly characterizes our descent and reascent and we become aware of that which is hidden in the structure of the jewel in the lotus where our true name is to be found.

I’ll see you later, many blessings, study hard.