**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Ten, 8.4 continuing Rule VIII, CYCLIC EBBS AND FLOWS, 1:03 hr.: pages 244-247.**

Continuing the instructions on cyclic development for aspirants, Michael discusses how the more contemplative tendencies and ray types may not be interested in the outer realm of the senses. Balance is required to assure health and well-being of valued and cherished workers. Otherwise they can die from the lack of vitality. Artists, in particular, may suffer from depression and have a unique ability to establish a rapport with people.

Appropriate astral responsiveness is required as part of this balance and achieving “the midway spot neither wet nor dry.” The Law of Periodicity must be obeyed. There are two requirements to achieve “setting the feet” upon this spot: dis-identification with feelings and centering in the soul consciousness – fluctuations do not count as these are fluctuations of the form in its present condition; the soul in incarnation rather than the soul on its own plane, fluctuates and continues until identification as the soul on its own plane is the state and dynamic equilibrium achieved. Libra is involved.

Any limitation is part of the sacrifice made in order to serve as the aspirant focuses the physical or vital body and brings the illumination and inspiration down into form by bringing sensitivity, emotions and feelings in alignment with the astral body of the Solar Logos. The cosmic astral body of Venus has been regenerated to allow buddhic energy to pass through.

With the achievement of some soul consciousness, the flow of love and wisdom can flow into the astral body. The midway point is defined for each of the three levels: for the probationer, it is the emotional body and astral plane; for the disciple, the fourth subplane of the mental plane; and for the advanced disciple or initiate, it is the causal body, neither dry nor wet, and relates to fire. From this point, there comes realisation of service in fulfillment to some degree of the Divine Plan. Instructions related to the centres and how the spot of vital importance is found in the head as this point neither wet nor dry are given. This program concludes on page 247 of *A Treatise on White Magic*.

[Program 10: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule VIII 8.4](http://makara.us/04mdr/webinars/white-magic-2/2018-07-14-Program-10-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-VIII-8.4.wmv) 172 MB .wmv file
Video by Michael D. Robbins. 14Jul2018 / 1:03 hr.

[Program 10: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule VIII 8.4](http://makara.us/04mdr/webinars/white-magic-2/2018-07-14-Program-10-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-VIII-8.4.mp3) 30 MB .mp3 file
Audio by Michael D. Robbins. 14Jul2018 / 1:03 hr.

**Transcript**

Well, good afternoon everybody, and welcome.

This is Michael and we have our tenth program here dealing with the rules for the astral plane. We are on rule eight and this is the fourth program for rule eight, as indicated by the number 8.4. Now we have completed some nine programs related to the astral plane rules. I hope you can pick these up on YouTube and when it comes to the first set of rules for the mental plane and the introduction, before that if you go to Makara [https://makara.us] you will find that 50 programs are there and plenty to think about with respect to *A Treatise on White Magic.*

Now, we've been looking at the kind of energies which permeate the astral plane pretty much before it has redeemed the selfish energy, selfish desire, the energy of fear, and then the sexual energy and I suppose we can rank them in terms of first, second and third rays.

So we learn just before we went into the section we're dealing with now, the improvement of the aspirant and how he no longer will tolerate being swept out in the incarnation without his participation, without his knowledge, just blindly undergoing incarnation as has been the case in the earlier times.

***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***

***He stands at the midway point and wants to control his own cycles*** He now has a greater say within the consciousness that is found within the causal body***, the "ebb and flow" as he himself may determine it.*** So he is involved, I suppose, with the counsel of the angel of the presence / angel of the presence, and these consciousnesses are blended, and the kind of incarnation that he has to take, and the purpose of it. He is determined with his participation, which is not the case in the earlier days.

***With conscious purpose he longs to walk in the dark places of incarnated existence*** because he is of a redemptive mind at this point ***and with equally conscious purpose he seeks to withdraw into his own centre.*** He knows he has to work on the outer plans those are the dark places of dense material form and within those dark places that are still darker places. And as he becomes more fit for service he will experience those darker places and seek as the Christ did in His own way. He will harrow hell, as it has been called, or attempt to practice redemption for those who are trapped in limited consciousness and in the types of activity which do not correspond to the divine plan.

***Hence he becomes an aspirant.*** He is deliberately choosing his incarnations. No doubt with the kind of wisdom of the solar angel angel of the presence but he sees behind that, he sees ahead at least a little bit, and probably the solar angel sees farther in retrogression and farther ahead. His wisdom is not yet that of the solar angel.

0:04:40 So now we get into today's work.

***The life of the aspirant begins to repeat earlier cycles. He is assailed by a sudden stimulation of the physical nature and violently swept by ancient desires and lusts. This may be succeeded by a cycle wherein the physical body is conscious of the flowing away from it of vital energy and is devitalised, because not the subject of attention. This accounts for much of the sickness and lack of vitality of many of our most cherished servers. The same process can affect the emotional body, and periods of exaltation and of highest aspiration alternate with periods of the deepest depression and lack of interest. The flow may pass on to the mental body and produce a cycle of intense mental activity. Constant study, much thought, keen investigation and a steady intellectual urge will characterize the mind of the aspirant. To this may succeed a cycle wherein all study is distasteful, and the mind seems to lie entirely fallow and inert. It is an effort to think, and the futility of phases of thought assail the mind. The aspirant decides that to be is better far than to do. "Can these dry bones live?" he asks, and has no desire to see them revitalised. TWM 244-245***

***The life of the aspirant begins to repeat earlier cycles. He is assailed by a sudden stimulation of the physical nature and violently swept by ancient desires and lusts.***I mean these do not entirely go away, it's a question of how he responds to them that's the question.

***This may be succeeded by a cycle wherein the physical body is conscious of the flowing away from it of vital energy and is devitalised, because not the subject of attention.***

Now, we're talking about the difference kinds of incarnations and their alternation for the sake of achieving balance. Of ourse within the particular incarnation, the same kind of sweeping into the material desire and withdrawal from material desire can occur, and does occur. You see this is the kind of example where people who have led a very licentious life withdraw later in their life, perhaps into a more monastic setting where those kinds of outer activities really received no energy.

I'm thinking about the great pianist, Franz Liszt, maybe the greatest pianist of the 19th century, and he was also notably a romantic figure and the partner of many ladies later in his life. He withdrew into the monastic setting probably to establish balance. He was interestingly enough a Libra, speaking of balance and He had Leo rising.

This going forth more in the extroverted manner and withdrawing in the introverted manner; this accounts, especially this withdrawal, from the outer scene.

***This accounts for much of the sickness and lack of vitality of many of our most cherished servers.*** I guess we really do have to keep the balance, don't we, if we want to be really useful to the hierarchy? Even though, the outer plane and maybe physical things are not of the greatest interest to us and mental and emotional, psychological things, spiritual things are of greater interest the vitality of the physical body is paramount if we're going to be part of the externalization effort and part of manifesting the divine plan.

There's a consciousness of energy flowing away from the physical body and a devitalization of the physical body, possibly because it just isn't an object of care or attention. But if we don't concentrate on something it withers energy follows thoughts and the energy necessary to sustain the physical body, follows the thought about how to do so, some attention at least.

***The same process can affect the emotional body, and periods of exaltation and of highest aspiration alternate with periods of the deepest depression and lack of interest.*** Lack of interest in emotional things, and this can happen within a incarnation or among a series of incarnations. So, track your own life experience as far as the periods of outgoing and energetic involvement, and outer desires and desires, four types of different types of activity and manifestation upon the physical plane, and maybe the more contemplative tendencies.

I suppose the astrology will enter into this too, because people with not many earth science or none at all may depend upon the ray of course may not be interested in the outer realm of the senses.

DK says, in general for the aspirants, there is less interest in the outer type of life and more in the meditative contemplative life, but one one must keep the balance otherwise serious problems can arise, it is just no good to be a valued and cherished worker if you just sort of die of lack of vitality.

0:10:40 So with the emotional body - it's not necessarily meant to be a poor dead thing artists have considerable responsiveness and they can pick up the changes of mood and orientation in people around them and that's good because they can establish a rapport with people whereas if you have just a sort of a dead, lifeless emotional body it sort of cuts you off from others.

One of the disciples, RSU had a ray one astral body. She was I think afraid of emotion, maybe a DK indicated thatshe had a strong love nature but the suppression of astral interacted interactivity but responsiveness left her with a lonely and isolated position and astral body.

So ***periods of deepest depression and lack of interest*** and again the Hillman Valley experience of Aquarius realized to this, as He describes in *Esoteric Astrology.* So the hill and valley experience relates to this dual process and it’ll be interesting, maybe I can look it up in *Esoteric Astrology.* Maybe, I will, I don't know if I can find it quickly I'll do it, but otherwise I'll just let it go … walks no longer in the dark, distressing, that’s another one, you hope to preserve something in your memory but it doesn't always work … but He does describe this under Aquarius …

Anyway, sometimes you're walking on the hill and God is in heaven and all is right with world, and other times you inevitably descend.

***The flow may pass on to the mental body and produce a cycle of intense mental activity. Constant study, much thought, keen investigation and a steady intellectual urge will characterize the mind of the aspirant.*** Remember all through aspirants have taken the first initiation and we can be considered aspirants even until we become initiates and even then in a way we all are aspirants.

***To this may succeed a cycle wherein all study is distasteful, and the mind seems to lie entirely fallow and inert. It is an effort to think, and the futility of phases of thought assail the mind. The aspirant decides that to be is better far than to do.***

0:16:15 Why bother? What can it possibly do? The aspirant decides that to be is better far than to do. I, being strongly on the third ray … *do be do be do,* and I have gone through this kind of thing and right now I'm working on Being and trying to balance it with doing. Maybe you can assess your own life and see how you're doing here. How are you being or who you're being?

***"Can these dry bones live?" he asks, and has no desire to see them revitalised.*** Because anything that study might reveal begins to look paltry compared to Being, which contains it all really, out of being all possibility arises.

There's always duality and oscillation, and the opposites prevail, and who's to say alternatively one is better than the other? We need periods of assimilation. We need both periods of assimilation and acquisition, and if it's just stuffing, you're going to get fat in the head. You'll be carrying the unassimilated library on your back: the camel and the donkey, and we are unfortunately probably will be the donkey carrying a load that would be better suited for the camel, as Morya warns us.

There has to be the law of periodicity must be obeyed, the second fundamental of the *Secret Doctrine* must be obeyed. Well we can't help it, it's the law, it's a fundamental. We will obey it, the question is do we do it properly and wisely, and does it work to our advantage? Or, do we just keep stuffing when we should be assimilating and do we continue to hesitate when it comes to plunging in for the acquisition of more and necessary material?

When you think of what we are, the tiniest unit here or other tinier units that we are, but compared to the vastness of the universe we are indeed tiny and you think about that and about all there is to assimilate and become until we are the source from which the lesser we, apparently, came. It is so long in terms of time and space, it's a long haul and much time will be expended. I mean we just don't know the cycles.

The scientists of today have a certain notion about the duration of the universe, but we don't know. It seems not to square with what occultism is saying. I mean we have a situation in which the manifestation of a solar logos. I suppose on various planes of the solar logos, lasting 300 trillion years, and the end besides our scientists telling us that 15 billion years is enough to take of the entire universe. There are degrees of manifestation on other planes as well.

So, if the figure of trillions of years is correct, we have a very long time to progress back to that which we have been and are, but progress. and we acquired full consciousness of that beingness in that type of universal consciousness. Full consciousness of our inherently universal consciousness.

So we’ll solve this issue of the cycles as we go along. Some of the Masters or high initiates think that the figures in *the Secret Doctrine* are greatly exaggerated and the Blavatsky it says opposite she says these are real figures. If that is the case for certain solar logos, and solar logos are appearing and disappearing as the manifestation, the suns within which they manifest are appearing and disappearing. What about larger structures and how long might they last.

Anyway, when you put it all together, any definite period of time is and the infinitesimal compared to absolute duration, and I want to call it the absolute infinitesimal. There's just nothing smaller. But it's indefinite, it's in there, it's a lessening, an ever lessening, ever lessening in comparison with absolute infinitude. So, no matter how big, apparently, the universe is just, in my view in a way, an absolute infinitesimal just like everything else.

0:22:00 The mysteries of time and space are considerable and how shall we really solve them, not with the equipment we have. Right. Now,

***All true seekers after truth are conscious of this unstable experience and frequently regard it as a sin or as a condition to be strenuously fought. Then is the time to appreciate that "the midway spot which is neither dry nor wet must provide the standing place whereon his feet are set."***

***This is a symbolic way of saying that he needs to realize two things:***

***1. That states of feeling are quite immaterial and are no indication of the state of the soul. The aspirant must centre himself in the soul consciousness, refuse to be influenced by the alternating conditions to which he seems subjected, and simply "stand in spiritual being" and then "having done all, stand."***

***2. That the achievement of equilibrium is only possible where alternation has been the rule, and that the cyclic ebb and flow will continue just as long as the soul's attention fluctuates between one or other aspect of the form and the true spiritual man. TWM 245-246***

***All true seekers after truth are conscious of this unstable experience and frequently regard it as a sin or as a condition to be strenuously fought.*** They do not like their apparent withdrawal and imprisonment in form.

***Then is the time to appreciate that "the midway spot which is neither dry nor wet must provide the standing place whereon his feet are set."*** Maybe we can correct our personal attitude towards this instability by using this kind of mantram.

Let's see what He has to say about it.

***This is a symbolic way of saying that he needs to realize two things:***

 ***1. That states of feeling are*** quite immaterial and ***quite immaterial and are no indication of the state of the soul.*** That is a very hard statement, we usually think, because we identify with our feelings … they are consequential to our real or spiritual life. We think, so.

***The aspirant must centre himself in the soul consciousness, refuse to be influenced by the alternating conditions to which he seems subjected,*** at least in the form He seems subjective because the form has this habit of approaching and withdrawing ***and simply "stand in spiritual being" and then "having done all, stand."*** This is the correct attitude and how successful are we in adopting it?

Realize two things: the fluctuations don't count. That's the first thing, ignore the fluctuations, they are fluctuations of the form in its present condition. What else does he have to realize?

***2. That the achievement of equilibrium is only possible where alternation has been the rule, and that the cyclic ebb and flow will continue just as long as the soul's attention fluctuates between one or other aspect of the form and the true spiritual man.*** Now this soul that is being discussed is the soul in incarnation and not the soul on its own plane. Soul on its own plane is not fluctuating. I suppose it has its cycles as when it sends forth deliberate streams of energy to its personality, but we're talking about the identificatificatory part of consciousness which is immersed personality, so we are speaking of the identification tori and then seeds of that part of soul consciousness which is immersed within.

This is going to go on, alternation is a preparation for dynamic equilibrium. I think *dynamic* maybe should be added here; alternation is a preparation for dynamic equilibrium.

Again, Libra is involved. Libra does not have to be a static equilibrium, it can be the kind of give-and-take which is needed to maintain the overall equilibrium. Since we live in a world of constant motion, at least the finite worlds are in constant motion, whatever balance has to be achieved in sight of and under consideration of or in consideration of such motion. We're not looking for a static frozen equilibrium, no we are not looking for that, we are looking for the ability to great balance in many flows and fluid events that takes a lot of intelligence.

0:28:00 It takes all three aspects, but it takes much intelligence. Libra, ray three, to create a dynamic equilibrium. Of course the will has to be there, and the love and the pursuit of a unity and this dynamic equilibrium unity will be a big factor.

***The ideal is to achieve such a condition of conscious control that at will a man may be focussed in his soul consciousness or focussed in his form aspect,—each act of focussed attention being brought about through a realised and specific objective, necessitating such a focussing.***

***Later when the words of the great Christian teacher have significance, he will be able to say "whether in the body or out of the body" is a matter of no moment. The act of service to be rendered will determine the point where the self is concentrated, but it will be the same self, whether freed temporarily from the form consciousness or immersed in the form in order to function in different aspects of the divine whole. The spiritual man seeks for the furthering of the plan and to identify himself with the divine mind in nature. Withdrawing to the midway spot, he endeavours to realize his divinity and then, having done so, he focusses himself in his mental form which puts him en rapport with the Universal Mind. He endures limitation so that thereby he may know and serve. He seeks to reach the hearts of men and to carry to them "inspiration" from the depths of the heart of spiritual being. Again he asserts the fact of his divinity and then, through a temporary identification with his body of sensory perception, of feeling, and of emotion, he finds himself at-one with the sensitive apparatus of divine manifestation which carries the love of God to all forms on the physical plane. TWM 246-247***

***The ideal is to achieve such a condition of conscious control that at will a man may be focussed in his soul consciousness or focussed in his form aspect,—*** I sometimes call this the elevator of consciousness. It's functioning involves changing points of tension, from a very high point of tension in which we might enter the highest basis of soul consciousness to a lower point of tension, when dealing with more obvious presentations. Sometimes we're right here in the dense physical world, and we want to have the presence of the higher within the lower, and that's interesting, because we have to preserve that higher point of tension without relinquishing the ability to deal with the practical, factual nature, illusory nature yes, but the factual nature of what we're being presented with.

So, ***The ideal is to achieve such a condition of conscious control that at will a man may be focussed in his soul consciousness or focussed in his form aspect,***

Now, can you, can I, can we, do this? Can we change our point attention so that any one of our vehicles may be the focus at the moment high or low? I suppose because we have not developed all necessary points of tension we cannot go into the heart of the triad at will, and we certainly can't go into the Monad and Shamballa simply at will, but at length it will become impossible so –***each act of focussed attention being brought about through a realised and specific objective, necessitating such a focussing.*** We are operating on many levels and must accomplish on many levels and have to, as it were, keep our mind on the necessary level. If we're in a dreamy state and we're dealing with dangerous things on the physical plane, the results will not be pleasant. …

***Later when the words of the great Christian teacher have significance, he*** the aspirant ***will be able to say "whether in the body or out of the body" is a matter of no moment.*** We will become used to coming and going according to necessity and according to our audition I will and will do this in a fluid manner which will be scientifically replicable, and we will not have to wait until the energies are right or were in the right mood or all those other external things. So this is I think it's St. Paul, but we're dealing with.

***The act of service to be rendered will determine the point where the self is concentrated, but it will be the same self, whether freed temporarily from the form consciousness or immersed in the form in order to function in different aspects of the divine whole.*** That's very clear, and our motive in all of this refocusing is service. and there will have to be varying points of concentration.

0:34:30 I think some of the problem that we have is that we're oftentimes focused in one area of the personality or of the maybe of the higher nature when we really need to be focused in another in order to meet the need of the moment. If somebody is putting their hand on a hot stove you want to be able to react very quickly, of course they will react quickly, but you don't want to philosophize about it? You have to react immediately in the environment which requires your attention.

***The spiritual man seeks for the furthering of the plan and to identify himself with the divine mind in nature.*** At least as found on the atmic plane.

***Withdrawing to the midway spot, he endeavours to realize his divinity.*** The midway spot which is neither dry nor wet must be, what does it say, produced the standing place whereon his feet are set.

Okay, what we have to do course is, there are two types of words here which could easily be confused and here it is the the midway spot, is I suppose in the head, but there's a point also where land and water meet and we do not want to confuse the midway spots with the point where land and water meet. The element of air or ether is introduced in the midway spot, and the area I believe is around the pineal gland, so soul control, the white magic, become possible.

So the spiritual man seeks for the furthering of the plan and to identify with the divine mind in nature. Well, there are all kinds of levels of mind and he probably cannot understand anything more than the type of mind which is delivered by the spiritual will on the atmic plane. I suppose there is monadic mind, too but is probably going a little too far, and logoic mind.

***Withdrawing to the midway spot, he endeavours to realize his divinity and then, having done so, he focusses himself in his mental form which puts him en rapport with the Universal Mind.*** Now, what really is the universal mind? Well, a universe can be considered as a solar system, not necessarily the grand entirety. So it is the mind of the solar logos, or minimally that part of that mind which is carried on by our planetary logos. It is located, at least it seems to me, located on the cosmic planes.

***He endures limitation so that thereby he may know*** certain specific things ***and serve.*** It's interesting that withdrawing to the midway spot allows him to realize his divinity, and that is something that comes with soul consciousness, access to soul consciousness. Then having done so, he focuses himself in His mental form which is multiple concrete mind and the son of mind, on subplanes 2 and 3, and then the abstract mind subplane number 1 of the mental plane, and of course there is the transcendental mind, which puts him in touch on before with the universal mind. Certainly the Buddha was on rapport with the universal mind but then He was taking a sixth initiation at that time and it related to His third ray monad.

He endures limitation so that thereby He may know and serve.This is the ongoing law of sacrifice through finitization, sacrifice through finitization. To remain the absolute infinitude of the great absolute is not a sacrifice, but to reduce oneself, maybe. Sometimes the only thing you can do when you are that greatest of all things is to reduce yourself to finite as yourself. We come down into a much constant circumscribed place, just as Sanat Kumara has done He certainly is capable of far greater expansions, but within the world of form He holds His place and even has hinted in some books that even within the systemic ethers He has a presence, and not just within the cosmic ethers that we call our for higher systemic planes.

So the server here,

***He seeks to reach the hearts of men and to carry to them "inspiration" from the depths of the heart of spiritual being.*** So beautiful, isn't it? The motive of the server. … He seeks to reach the hearts of men, because if you don't reach the heart, you have not touched the main source of motivation, the heart is the soul, the soul is the heart, in one way of applying language.

***He seeks to reach the hearts of men and to carry to them the breathing in fiery breathing in of a God He seeks to carry to them that fiery breath that inspiration from the depths of the hearts of spiritual being*** Because he, the aspirant, has learned to stand in the spiritual being.

How can we do that, I mean even at this moment? Can we stand in spiritual being? Would it involve antakaranic alignment with the impersonal spheres of the spiritual, prior spiritual triad, would it involve standing as the monad or at least the extension of the monad or the projection of the monad. Can we so adjust our point of tension that we can, whatever fluctuations are going on, stand in spiritual being?

0:46:50 ***Again he asserts the fact*** that first ray mantram or ray word of power. ***Again he asserts the fact of his divinity and then, through a temporary identification with his body of sensory perception, of feeling, and of emotion,*** This is all the things the astral body is all the things the astral body is. And ***through a temporary identification with his body of sensory perception, of feeling, and of emotion,*** ***he finds himself at-one with the sensitive apparatus of divine manifestation which carries the love of God to all forms on the physical plane.***

Is this at one with the astral body of the planetary logos, or something higher? Now our planetary logos has not yet taken the second cosmic initiation and so a little bit of a problem there … the astral body of the solar logos is not entirely filled with cosmic law …

***He aligns with the divine mind*** which is in a way His monadic mind, with the universal mind, which is the vehicle of the solar logos or planetary logos on the cosmic mental plane, the mental vehicle, and maybe the higher soul vehicle of either one of those.

***He will suffer limitation in order to serve.*** Now that's such an important thing and when we're DK tells the service is difficult it really is difficult and that we shouldn't glamorize it because takes a lot of sacrifice of time and interest and

So, let's remind ourselves service is difficult and sacrificial real service and something in us may at first feel the pain of that sacrifice. Are we reaching out to people inspiring them what word what gesture what radiation of energy which inspires. I'm sure we've asked ourselves that question as we try to deal with the people that need our help. What I've always found is it makes a lot of difference what you say of course, but if you can inspire the person with whom you are conversing you've done a great deal inspiration. In a way is that stage of meditation which follows upon illumination.

So you can convey the light, but the inspiration has something to do with divinity itself, something to do with the power and powering of the will and presence of being and immortality.

Wo ***He aligns with the divine mind of his divinity and then*** again He has searched the fact that's the first great word of power of, His divinity, and remembers that regardless of the difficult circumscribed area into which He enters and***, through a temporary identification with his body of sensory perception, of feeling, and of emotion, he finds himself at-one with the sensitive apparatus of divine manifestation which carries the love of God to all forms on the physical plane.*** I think it's going to be the astral body which has been read generated the astral body of Venus the cosmic astral body is very much in that state of regeneration and has achieved some sort of ability to allow the buddhic energy to pass through

We're told monad, mind, soul, astral body and personality, physical body, those are some important relationships. So if we achieve some degree of soul consciousness then the degree of love can enter our astral body and be radiated. If we go further with buddhic consciousness then in fact from the buddhic plane there will be also the flow of love and wisdom into the astral body.

Going on:

***Again he seeks to aid in the materialising of the divine plan on the physical plane. He knows that all forms are the product of energy rightly used and directed. With full knowledge of his divine Sonship and a potent mind realisation of all that that term conveys, he focusses his forces in the vital body and becomes a focal point for the transmission of divine energy and hence a builder in union with the building energies of the Cosmos. He carries the energy of illumined thought and sanctified desire down into the body of ether, and so works with intelligent devotion. TWM 246-247***

***Again he seeks to aid in the materialising of the divine plan on the physical plane.*** That is one great responsibility that we have, however small our role may be, it counts. I told you the story that my wife told me about the little bird and the drop of water repeatedly dropped on the forest fire.

***He knows that all forms are the product of energy rightly used and directed.*** We can say by the Creator the logos.

***With full knowledge of his divine Sonship*** and for most of us maybe it's still a bit theoretical ***with full knowledge of His divine sonship and a potent mind realisation of all that that term conveys,*** especially if we study DK carefully because He will help us with that potent mind realization ***he focusses his forces in the vital body and becomes a focal point for the transmission of divine energy and hence a builder in union with the building energies of the Cosmos.***

White magic has so much to do with the energies we release. The new age will be etheric, and our relative mastery of the trans-missive (if this is such a word) potentialities of the etheric body will be very important.

So, ***He carries the energy of illumined thought and sanctified desire down into the body of ether*** because he has purified himself***, and so works with intelligent devotion.*** Sanctified desire is somehow being equated here with intelligent devotion. He has worked psychologically and he has improved his mind, has improved the quality of his astral nature.

 0:51:00 and now, he carries them down. So the ready aspirants carries the good down into the etheric body and transmits it through the chakras of the etheric body.

Now DK is busy reading minds here I suppose; they received these instructions not as a book but as lesson sets and later they were all gathered together into book form.

***You ask for a clearer definition of the "midway" spot.***

***For the probationer it is the emotional plane, the Kurukshetra, or the plane of illusion, where land (physical nature) and water (emotional nature) meet.***

***For the disciple it is the mental plane where form and soul make contact and the great transition becomes possible. For the advanced disciple and the initiate, the midway spot is the causal body, the karana sarira, the spiritual body of the soul, standing as the intermediary between Spirit and matter, Life and form, the monad and the personality.***

***This can also be discussed and understood in terms of the centres. TWM 247***

***You ask for a clearer definition of the "midway" spot.***It appears to be fluid perhaps. Interesting, different for each type of achievement.

***For the probationer it is the emotional plane, the Kurukshetra, or the plane of illusion, where land (physical nature) and water (emotional nature) meet.*** So can we say in this case that it is neither dry nor wet? Well it seems quite wet, but then again there is this interesting interaction between the emotional vehicle in the dense physical vehicle and it's not the rational part of man at all, but desire does drive the physical vehicle to do what it will do, mostly instinctually, but then later according to the nature of the desire.

What is this Midway spot?

***For the disciple it is the mental plane where form and soul make contact*** that's where do they do that? On the fourth subplane of the mental plane. ***and the great transition becomes possible.***

What is the transition, we move above the dotted line as it is said, where is our dotted line? Yeah we move above the dotted line here, into the realm of the soul as that soul expresses itself in the dense physical body of the solar logos. The soul has other vehicles of expression of course, but there's only one consciousness.



Anyway, really, and all the apparent, many different parts, have to do with the limitations of self perception. Don't ask me to explain that; I can, but it's not appropriate for the moment perhaps.

***For the advanced disciple and the initiate, the midway spot is the causal body, the karana sarira, the spiritual body of the soul, standing as the intermediary between Spirit and matter, Life and form, the monad and the personality.***

Is it neither dry nor wet? Well I guess. It is neither dry nor wet; it is not wet from emotion. It is not dry from earth; it relates to the element of fire I suppose considering the mental plane as a fiery plane.

***This can also be discussed and understood in terms of the centres.*** We can talk about these things in terms of the chakras, and that's what I've tried to do to the solar plexus, looking at a midway spot. It is the place where drowning can occur. He'll deal with that of course. It's the point where land and water meet, that's the solar plexus, but maybe in terms of the chakras what we've been sort of hinting at and looking at, the etheric area around the pineal gland in the etheric brain.

Of course DK is raising this from the emotions to the mind to the causal body, and we must learn as aspirants to be stable upon the emotional plane … as disciples, be stable upon the mental plane at the juncture where the 18 subplanes of the personality meet, these subplanes of soul. And as an initiate, focus and stand within the causal body or egoic lotus. Now, can we do that? Can we even begin? Maybe, imaginatively, to do that, and then that could takes some imaginative practice and we might then succeed but that will make our meditation far more effective.

So we can talk about this midway spot. We’ve been given three midway places and we have to see where we really stand now as a student of Master DK we certainly have to learn to be disciples and stand on the plane of mind even if we do not focus our point of tension within the egoic lotus at all times or ever.

***As every student knows, there are two centres in the head. One centre is between the eyebrows and has the pituitary body as its objective manifestation. The other is in the region at the top of the head and has the pineal gland as its concrete aspect. The pure mystic has his consciousness centred in the top of the head, almost entirely in the etheric body. The advanced worldly man is centred in the pituitary region. When, through occult unfoldment and esoteric knowledge, the relation between the personality and the soul is established there is a midway spot in the centre of the head in the magnetic field which is called the "light in the head", and it is here that the aspirant takes his stand. This is the spot of vital import. It is neither land or physical, nor water or emotional. It might be regarded as the vital or etheric body which has become the field of conscious service, of directed control, and of force utilisation towards specific ends. TWM 247-248***

0:58:20 ***As every student knows, there are two centres in the head. One centre is between the eyebrows and has the pituitary body as its objective manifestation. The other is in the region at the top of the head and has the pineal gland as its concrete aspect. The pure mystic*** this important here, the pure mystic ***has his consciousness centred in the top of the head, almost entirely in the etheric body.***

***The advanced worldly man is centred in the pituitary region. When, through occult unfoldment and esoteric knowledge, the relation between the personality and the soul is established there is a midway spot in the centre of the head in the magnetic field which is called the "light in the head",*** so the light in the head is a magnetic field … ***and it is here that the aspirant takes his stand. This is the spot of vital import.*** Those words are not used casually, the word *vital* means etheric.

***It is neither land or physical, nor water or emotional. It might be regarded as the vital or etheric body which has become the field of conscious service, of directed control, and of force utilisation towards specific ends.*** For the aspirant who has become a more advanced disciple.

I think we're gonna have to repeat this next time. All right, so let's call this the end of *A Treatise on White Magic* video commentary number 10, rules for the astral plane and rule eight, it's 8.4, it's end of page 247 and next time, whenever that is, beginning of *A Treatise on White Magic* video commentary number 11, rule eight, we're not getting out of rule eight, 8.5, and we're pretty much starting starting here at page 248, repeating previous paragraph.

Well friends, we're learning about midway spots and where the point of tension that defines our consciousness is focused, and maybe imaginatively we can begin to elevate that we don't have to really pretend we're going up and down it's just a question of the intensity of the point of tension.

Here we go, and many blessings, study hard. I mean assimilate, apply, correlate, connect, penetrate, and also laterally associate. Mercury has ray 3, ray 4 and 5, do all the things that those mental rays can provide and then our studies will be worthwhile.

See you soon, all the best, lots of love, take care. Bye bye.