**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Fifteen, 9.3 continuing Rule IX, THE FUNDAMENTAL FORMS, 1:04 hr; pages 262-265.**

Continuing with the Fundamental Forms, the Form of the Environment is considered. Isolation along the arc of spiritual progress and the registering of the dark night of the soul, registered at each point along the way produces a period of aloneness when the cross is overturned. At the release of the initiate through the dark and narrow tunnel, we become brothers of the rosy cross and fully fledged as members of hierarchy.

For the initiate of the 4th degree, in this complete isolation, Vulcan is prominent. Vulcan was cast out of heaven by His mother. When the initiate establishes satisfaction with the environment, note carefully the harmonies and the frictions, ill-at-ease is an indication of the need for spiritual will and a positive thrust to move forward to greater usefulness.

Considered next is the unusual phrase, the Form of the Devotee, whether or not we are possessed of the 6th ray we do have our devotion, so pause and consider the question: What is your devotion? In the unfolding of the egoic lotus, we will understand the nature of the object to which we are devoted. Is it found in the Hall of Ignorance, the Hall of Learning or the Hall of Wisdom? What does one strive to acquire, is it physical, emotional, or mental? How are we spending our energy on the objects of our devotion? The Form of Devotion can be deceptively ‘high’ – the nature of which creates a relationship and there is always an object, concrete or subtle. Finally, the Form of the Causal Body is considered.

This fourth form is located on the fourth of the cosmic ethers from the point of view of the Planetary Logos. The higher mind can in one way be considered an etheric field in relation to the Planetary Logos. The causal body found on subplane three and subplane two, which is not the highest consciousness but higher than the personality, the temple of the indwelling god, the jewel in the lotus, the monad in extension, the contents of which is transferred into the triad at the 4th initiation. The “ Masterpiece” is lost, the beauty lost at the point of destruction of this form with complete elimination of all debris at the 5th initiation. This program concludes on page 265 of A Treatise on White Magic.

[Program 15: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule IX 9.3](http://makara.us/04mdr/webinars/white-magic-2/2018-08-02-Program-15-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-IX-9.3.wmv) 191 MB .wmv file
Video by Michael D. Robbins. 2Aug2018 / 1:04 hr.

[Program 15: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule IX 9.3](http://makara.us/04mdr/webinars/white-magic-2/2018-08-02-Program-15-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-IX-9.3.mp3) 60 MB .mp3 file
Audio by Michael D. Robbins. 2Aug2018 / 1:04 hr.

**Transcript**

… Hi, everybody and welcome back I'm beginning to work again on *A Treatise on White Magic* wherein the rules for the astral plane. …

Well, we've been dealing here with what is called

***FUNDAMENTAL FORMS***

***The simplicity of this Rule nine is such that in a few words the entire process of creative evolution is summarized. On the mental plane an idea takes form. On [262] the desire plane sentient energy pervades that form. Under the evolutionary process the form "swells and grows". Through the right direction of the form and its orientation in the needed direction, the purpose of the thinker is fulfilled.***

***All life is vibration and the result of vibration is form, dense or subtle, and ever subtler as ascension takes place. As the pulsating life progresses its rate of vibration changes, and in this changing of vibration lies hid the secret of form-shattering and form-building. Forms are of four kinds in this era of the fourth round: TWM 261-262***

***FUNDAMENTAL FORMS***

And the, how to put it, the simplicity of the Rule nine,

***The simplicity of this Rule nine is such that in a few words the entire process of creative evolution is summarized.***

This is what we reviewed together in 9.2.

***All life is vibration and the result of vibration is form***

So all life is vibration and the result of vibration is form***, dense or subtle, and ever subtler as ascension takes place.*** Really, the entire cosmic physical plane is filled with forms. We don't know about the cosmic astral plane. In a way, the entire universe when compared to the absolute is a four. You might say and in this changing of vibrations lies hid as the,

***As the pulsating life progresses its rate of vibration changes, and in this changing of vibration lies hid the secret of form-shattering and form-building.***

So what we do have here, right now, we have discussed the form of a personality. Now we're going to begin maybe with some other forms which are a little more obscure.

***1. The Form of the Personality, that vehicle of physical, astral and mental matter that provides the means of contact in the three worlds. It is built in each life, the key of the vibration being set up in the life preceding the present. That form proves adequate for the average man and serves him till death. The man who is entering on the occult path starts with the vehicle provided, but during incarnation builds for himself ever a newer and better vehicle, and the more progressed he is the more consciously he works. Hence eventuates that constant turmoil and frequent ill-health of the beginner in the occult life. He senses the law, he realises the need of raising his key, and frequently he begins with mistakes. He starts to build anew his physical body by diet and discipline, instead of working from the inner outward. In the careful discipline of the mind and the manipulation of thought-matter and in transmutation of emotion comes the working out on the physical plane. Add to the two above, physical plane purity as to food and manner of life, and in seven years time the man has built for himself three new bodies around the permanent atoms.***

***The form of the personality.*** I think is fairly easy to understand.

Let's take a look, just in terms of our past work. I don't know what day it was, but today anyway is the second of August, in 2018, this is called.

***2. The Form of the Environment. This is really the evolutionary working out of the involutionary group soul. It relates to our contacts, not just exterior, but on the inner planes as well. In similarity of vibration comes coherency. When therefore a man raises his vibration and builds anew from the beginning, and alters consequently his key, it results in dissonance in his surroundings and subsequent discord. Therefore—under the law—there comes always to the striver after the Mysteries and the manipulator of the law, a period of aloneness and of sorrow when no man stands by and isolation is his lot. In lesser degree this comes to all, and to the arhat (or initiate of the fourth degree) this complete isolation is a characteristic feature. He stands midway between life in the three worlds and that in the world of adepts. His vibration does not synchronise, prior to initiation with the vibrations of either group. Under the law he is alone, But this is only temporary. When the environment satisfies then is the moment of anxiety; it indicates stagnation. The application of the law causes primary disruption. TWM 262-263***

***The Form of the Environment.*** …

 ***This is really the evolutionary working out of the involutionary group soul.*** There is much in this anima mundi, which is descending into greater complexity of form and then gradually unraveling itself as the evolutionary arc begins to take place/

***It relates to our contacts, not just exterior, but on the inner planes as well.*** Because of course, obviously, there are indeed forms on the inner planes. Sometimes we may think in terms of form, and think that in fact the outer visible form as susceptible to detection by the normal five senses are the only forms. Of course, that's not true.

***In similarity of vibration comes coherency.*** In other words, when we talk about the disintegration of a form if the various aspects of the form are discordant and vibrate in harmoniously with each other the form will fall apart, if they are the same type of vibration or if they are harmoniously related to each other if mathematically then the form will cohere. Well, we can see that in human groups, that the groups hang together if there is harmony. It's as simple as that.

***When therefore in similarity vibration comes coherency.*** This is interesting, because it relates the second ray and the fourth ray. the law of coherence is the second ray law. We're talking about harmonious vibration, not just identicality of vibration, but something called *similarity of vibration.* …

***When therefore*** ***a man raises his vibration and builds anew from the beginning, and alters consequently his key,*** You see how this is all done in musical terms.

***It results in dissonance in his surroundings and subsequent discord.***

0:06:20 Well, this is interesting. *Birds of a feather flock together,* we are told, and that at a certain point humanity itself rejects the individual who is ascending in the fifth kingdom of nature, and by the time He reaches the fourth initiation humanity rejects and ejects this advancing individual because his vibration is no longer similar and the law of coherence has been violated. That doesn't mean that that which coheres is necessarily good.

Let's repeat that, ***when therefore a man raises His vibration and builds anew from the beginning. this is maybe the dissonance of all new beginnings.***

We're striking out on our own and therefore leaving behind the certain ring-pass-not with which we were reasonably coherent and alters consequently his key. It results in dissonance in His surroundings and subsequent discord. Of course there may be a very good thing for the advancing individual who is raising his vibration, and altering his key,

***Therefore—under the law—there comes always to the striver after the Mysteries and the manipulator of the law, a period of aloneness and of sorrow when no man stands by and isolation is his lot.***

This is the law, behind this isolation it is a harmonic law. Interestingly, this is most intense in our series of initiations, at least at the fourth degree, which is ruled by ray four and is therefore under the law of harmony. So the ejection, the isolation, the being on your own, the carrying of your own cross. Interestingly enough, the carrying of across which is neither in this case the fixed cross, or the cardinal cross, but your own, this comes at the fourth initiation. One has to ponder on these things because we will go through a bottleneck here. We will have to make that transition all by ourselves there is no breaths to it even though the watching hierarchy is standing by, and even the solar angel which has not yet left its post to return to, let's say, the heart of the Sun, the solar angel is still standing by. But then of course the isolation becomes very complete when the solar angel wings its way back to one of its sources.

We do have that statement, *my God my God why has Thou forsaken me?* That can relate to the solar angel, which indeed is a supervisory deity.

So let's just know that when we head into that type of isolation, then to a certain extent all the way along the arc of progress, of spiritual progress, we are heading into a period of isolation, and we have to be able to bear that. That also is when a higher version of the *dark night of the soul* descends upon us. It is registered in our soul consciousness, and not just in our mental consciousness, the Tibetan tells us so.

So many things come together here.

***Therefore—under the law—there comes always to the striver after the Mysteries*** and I trust that increasingly we are that ***and the manipulator of the law*** using the law intelligently and with love to advance the divine plan***, a period of aloneness***that's not excessive because I'm sure it's met by great joy when the cross is overturned, as it were, and out into wider and greater life, the initiate is released.

That's in one of those *Old Commentary* stanzas about the dark and narrow tunnel through which we almost pass, at the end of which we see that cross, the rosy cross against a field of blue, and that cross must be overturned. Then indeed we become brothers of the rosy cross, true rosy cross, rosi-crucians, and out into the life of hierarchy, fully fledged in hierarchy, there comes. [laughing] Why am I fixated on? It seems so.

***… there comes always to the striver after the Mysteries and the manipulator of the law, a period of aloneness and of sorrow when no man stands by and isolation is his lot.***

***In lesser degree this comes to all, and to the arhat (or initiate of the fourth degree)*** Maybe He is going to explain here what I've been rambling on about. ***this complete isolation is a characteristic feature.***

Now let's remember who is prominent, or what planet is prominent at the forth initiation.

0:12:45 I'll just put it this way, Vulcan, the planet of initiation is prominent here, and Vulcan was thrown out of heaven by his mother, who as a goddess, did not like his appearance. So he apparently was cast out of Mount Olympus where the gods congregate. We can consider hierarchy a kind of Mount Olympus where the gods congregate wealth. This was an earlier instance, exemplifying the aloneness of Vulcan, when really to put it in the colloquial language, you're *between a rock and a hard place.*

***He stands midway between life in the three worlds and that in the world of adepts.*** I think he's an arhat, at the fourth degree, and you can understand how indeed he stands here.

I don't think that it can be said of any of us who's reading these particular books, as we do read them, that we stand here. Some imagine that they do. Some can hold it in sight, perhaps, but at least we are instructed concerning the coming eventualities.

***His vibration does not synchronise, prior to initiation with the vibrations of either group. Under the law he is alone,*** In a way the Garden of Gethsemane experience, really a sixth degree experience, but one which is looked at in terms of the fourth degree, shows this aloneness the Christ is comforted by a angel from Capricorn. I think it is. Vulcan has one of those strong relations to Capricorn, especially in the third decanate.

***But this is only temporary. When the environment satisfies then is the moment of anxiety; it indicates stagnation.*** It indicates stagnation.

***The application of the law causes primary disruption.***

This is so good. Let's remember this … comfort is not necessarily a sign that all is well [laughing] and we are forever swimming upstream in our present state and getting battered as we go and the bears, of course, bears are eager for a salmon sandwich, and we are the salmon on the way up.

So just to have the comfort, although it may please the personality and give a certain kind of self-satisfaction, there's no guarantee there that progress is being made. We pay the price for progress.

All of this relates to what the Tibetan is calling the second form, or the form of the environment.

We're learning about these various subtle forms, and we have to deal with this particular form. All of us have or are immersed in an environment with a particular form, and we should note carefully the harmonies and the frictions which come within this form. We cannot say that when there is discomfort, a feeling of being ill at ease, is that necessarily an indication of something negative, it may be an indication of something very positive indeed.

So evaluate the circumstances that which stands around to you, the form of the circumstances, and see of what nature it is. How it correlates with your responsibilities to the divine plan and your spiritual will to move on into greater levels of usefulness.

0:17:45 By the way they want to say I think we are in am I correct here yeah we were in rule 9 and it's 9.3. I'm sort of breaking these programs up, they are largely one-hour programs but occasionally if I think I can be more efficient by doing a two-hour program I will do so.

So what do we have so far

***Forms are of four kinds in this era of the fourth round:***

***1. The Form of the Personality, that vehicle of physical, astral and mental matter that provides the means of contact in the three worlds. It is built in each life, the key of the vibration being set up in the life preceding the present. That form proves adequate for the average man and serves him till death. The man who is entering on the occult path starts with the vehicle provided, but during incarnation builds for himself ever a newer and better vehicle, and the more progressed he is the more consciously he works. Hence eventuates that constant turmoil and frequent ill-health of the beginner in the occult life. He senses the law, he realises the need of raising his key, and frequently he begins with mistakes. He starts to build anew his physical body by diet and discipline, instead of working from the inner outward. In the careful discipline of the mind and the manipulation of thought-matter and in transmutation of emotion comes the working out on the physical plane. Add to the two above, physical plane purity as to food and manner of life, and in seven years time the man has built for himself three new bodies around the permanent atoms.

2. The Form of the Environment. This is really the evolutionary working out of the involutionary group soul. It relates to our contacts, not just exterior, but on the inner planes as well. In similarity of vibration [263] comes coherency. When therefore a man raises his vibration and builds anew from the beginning, and alters consequently his key, it results in dissonance in his surroundings and subsequent discord. Therefore—under the law—there comes always to the striver after the Mysteries and the manipulator of the law, a period of aloneness and of sorrow when no man stands by and isolation is his lot. In lesser degree this comes to all, and to the arhat (or initiate of the fourth degree) this complete isolation is a characteristic feature. He stands midway between life in the three worlds and that in the world of adepts. His vibration does not synchronise, prior to initiation with the vibrations of either group. Under the law he is alone, But this is only temporary. When the environment satisfies then is the moment of anxiety; it indicates stagnation. The application of the law causes primary disruption.***

***3. The Form of the Devotee. Yes, I mean just that word, for it expresses an abstract idea. Each person of every degree has his devotion, that for which he lives, that for which—in ignorance, in knowledge or in wisdom—he wields as much of the law as he can grasp. Purely physical may that devotion be, centred in flesh, in lust for gold, in possessions concrete. He bends all his energies to the search for the satisfaction of that concrete form and therein learns. Purely astral may be the aim of the devotee—love of wife or child, or family, pride of race, love of popularity, or lust of some kind—to them he devotes the whole of his energy, using the physical body to fulfil the desire of the astral.***

***Higher still may be the form of his devotion,—love of art, or science or philosophy, the life religious, scientific, or artistic—to them he consecrates his energies, physical, astral and mental, and always the form is that of devotion. Always the vibration measures up to the goal, finds that goal, passes it and disintegrates. Pain enters [264] into all shattering of the form, and changing of the key. Many lives, for millennia of years, are spent under the lower vibrations. As evolution progresses, more rapid is the development, and the key changes from life to life, whereas in the earlier stages one key or tone might be sounded for several lives in their entirety. As a man nears the Path, the Probationary Path becomes strewn with many shattered forms, and from lesser cycle to lesser cycle he changes the key, often in one life heightening his vibration several times. See therefore how the life of all aspirants, if progressing with the desired rapidity, is one of constant movement, constant changes and differentiations, and continuous building and breaking, planning and seeing those plans disrupted. It is a life of ceaseless suffering, of frequent clashing with the environing circumstances, of numerous friendships made and transferred, of mutation ceaseless and consequent agony. Ideals are transcended only to be found to be stations on the road to higher; visions are seen, only to be replaced by others; dreams are dreamt only to be realized and discarded; friends are made, to be loved and left behind, and to follow later and more slowly the footsteps of the striving aspirant; and all the time the fourth form is being built. TWM 262-264***

***The form of the personality***, we have the ***form of the environment.***

Now we have something unusual, turn of phrase, and the Tibetan notes it's unusualness”

***3. The Form of the Devotee. Yes, I mean just that word, for it expresses an abstract idea. Each person of every degree has his devotion, that for which he lives, that for which—in ignorance, in knowledge or in wisdom—he wields as much of the law as he can grasp.***

Now, note this means that whether or not we are possessed of the sixth ray in our ray formula, we do have our devotion.

So, pause for a minute here and just before going further. What is your devotion? What is my devotion? Well, probably you will be the one who can best articulate what your devotion may be. Then the refinement of that articulation will increase as you think more and more about it.

So He says, ***yes I mean just that word …*** every ***person of every degree*** and does that mean even pre- initiatory degree, or levels of status? Every ***person of every degree*** has his devotion, ***that for which he lives and that for which in ignorance, knowledge, or wisdom.*** Let us hope it is at least knowledge or wisdom, he wields as much of the law as He can grasp. erhaps somehow in the unfoldment of the egoic lotus we will understand what type of what is the nature of the object to which we are devoted, that is it happening in the hall of wisdom, is it happening in the hall of learning, is it happening then within the hall of wisdom? Later, as the last of the nine petals where the last tier of the three begins to unfold.

***Purely physical may that devotion be, centred in flesh, in lust for gold***

I'm remembering I think when I was about three years old, or something, living through a period which I now recognize I was repeating some Atlantean desire for gold it seemed, that just we do recapitulate. How far back we go is a good question ***may be centered in flesh in lust for gold, in possessions concrete.***

You see many people for whom this is the case, they must have, they must grasp, they must own. It’s not necessarily I to an astrological sign, it's tied to a stage of life and the quality of desire.

***He bends all his energies to the search for the satisfaction of that concrete form and therein learns.***

So he strives to acquire or hold to, or keep near a particular form. DK goes through these things. Such a good book and turning every stone so that we can understand as clearly as possible.

***Purely astral may be the aim of the devotee—love of wife or child, or family, pride of race, love of popularity, or lust of some kind—to them he devotes the whole of his energy*** So how do you pay for the object of your devotion? With energy you buy it.***, using the physical body to fulfil the desire of the astral.***

Note these things that He relates to the astral aims of the devotee are normal, familial relationships, our nation, the adulation of those around us, or lust of some kind. Lust in general is a desire which is short-lived perhaps, and brings us in a direction usually which does not fulfill the higher objectives of our higher self.

0:13:35 Anyway how are we spending our energy on the object of our devotion? Let’ ask that, are we spending our energy on the object? What is this ability to reclaim objects of our devotion well just what are you after what is the quality of your design what you want. Alcoholics, let's say, have narrowed down their desires simplified them remarkably so, that the next drink becomes that to which they are entirely devoted, and all of the things are out of the question. Then of course there's the devotee of God and trying to see God in all things. Some form or other to which we adhere, by which we are magnetized, toward which we draw or are drawn.

He goes on, He is quite thorough here:

***Higher still may be the form of his devotion,—love of art, or science or philosophy, the life religious, scientific, or artistic—to them he consecrates his energies, physical, astral and mental, and always the form is that of devotion.***

***Always the vibration measures up to the goal, finds that goal, passes it and disintegrates.*** or maybe we can say also that the nature of his devotion creates a form and a relationship. There is always an object, concrete or subtle, towards which the devotion is directed. So it gives us to think in another way, doesn't it, really? Interestingly, what is the object of our devotion? Was the form of that toward which we are devoted. What form is created and by the devotion, how does devotion alter the forms towards which it is directed what is the combination of the devotion that we exercise, and the form towards which it is habitually directed. Always the vibration measures up to the goal, finds that goal, passes on passes it and disintegrates.

So vibration is a form in a way, and note Sagittarius here, *I see the goal* *and* *reach that goal, and then I see another.*

Our imagination helps to shape the goal towards which our devotion is directed sometimes our devotion can be directed towards a very abstract goal which is hard to put in the images or in words or in thoughts, it's simply a vibration towards which devotion is directed. Sometimes the object of our devotion, if we can call it an object, is formless, formless, abstract, and not concrete.

Maybe some of us are in that position, now, as we find ourselves devoted to the Ageless Wisdom and to the forms of vibration which the Ageless Wisdom takes. Not necessarily to specific words but to a state of consciousness and a state of vibration. Simultaneously very difficult to formulate in the ordinary concrete sense.

Anyway always the vibration measures up to the goal, finds that goal, passes it, and disintegrates.

Note that Sagittarius is particularly active at the first and second initiations. DK tells us. Then later of course it has to be active at the sixth degree.

***Pain enters into all shattering of the form, and changing of the key.***

Even in music you can have painful moments when the key is changed. Maybe we can call that aesthetic pain. Some people cringe when the key is changed in a certain way, or when a modulation is not smooth, when it becomes jarring, aesthetically. If we can put it in those terms it becomes painful. But remember that there are changing of the form and death itself is a great changing of the form, and we're used to the idea that death may be accompanied by pain.

***Pain enters into all shattering of the form, and changing of the key.*** Four musicians, this is an important statement.

***Many lives, for millennia of years, are spent under the lower vibrations.*** Our surroundings, our circumstances, that for which we long, are all of lower vibration when compared to some higher possible vibration.

***As evolution progresses, more rapid is the development, and the key changes from life to life.*** So rapid changes of keys.

0:30:45 I told you that story, I think, that Johannes Brahms was a student of the famous french composer César Franck, was the Gemini promises of Taurus. And if you listen to Franck’s music, it is full of modulation changes of keys within the music and there's a lesson going on, Franck saying to Brahmas, ‘modulate, Johannes, modulate.’ Johannes, being the Taurus, says basically, ‘well why? I perfectly liked the key I'm in?’ Of course he could modulate. But that shows you the different tendencies of different signs. When you listen to their music carefully, you'll find extremely a frequent modulation in the Caesar Franck music.

***Many lives, for millennia of years, are spent under the lower vibrations. As evolution progresses, more rapid is the development, and the key changes from life to life.***

How similar is the life note and key of this particular incarnation to the previous one? Maybe it will have something to do with our level of of development***, whereas in the earlier stages one key or tone might be sounded for several lives in their entirety.***

Interesting. Now, sometimes we look at the rising sign and we say, ‘well that rising sign can change from life to life, just the way the sun sign can change from life to life, or it may be sustained over a period of lives, maybe seven lives. Sometimes, I think maybe nine lives. Does that sustainment of the rising sign have anything to do with a particular stage of evolution? It seems to me in a way that people who are developing a certain abilities along a rising sign line might grasp from it, evoke from it, all that they can along the different dwadashamshans, two and a half degrees, or decanate lines, and thereby spend some time with a particular rising sign. He tells us that the ray may be sustained, personality ray I suppose, from life to life in the life of artists who are working I suppose on some kind of development requiring constant perfecting.

Anyway, just imagine what it would be like to see from the inside out here, and to really see the lives as they unfold within the energies as they were available, and the changes as they occurred. I think it would be most interesting.

So it's possible that from one life to the next that the key of the tone might be very similar and the person will be quite recognizable. Sometimes you say, ‘oh I'm following this person in a series of lives’, maybe a famous person, and I recognize that person immediately, because the tone is very much like the previous life. Well, maybe so.

On the other hand changes can occur rapidly for the more developed person and maybe you would not recognize them if you are looking for a particular type of note or key. So it seems to cut both ways recognizability yes but at the same time more frequent change in the more evolved people.

***As a man nears the Path, the Probationary Path becomes strewn with many shattered forms …*** and the path is the first initiation, and before the first initiation there is the strong influence of two shatters, and Pluto. So that's one of the reasons as we approach that moment only started entering the Hall of wisdom are taking the first initiation. That there's a lot of destruction because they cannot hold the constantly elevating desire of the aspirant, who was very keen on the expansion of consciousness and the development of the Christ's life.

***As a man nears the Path, the Probationary Path becomes strewn with many shattered forms*** … Maybe Pisces in one of our last incarnations, there is a lot of destruction in that sign***, and from lesser cycle to lesser cycle he changes the key, often in one life heightening his vibration several times.***

Maybe we can do that too hopefully we are becoming disciples, and let's just say change can occur without sacrificing coherency

0:35:50 So often change will break things up, but it's also possible to change in such a way that you can remain coherent in your approach and in the forms you use, to save time. So that there's not a complete shattering of the forms you were using, but maybe a transformation transmutation of modification

***See therefore how the life of all aspirants, if progressing with the desired rapidity, is one of constant movement, constant changes and differentiations, and continuous building and breaking, planning and seeing those plans disrupted.***

Well it's a good warning, it's a good piece of education, as we wonder, why must I be so unstable in my life? But let's just say, … it doesn't have to be that way. The possibility exists that all this can be handled more and more skillfully. But, on and here's the point, on the mutable cross there will be many changes and many disruptions.

Remember on the cross of mutability, that's what we're talking about here, and if anything as we begin to approach the fixed cross at the first initiation that mutability will increase.

So when you're asking yourself, ‘am I on the fixed cross? Have I truly taken the first initiation? What is the degree of mutability in my life? Or am I adhering to some soul objective through which I order in relation to which I use certain forms, which may be modified, but not so easily exchanged thrown about where am I?’ Really this can be questioned …

0:40:00 So, here we are approaching the fixed cross, under Pluto, under Vulcan, under the third ray which has many changes associated with it, and the heart is gearing up to be affected by the Christ consciousness.

***It is a life of ceaseless suffering, of frequent clashing with the environing circumstances,***

Well, maybe a true friendship is never entirely destroyed, but we transfer our friendships to others who seem to fulfill the vibration under which we are now working, and if that vibration changes rapidly then our friendships change rapidly.

***numerous friendships made and transferred, of mutation ceaseless and consequent agony. [visions are seen only to be replaced by others dreams are dreamt only to be realized and discarded friends are made to be loved and left behind and be if the friends are not moving]***

I guess what he's saying here from one perspective, change hurts, and from another perspective there is nothing but change there is sort of the Eucleudian [?]perspective, the only thing that is constant is change, and the whole idea that perpetual motion exists, somehow I think within the great breath.

***Ideals are transcended only to be found to be stations on the road to higher; visions are seen, only to be replaced by others; dreams are dreamt only to be realized and discarded; friends are made, to be loved and left behind***

that is of course maybe, your friends, some friends are really moving along with you and then they are the true comrades on the spiritual path and at a certain point. I believe one finds those friends, ***friends are made, to be loved and left behind, and to follow later***

So, become points and friendships and marriages and so forth, ‘Are you going to go with me? Are you moving, or you want to stay just as you are? Are you transforming?’ these are the questions that can come up in flows relationships ***and more slowly the footsteps of the striving aspirant; and all the time the fourth form*** which is the form of causal body ***is being built.***

So this is a wonderful little section, and even though a little bit abstruse, so much so that He has to say yes this is just what I meant. The form of the devotee.

I guess we have to say towards what state of … concrete forms are we devoted, or do we aspire? That's going to take a little bit of research, isn't it? You can say right off and without too much consideration, ‘I'm devoted to the teaching.’ But really what does that mean, what is it about? The teaching to which you are devoted? Are you devoted to the light that you experience, or to the increasing feelings of love or increasing feelings of power as your will is strengthened? Or to all of the above? Are you devoted to the contacts you may make with other students? Or even higher as you strive? What specifically is attracting you, motivating you, when you see your vision or feel your vision? Even if it's abstract, or feel that's something towards which you gravitate. In just what is it and that takes plenty of an internal consideration all right.

So what do we have so far …

0:45:10 All of these are forms of which we have to be aware and some of them we may never think about as forms.

I think people do think of their personality form, very much, and of their physical form extremely. We are in that kind of stage during the Aryan Age which in some ways is a very concrete age, it certainly relates in the early stages to the development of the concrete mind, maybe later the development more of the higher mind, and later still of the abstract mind when the sixth subrace of the Aryan race comes along. Maybe we don't particularly think so much about ***the form of the devotee*** and that to which we are particularly related but we must now because we've been instructed.

Now this final one, all the while that we're movin on, movin on, movin on, always seeing something new, always leaving. Let's just say the truly striving, moving aspirant, will always temporarily leave behind those who will not similarly move or strive forward. That can cause a lot of pain. I mean love can exist between people and yet one knows one has to move forward, but one is setting an example too, and then the other, individual, friends, lovers, whatever, the other individual will be able to move accordingly and add a later at a later date.

So now we take a look at this fourth form.

***4. The Form of the Causal Body. This is the vehicle of the higher consciousness, the temple of the indwelling God, which seems of a beauty so rare and of a stability of so sure a nature that, when the final shattering comes of even that masterpiece of many lives, bitter indeed is the cup to drink, and unutterably bereft seems the unit of consciousness. Conscious then only of the innate Divine Spirit, conscious only of the Truth of the Godhead, realizing profoundly and to the depths of his being the ephemeral nature of the form and of all forms, standing alone in the vortex of initiatory rites, bereft of all on which he may have leant (be it friend, Master, doctrine[265] or environment), well may the Initiate cry out: "I am that I am, and there is naught else." Well may he then figuratively place his hand in that of his Father in Heaven, and hold the other out in blessing on the world of men, for only the hands that have let slip all within the three worlds are free to carry the ultimate blessing to struggling humanity. Then he builds for himself a form such as he desires,—a new form that is no longer subject to shattering, but suffices for his need, to be discarded or used as occasion warrants. TWM 264-265***

***4. The Form of the Causal Body.*** Of course we all recognize this as a form, in a way it's located on the fourth of the cosmic ethers, and we always expect that the number four and form will be related. As a matter of fact, I do think that in it *Esoteric Psychology, Volume I,* He actually numerologically relates, or is it *force,* it's either *four,* *form* or *force*. He relates two of them (just look those up) showing the numerological correspondences, a very interesting use of esoteric numerology.

Anyway the fourth of the normal ethers carries the dense physical body and in a way the fourth of the cosmic ethers. From the point of view of the planetary logos, the causal body is not found on the fourth of the cosmic ethers, but we begin to wonder whether the higher mind might not be considered in a way an ether, an etheric field, when related to the planetary logos. Whereas the lowest of the ethers might be considered more formal when related to the solar logos.

Anyway the causal body is found on the higher mental plane, as our diagrams have shown, especially on subplane 3 and subplane number 2.

***This is the vehicle of the higher consciousness*** certainly higher than the personality, not the highest consciousness not the highest but a consciousness higher and the personality***, the temple of the indwelling God*** and that is the monad really and the jewel in the Lotus is in a way, the very center, the Holy of Holies you might say, with respect to the causal body and the monad in extension has its place there***, , the temple of the indwelling God which seems of a beauty so rare and of a stability of so sure a nature that, when the final shattering comes of even that masterpiece of many lives.***

I love the way it ends, because when the shattering comes, finally one is a Master, let's just say … the destruction begins at fourth degree, but is finally consummated and the debris dissipated at the fifth degree.

It's a kind of a masterpiece, masterpieces are variable, sometimes when you're an initiate of the third degree you have to create a kind of work along your own line, if you call it a masterpiece, is not really? But for you relatively it is.

Then when you look at the *Secret Doctrine* and the Theosophical society in 1875 you realize that DK was in a way working on this masterpiece, whatever that happened to be or maybe this entire teaching year is a kind of masterpiece, but He did Blavatsky so much and that was an aspect of a masterpiece, I suppose and here we are with this great vehicle of many thousands of lives, which has been arduously and masterfully worked upon, and artistically worked upon by a being of great knowledge and beauty, which we call the solar angel, and then we call it a masterpiece.

So a masterpiece need not be technically that which makes a viewer master, but it has the idea of a work of very high quality, which must be created before it is possible really to pass on to still greater possibilities of greater light, love, power and beauty. ***seems of a beauty so rare and of a stability of so sure a nature that, when the final shattering comes of even that masterpiece of many lives, bitter indeed is the cup to drink, and unutterably bereft seems the unit of consciousness.***

I wonder if we can somehow imagine what this is because, in a way the content of the causal body, is is transferred into the triad.

So nothing is really lost, but perhaps the way it was stored, and the beauty of its storing and the particular form that it took all of that may be lost. As well as the kind of companionship of this great supervising, benevolent deity, the solar angel, all of that may be considered lost.

So when you say, *my God, my God why hast thou forsaken me/* and you're drinking that cup to the last. Let's just say what He seems to be saying is relating the emptying of the cup of karma - it's very dregs, with the departure of the solar angel and the destruction of the causal body. Now the sequence of all this, I'm not sure that has been given to us, but the sequence will be of interest what happens first, in this process, that's the idea.

0:54:10 ***Conscious then only of the innate Divine Spirit, conscious only of the Truth of the Godhead, realizing profoundly and to the depths of his being the ephemeral nature of the form and of all forms, standing alone in the vortex of initiatory rites, bereft of all on which he may have leant (be it friend, Master, doctrine (or environment), well may the Initiate cry out: "I am that I am, and there is naught else."***

Well, this is a *fantastic* section. Something that one would want to memorize by heart so that it really, a conscious man, only of the innate divine spirit, conscious only of the truth of the Godhead, realizing profoundly and to the depths of His being, the ephemeral nature of the form ***nature of the form and of all forms, standing alone in the vortex of initiatory rites*** that vortex of the fourth degree, ***bereft of all on which he may have leant (be it friend, Master, doctrine (or environment)*** really alone the depths of aloneness. Or the depths of all oneness if we can call it that, bereft of, ***well may the initiative cry out I am that I am*** a Leo statement, isn't it? Even though I mean that, in a way, is the way Leo was involved with the fourth degree *I am that I am,* and there is not else we gonna we see Leo involved at the fourth degree.

***Well may he then figuratively place his hand in that of his Father in Heaven***

In other words, the angel of the presence has introduced him to the monad which He has become, fully, well maybe, let's just say he realizes he is, maybe we have to wait until the sixth degree to become it fully***, and hold the other out in blessing on the world of men, for only the hands that have let slip all within the three worlds are free to carry the ultimate blessing to struggling humanity.***

***Then he builds for himself a form such as he desires*** maybe we're talking about the Mayavirupa here***,—a new form that is no longer subject to shattering, but suffices for his need, to be discarded or used as occasion warrants.***

So holding onto the monad and blessing the world of men is the position we find this initiative in holding with one hand to the monad, and blessing the world of men with the other. This is His position for only the hands that have.

Aall within the three worlds are free to carry the ultimate blessing to struggling humanity. I mean in other words, we can before that time carry blessing but not the ultimate lesson.

Let's see what we have here, so this may relate to the mayavirupa in all its aspects, it's not just its physical aspect. Mayavirupa would have to have all of the vehicles that previously were created in another way. So amazing really.

***In these days you will need to ponder on this matter of the form, for with the entering in of a new ray, and the commencement of a new era comes ever a period of much disruption until the forms that be have adapted themselves to the newer vibration. In that adaptation those who have cultivated pliability and adaptability, or who have that for their personality ray, progress with less disruption than those more crystallized and fixed. TWM 265***

***In these days you will need to ponder on this matter of the form, for with the entering in of a new ray*** the seventh***, and the commencement of a new era comes ever a period of much disruption until the forms that be have adapted themselves to the newer vibration.*** is happening however slowly and disruptively.

***In that adaptation those who have cultivated pliability and adaptability, or who have that for their personality ray*** maybe third ray***, progress with less disruption than those more crystallized and fixed.***

We can end this here … I would have liked to go out and done with our program, however it was not to be; other responsibilities called.

This is the end of *A Treatise on White Magic* video program number 15.

It's not a half-hour, rules of magic, astral rule 9.3 and page 265 …this is the second of August.

Friends, fascinating material, and I'm finding I've read this book a number of times but forced to think about it line by line, word by word, forced to try to say something about it which may be or may not be useful.

I find it to be a wonderful book with wonderful information. So, we've studied now the four forms, the form of a personality, the form of the environment, the form of the devotee, and the last one, the form of the causal body. With these forms we do interact and we are changing their nature. We, through that interactivity and ever higher forms are revealed, through ever higher points of tension, which we succeed in generating.

So, may we live at ever higher points of tension.

I kind of take this subject on when I get to it. Hopefully it will be before long. I always hate to leave a paragraph behind. It is that chance arising thing, I just keep on thinking there's there's more that can be extracted from it, more that can be extracted.

I guess that great realization that we are not the form, but *I am that and that I am* or *I am that I am;* I am the monad, I am the one. I'm not even in a way the form of the universe.

All of that at some point will be dawning upon us and our realization will be considerable when related to the realization in which we presently live which will be regarded as of lower vibration

Thank you. We'll be seeing you soon. We're going to start with program number 16 in this series of rules for magic on the astral plane, and we're still in rule 9.

Take care and bye bye. …