**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Twenty-Two, 10.6 continuing Rule X, THE CENTRES, ENERGIES AND RAYS, 1:27 hr; pages 289-291.**

[Program 22: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.6](http://makara.us/04mdr/webinars/white-magic-2/2018-08-16-Program-22-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.6.wmv) 481 MB .wmv file

Video by Michael D. Robbins. 16Aug2018 / 1:27 hr.

[Program 22: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.6](http://makara.us/04mdr/webinars/white-magic-2/2018-08-16-Program-22-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.6.mp3) 82 MB .mp3 file. Audio by Michael D. Robbins. 16Aug2018 / 1:27 hr.

**Transcript**

Hi everybody, and good afternoon here from the Temple of Silence here in Finland we are continuing with some very interesting stanzas from the *Old Commentary.*

We're actually on video commentary number 22, but I just wanted to remind us that *to will* is the prerogative of the spirit or the monad … *to know* is the function of the soul; *to dare* is the duty of the personality; *to be silent* is the ultimate dharma or destiny of the matter aspect of the animal nature in its interplay with the soul. That sums things up very very nicely.

We've been dealing with now, the first three of seven stanzas from the *Old Commentary.*

***I give here the seven keys for each of the ray methods. These can be studied in relation to the above tabulations and in connection with the four words we have been considering. We must remember that 'To Will' is the prerogative of Spirit, 'To Know' is the function of the Soul, 'To Dare' is the duty of the personality, and 'To Be Silent' is the ultimate dharma or destiny of the matter aspect, of the animal nature in its interplay with the soul.***

***First Ray:—"Let the Forces come together. Let them mount to the High Place, and from that lofty eminence, let the soul look out upon a world destroyed. Then let the word go forth: 'I still persist!'"***

***Second Ray:—"Let all the life be drawn to the Centre, and enter thus into the Heart of Love Divine. Then from that point of sentient Life, let the soul realise the consciousness of God. Let the word go forth, reverberating through the silence: 'Naught is but Me!'"***

***Third Ray:—"Let the Army of the Lord, responsive to the word, cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and all lines gather into One. Let the soul realise the One in Many and let the word go forth in perfect understanding: 'I am the Worker and the Work, the One that Is.'" TWM 288-289***

So, we've covered the first three rays and I have a feeling that maybe elsewhere I've also dealt with these to a certain extent, but we're looking here at the preservation of the detached soul consciousness, even the detached spirit consciousness.

Finally, for the first ray, the final little mantramis, I think, the key, to many things and for the first ray:

***I still persist.*** For the second ray ***“Naught is but Me”***; and for the third ray, ***“I am the Worker and the Work; the One.”***

Here you see the detached point of view, I think one that has one that is expressed by an aspect of ourselves which is liberated self from identification with the lower man ,and one that is actually increasingly identifying as the One. Now who is the One? Obviously that is, finally, the monadic nature.

So that is that highest part of ourselves looking on. Of course the soul looks on, as well that may be the consciousness within the soul, it doesn't see as much, the consciousness within this soul body, the causal body, the egoic lotus doesn't see as much. But certainly sees the unity and what we're talking about, seeing the One, then certainly we're talking about a still higher aspect of ourself.

So now let's go on, and you at least all I can say is offer some suggestions, regarding the fourth, fifth, and sixth rays:

***Fourth Ray:—"Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll forth: 'Beauty and glory veil me not. I stand revealed. I am.'"***

***Fifth Ray:—"Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the Word triumphant go forth: 'I mastered energy for I am energy Itself. The Master and the mastered are but One.'"***

***Sixth Ray:—"Let all desire cease. Let aspiration end. The search is over. Let the soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: 'I am the seeker and the sought. I rest!'"***

***Seventh Ray:—"Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: 'The creative work is over. I, the Creator, Am. Naught else remains but Me.'"***

0:03:22 ***Fourth Ray:—"Let the outer glory pass away and the beauty of the inner Light reveal the One.*** This is an intuitive ray.

***Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll f`orth: 'Beauty and glory veil me not. I stand revealed. I am.'"*** Another great statement and one applying to a ray that is difficult to understand, and thus our intuition is active.

So, ***let the outer glory pass away.*** The fourth ray can produce this, and it can produce the beauty, but we're talking about a blend of beauty and light. So beauty and inner light, as if a blend of the forth ray and the second ray, the light pertains particularly to the second ray, and sometimes with the third ray as well.

It's very common that the fourth ray type to be captivated by the beauty, either created, or the beauty surrounding. It's like listening to the Sirens, saying you can be lured into a fatal trap, by beholding the beauty of the world and then becoming captivated by it. The Gandharvas sing, and we are captivated, but Master Morya says, interestingly enough, He says *with beauty thou hast the light.*

So the relation of beauty and light is enunciated by Him, and it is also true that the light of unity is revealed, and when we can truly appreciate beauty, as long as we can remain eventually detached from all combinations and not be lured off the track by even our high-level attachments.

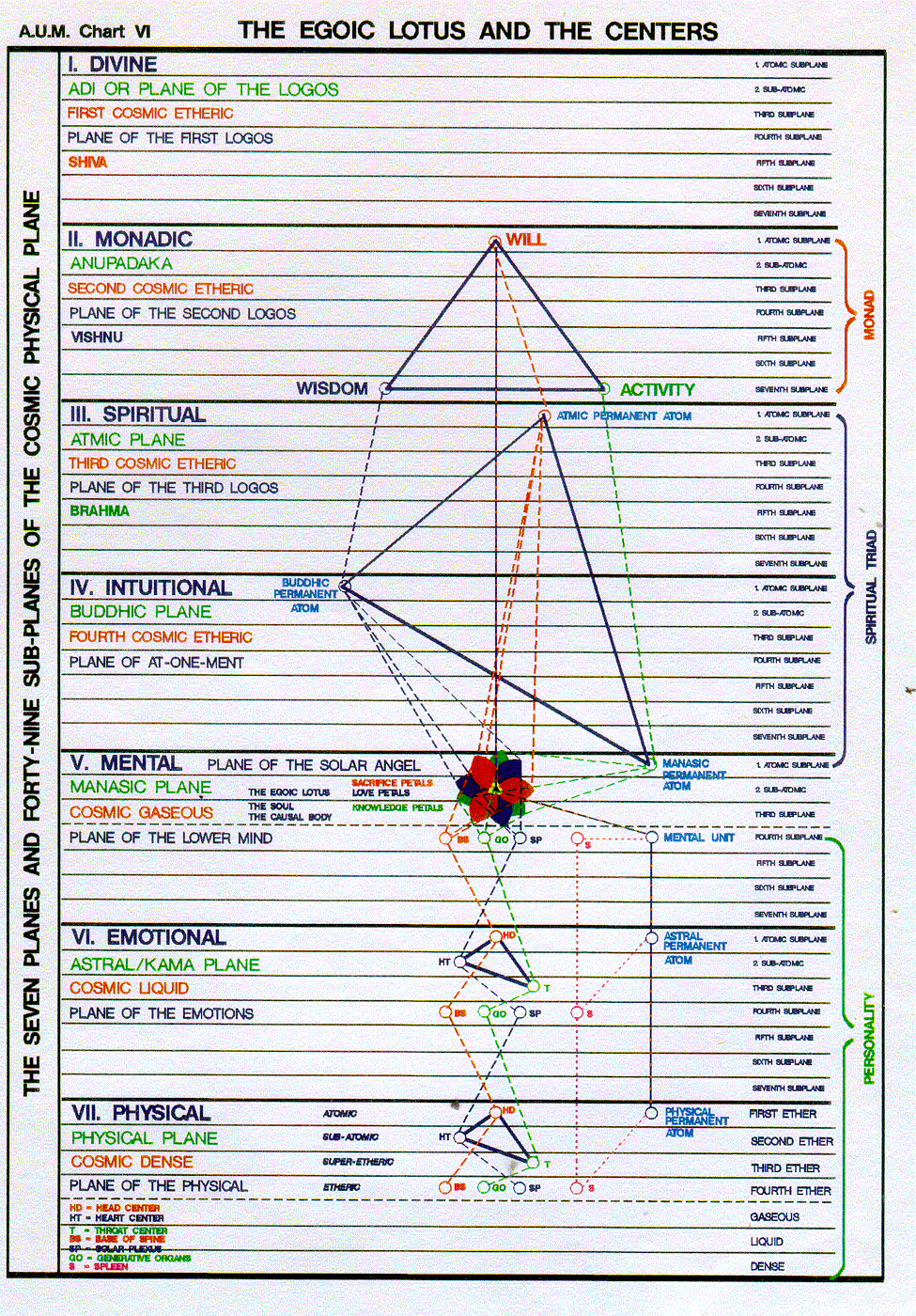
There is an outer glory, and the fourth ray certainly contributes to its appearance, and let the beauty of the inner light, and we presume, in a way, the light of the soul, the beauty of the inner light, reveal the one. So behind all the factors which make beauty, there is a one or a oneness.

All of these stanzas are about finding that One, which we are. As long as we are somehow divided and have a consciousness of the one that is here, and yet sees that there's this which I am. Then as long as we are divided in that way we are not truly living in the One.

This is the ray of harmony, beauty and art. Dissonance, although part of the expression, is definitely to be a passing part. I mean things get a little bit dull in music when there is no dissonance, because there is the aesthetic pleasure of the resolution of dissonance into harmony. So that is called for here:

***Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak.***Let's say, the soul center, or even that which is found at the center of the soul, which is a projection of the monad.

See, if we look at this:



We see that straight down from the Will aspect comes that projection of Being, and its particulars into the higher mental plane. See that red line that goes straight down.

Also, interestingly, there are not dotted lines; maybe it doesn't have to be made or created, maybe it's already there, definitely. The dotted lines talk about that which has to be somehow created over time, that dissonance give place to harmony, from the center of the hidden light.

There's all this thing about the inner hidden and we have to participate, hidden we have to participate in this hidden light it is our point of vantage, the vantage point.

***Fourth Ray:—"Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll forth: 'Beauty and glory veil me not. I stand revealed. I am.'"***

***… and from the centre of the hidden Light, let the soul speak.***Of course it will speak with knowledge, because knowledge is the faculty of the soul, will of the spirit, and knowledge of the soul.

This is interesting: ***Let the word roll forth:*** I guess we could say, when we think of a rolling tone, there is a particular sonority here in this rolling, word of power: ***'Beauty and glory veil me not. I stand revealed. I am.'"*** I, the One, I suppose, ***I the one stand revealed, I am.***

So always there are veils for the third ray, and the third ray veil is activity, for the fourth ray the veil is beauty.

Maybe it's not quite so easy to say what it is for the second ray, what can we say that veil will be? Let's take a look here, hard to love them from the point of sentient life that the soul realized the consciousness of God. Well, I would say the veil is attachment, the second ray the veil is attachment to the many related items in the great unity.

I'll just say for the first ray the veil is power. In other words, if you can manage your expression of your will in the midst of all you perceive, you will not be inclined to look for the One, which you are. In other words, if things are too easy, if you can make your way forward, if you can forge ahead, you're not so inclined to look for that totally unitive, homogenizing factor.

0:12:50So anyway … these stanzas deal with unveiling and discovering One, which One is. This should be more a reserved for the one and only, outside the universe altogether, and that would be the absoluteness. But you really can't separate anything from absoluteness.

Everything is a veil actually upon absoluteness.

I've always found with three stanzas that they demand an exercise of the intuition, and they're not exactly straightforward as we try to understand them.

***Fifth Ray:—"Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the Word triumphant go forth: 'I mastered energy for I am energy Itself. The Master and the mastered are but One.'"***

***Fifth Ray:—"Let the three forms of energy electric pass upward to the Place of Power.*** We might say personality, soul, and I suppose that which is higher than the soul.

***Let the forces of the head and heart and all the nether aspects blend. –*** integration

***Then let the soul –*** with the soul, look out. We are trying to see what really is the soul perspective and what kind of knowledge can be gathered from that perspective.

***Then let the soul look out upon an inner world of light divine.*** FifthRay Lord is of the most intense light and wherever fifth ray is found great light can be revealed through the fifth ray   
  
***Let the word triumphant go forth,*** and this word suggests the first ray into which the fifth ray resolves.

***‘I Mastered energy*** knowledge ***for I am energy itself, the Master and the mastered are but One.’***

All of them are profound, you have to admit, and require much meditation from us. That's a good idea …

Let's read it again and see what we get,

***Let the three forms of energy electric*** interesting, electric fire is a first ray energy, but all energies are electric. – ***pass upward to the Place of Power.***

So basically I would say we have the forms, we have fire by friction, solar fire, and electric fire. Let them ***pass upward to the Place of Power.*** Now that's got to be finally the monad. The soul is a kind of place of power, relative to what we have as a personality, but the true place of power is the spirit within us ***pass upward to the Place of Power.***

***Let the forces of the head and heart –*** this is really important. I think of Venus right? A fifth ray soul, blending the head and the heart … Venus blends the head and the heart, and it's also the fifth ray soul planet, and it is a great factor for integration, therefore ***Let the forces of the head and heart and all*** all of the lower chakras as well blend.

Then again we're dealing with the soul perspective and then ***let the soul look out.*** This is very much like the first ray. ***let the soul look out upon a world destroyed***, it says, but ***let the soul look out upon an inner world of light divine.*** That's the most intense, fifth ray lord is the most intense of all the ray lords in terms of light. Second ray soul the most intense of the soul, in terms of light.

***Let the Word triumphant go forth:*** that suggests the first ray and the fifth ray souls as resolved into the first ray.

***'I mastered energy for I am energy Itself.*** Maybe no ray looks upon things more specifically as energy than does the fifth ray. Of course, the blending is there. this is the ray of great objectivity. So it has difficulty overcoming cleavages between the subject and the object, but in this particular case it does, as as every ray type will overcome the cleavage. Fifth ray rules the law of cleavages, but here it will be overcome.

***The Master and the mastered*** after all ***are but One.'"***

0:20:30So let me read this, I'm just amazed at how profound these sections from the *Old Commentary* are, and how if we really put them to use in our meditative life, using them according to the soul ray we have, and maybe partially according to the monadic ray that we begin to intuit, it would be of great value.

***I mastered energy.*** That's exactly what the fifth ray type has to do. Just think of that, I was thinking the other day how is it that these rockets are going into space and they can calculate exactly the trajectory, the orbits, even going to other planets and returning. What a tremendous mathematics that is, and DK has sometimes called the fifth ray, the mathematical type. “***I mastered energy for I am energy itself.”*** Interestingly, DK called His *Esoteric Astrology* book the most occult of His books because it dealt entirely with energy.

***The Master and the mastered are but One.*** So I am mastering aspects of my own nature, self mastery, and of course great understanding of energy can enter into the fifth, the way the fifth ray type does, get its personality in order and the link between soul and personality, made correct. so it understands the scientific ways of doing this. Of course all of its investigations into matter, interestingly enough will reveal a great light.

Now we're not to suppose that the fifth ray type will only concentrate upon the world of a dense materiality. You can use the fifth ray in relation to all the different planes, you can even once subject and object are unified you can even continue to use the fifth ray obviously because there are great things that are animated by the fifth ray and they certainly know and understand the unity of subject and object. But they continue to use the fifth ray.

So if we could only look at all things and understand them in terms of energy this would be a gift from the fifth ray.

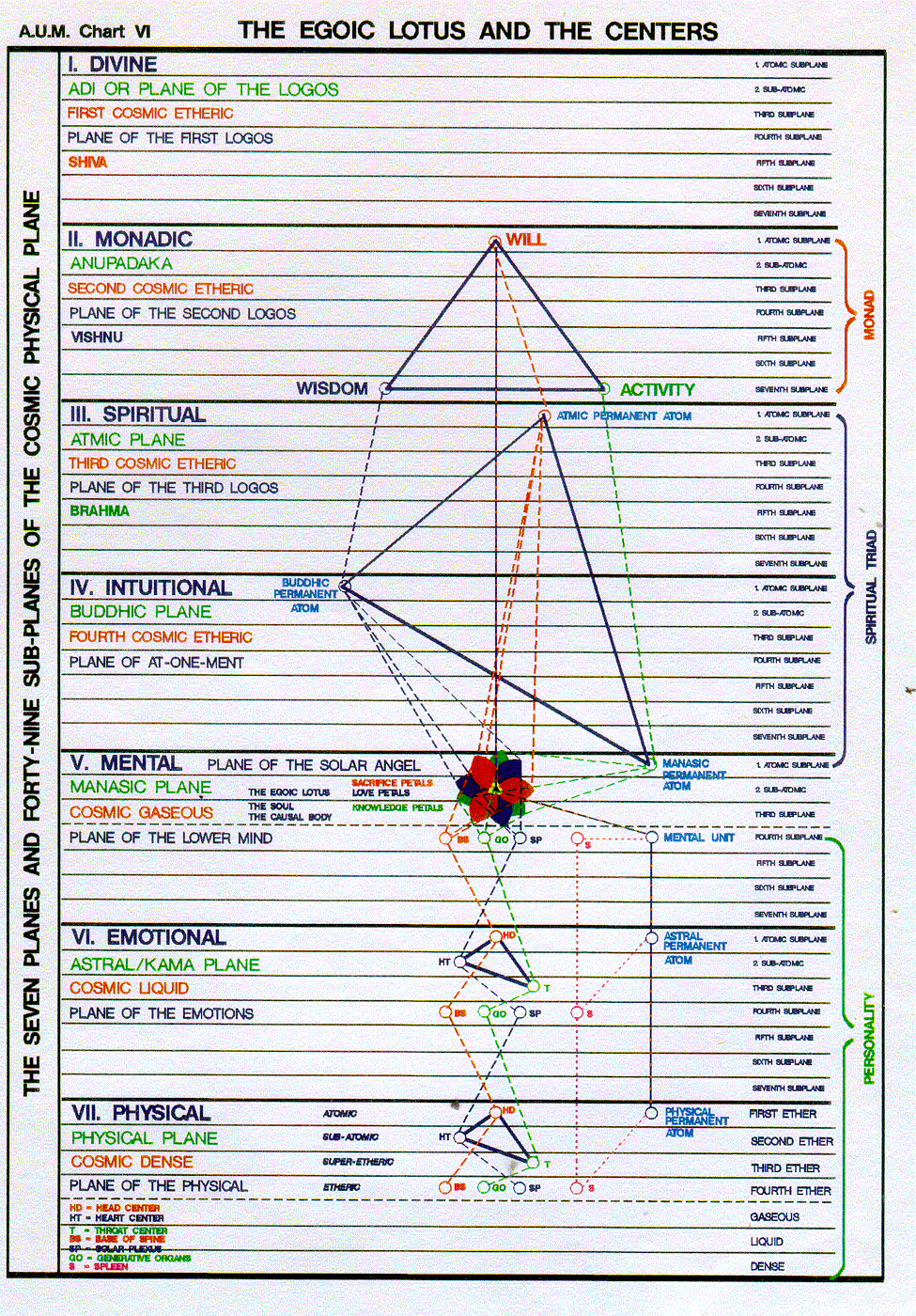
I'm gonna read this by itself, refraining from my usual habit of interjecting commentary.

***Let the three forms of energy electric pass upward to the Place of Power.*** I'm sorry I've got to say something. You do see, don't you, how very much connected with the first ray this is? ***Let the forces come together let them mount to the high place.*** See? Very similar ***and from that lofty eminence lift the soul look out upon the world destroyed*** but ***let the soul look out.*** In other words finally we have to act as one who is the soul and has the perspective of the soul.

Oh I guess I just have to read it and stop commenting, right?

***Fifth Ray:—"Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the Word triumphant go forth: 'I mastered energy for I am energy Itself. The Master and the mastered are but One.'"***

Who's speaking that word? It's the soul that speaking that word, and really the soul in incarnation realizes that it can speak as the soul on its own plane. I've often thought, what is this soul on its own plane? Well we usually talk about the higher mental plane, but it's a blend of the consciousness projected by the solar angel who is usually considered to be a buddhic being, at the very least.



So it sends a fragment, a stream into the causal body, and the monad goes forth in attenuation and those two are present: the monad, the human consciousness, the ultimate monadic consciousness attenuated, and that which is projected by the solar angel and somehow they are blending and merging. I mean consciousness is one of those sort of material fluids. It can merge, consciousnesses can merge within the causal body, and that is here what is happening.

Anyway, I can't give everything, nor do I understand everything, but let's just say if we ponder according to our soul ray types,we can act as we should, act as we must, in order to achieve the perspective of great detachment, and yet as oneness. All of it is perceived and the perceiver are one and this we are getting, the methods we're being presented with, the methods of doing that *to will, to know, to dare, to be silent.*

When we can express that particular line up, then we are converging on oneness, maybe around the third degree. It becomes somewhere between the second and third degree, it starts to become important and by the fifth degree it's achieved as *isolated unity.* Sometimes *isolated unity,* it's a very evocative phrase, that sometimes wonder about *isolated oneness.* Is it even more than *isolated unity,* to perceive the unity of all things is good and is necessary, and is it the same as perceiving the oneness of all things?

0:28:00I'm saying these things in connection with a ray that tends really to divide things up into little parts and pieces. There's no ray that sees more fragments than the fifth ray; it's really the jigsaw puzzle ray, but when it all comes together it's very intricate and articulated at the same time the unity articulated. Unity. The fifth ray really makes its contribution to articulated unity.

***Sixth Ray:—"Let all desire cease. Let aspiration end. The search is over. Let the soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: 'I am the seeker and the sought. I rest!'"***

***Sixth Ray:—"Let all desire cease.*** If that's ever possible, desire in the normal sense. Anyway, because even the great logos had desire. It's a much higher thing.

***Let aspiration end.*** that aspiration end aspiration for the usual things because aspiration is not just an emotional attitude, it's a scientific method of elevation, something like that the Tibetan speaks.

***The search is over.*** The search for our own higher nature and its perspectives.

***Let the soul realise*** and that's us we are the realized ***that it has reached the goal*** however temporary***, and from that gateway to eternal Life and cosmic Peace*** far beyond the limitations of what we usually call soul***, let the word sound*** every time that word sounds it's not necessarily from another source which is not us***: 'I am the seeker and the sought. I rest!'"***

I find myself often quoting that one by thinking about it because there is a great quest to find something and ***'I am the seeker and the sought. I rest!'"***

***Sixth Ray:—"Let all desire cease.*** But all desires see is aspiration.

***The search is over.*** How Sagittarian. This is the sign which conveys the most sixth ray at this time.

***Let aspiration end.*** That's the soul which we are.

***Let the soul realise that it has reached the goal*** however temporary, all maybe, ***and from that gateway to eternal life and cosmic Peace*** which can be experienced by the monad. ***And from that gateway to eternal Life and cosmic Peace, let the word sound***. Now who's sounding the word? And let it be that we discover that it is a higher identity.

***'I am the seeker and the sought. I rest!'”*** A form of identification takes over ***'I am the seeker and the sought. I rest!'"*** My rest is temporary, but necessary. Master M gives us the joys of endless labor. [laughing], so in cosmos all rest is but temporary. I mean, the planetary logos is not resting, a solar logos is not resting, it's a temporary rest in terms of having found the One. The One is found in the unity between the subject and the object, between the seeker and the sought.

That is found it is the sixth, third ray type is always longing for some great thing, we can call it God or some great Being, some great state, some heaven something all was the questing, restless seeker, Restless seeking it over and then we find out that, what was it Saint Francis, what we're looking for is what's doing the looking that's something like. That's very interesting, the idea that there actually looking for the very thing that is the seeker so really we are seeking secret and finally we realize that we are the very thing that is being sought.

Maybe this is quite familiar for many of us because a lot of us around the second ray, one way or another, maybe not necessarily essentially from the monadic point of view but at least on the second ray from the soul point of view, and although the fourth ray can morph into the second ray, the sixth ray definitely carries a lot of seekers onto the second ray, but all desire sees that aspiration end.

***The search is over. Let the soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: 'I am the seeker and the sought. I rest!'"*** Gateway, what is the gateway? It's a point of departure into what will become full life eventually on way of high resolution. Well, we have to ponder. Quite extraordinary, how to be led into the unity, at least, and into the One. I think that when we're being led into the One we negate at least for a while the articulation of all things in the unity. We see that all things are related, integrated oneness, but our perception is still taking in those things that are related. But when we're finding the One, we negate the preoccupation with the things that are related and simply focus on the One, which subsumes everything. So our attention is reduced, when it comes to the things to be related, and is focusing on that in which they all find their ultimate identity.

Well, I think in the first solar initiation, first initiation, begins to really give us that sense of what isolated unity may, be but if we remove our attention from those factors which are being unified into the unifying factor which is the One. Then we have isolated oneness, where we isolate a One we you can see how rich this material is.

Oh it really gives us a way away through a way to the very things that have to be achieved I mean we can learn from all seven of these, but there's probably one of them according to our soul ray I guess, and according to the knowledge we gained while perceiving as a soul upon a soul ray probably one of them is the best for us to use.

0:40:30

***Seventh Ray:—"Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: 'The creative work is over. I, the Creator, Am.*** ***Naught else remains but Me.'"***

***Seventh Ray:—"Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent. Then in the silence subsequent,*** we always find them, find the One, in silence ***then in the silence subsequent let him chant forth the word the creative work is over. I, the Creator, Am.*** ***Naught else remains but Me.'***

The builders, you know, the seventh ray is the most devically-related ray. Typically, maybe there's not any such word, but anyway, what I mean ***let the builders cease their work.*** There are the outer builders, the inner builders, and they are dealt in specific ways in these quite magical rules. Finally, the outer builders are building the vehicles, and builders are building the inner apparatus, but the builders cease their work. The temple is completed now. This is King Solomon's Temple … the causal body right? … It's completed pretty much at the fourth initiation, really just before.

… we extend these words of power, these sections of the *Old Commentary,* every once in a while He gives you a hint, you know, how far can you take this?

***The Temple is completed.*** Well, the building of the causal body takes a long time, but eventually the building really is completed. ***The Temple is completed. Let the soul enter into its heritage.*** We might say in a way the completed temple,and also that which lies beyond through the destruction of that temple - will - no to dare to be silent ***and from the Holy Place command all work to end.*** Now is the time for destruction; it's not time to build anymore, right now.

***Command all work to end. Then in the silence subsequent*** which is always necessary. we saw reverberating - the silence in the second ray work, interestingly the two building rays, and we saw a lot a lot of silence coming in the third ray. Did we see it in the fourth ray, as well.

0:46:30Let's see here, maybe not so much there but every we thought quiescence coming into the third ray did we not? The point quiescent. Reverberation through the silence, ***let the word go forth reverberating through the silence;***

***then*** ***in the silence subsequent.*** Let's just say silence is unitive, and eventually One-making, I don’t know how else to say that at the moment. Silence restores the One, or the perception of the One, or the realization that One. One is the One, the creative work is over, ***I the creator am.*** I've been though all along as a projection of my old monad, I've been the creator and when it's all over there's no more object, no more object exists we might say I am even the creation which I have made or even become the creative workers over ***I the Creator am; naught else remains.*** We're not rejecting the presence of that which has been created, we're simply saying that really all that I've created is myself. There has been more a becoming than a creation. The whole idea that God created this, and God created that, I think it's much truer and better under the laws and rules of emanation to say that God became this and God became.

So in a funny kind of way we became all we appear to be. We did not so much create it as become it. That would bring about a fundamental change in the way people perceive religious understanding. It would lead to a kind of a philosophical pantheism, every God in everything, and as everything and it would end that terrible subject-object division as applied to the field of religion which has made God transcendent so unapproachable, that artificial means are needed to approach to get there. Artificial means, and the priest then enters, sometimes not so much as a divine intermediary as a self-serving obstruction to the exercise of the individual's real powers. I mean each of us has to bridge into what we are. We don't need a priest unless we ourselves become our own priestin as a soul, reapplying for the union which already exists.

so there was a lot to the Protestant Reformation because great abuse had entered the Catholic Church and all these priests, the intermediaries were overvalued and robbed the individual of the opportunity to really not only make a bridge to His higher self but to become the bridge to that higher self, which ultimately is God.

See, we've got a world that's all fragmentary and divided, and we are the victims of the kind of divisive perception which is common to the mind which fails to understand the deeper unity, and we have to overcome this divisiveness which normal perception seems to impress upon our limited understanding. We have to become the unity that we are, and become, re become, what we already are, but we become in full consciousness the oneness we have always been, but that takes work a lot of work in the subtle sort of way.

Let me just read this:

***Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: 'The creative work is over. I, the Creator, Am. Naught else remains but Me.'"***

***'The creative work is over. I, the Creator, Am. Naught else remains but Me.'"*** the builders cease their work, the temple is completed, ***Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: 'The creative work is over. I, the Creator, Am. Naught else remains but Me.'"***

This word *chant - s*ound is used for magical purposes.

Now, I'm living here in Finland, it's country with a huge seventh ray and the history of incantation. Let's look at the incantation idea, incantation is involved in chanting. The Finnish magicians were called upon to accompany the ships because they had the power to in–chant, enchant, and in the power of incantation was there and they could calm the weather and do all kinds of things. The hero, Gandalf, he's in *the Lord of the Rings*, kind of modeled on the Finnish, Vindermanen [unsure of reference/spelling!] and he's called a sort of deva, a national deva we might almost say, there are other great archetypes. But Vindermanen sings, he *incants*, he sings things into existence.

So, we have a vision of character, in a way he can sing things into existence. We have the power of the word, and the musical tone together used for magical purposes. We're going to have a lot of that during the seventh ray age, and maybe a lot of these mantrams that will be recovered.

0:56:00It's very interesting, we had an individual here, I guess he has passed on now, he was 95 or so, very very old. He had memorized the entirety of Kavelan chants, from 15,000 years ago. He was a musical treasure and they were trying to record him sing these original magical incantations; 15,000 years old, something like that.

So this blend of music and magic and the word will be found very much in the New Age which is accompanied by a 7-3 cycle, while the Aquarian energy is manifesting. It's not always that way; any one of the rays could accompany, let us say an Aquarian cycle or any other cycle of twenty 100-plus years, but at this time it's the Aquarian cycle, using the seventh ray.

***'The creative work is over. I, the Creator, Am. Naught else remains but Me.'"*** For the second ray, there's some similarities there: ***Naught is but Me.***

We just have to learn that which we create we have become. Somehow, on a very deep level, we are that which we create. We have become our creations: ***Naught is but Me.*** Look around you, and even if we didn't create it with our own hands or minds or whatever, it has been created by a mind and we are that. there's nothing we can perceive which is devoid of *Is-ness.* There is no negation.

Spinoza definitely knew what He was talking about there. He negated negation, and His foundational principles. So if we can perceive it, it has *is-ness*. *Is-ness,* and we are is-ness, is-ness is being. We are being, we are whatever we perceive, and the subject-object distinction, though practically useful, it is not what we are understanding as a deeper truth.

…

***The vital forces, which are simply the passing through the outer sheath of the constantly moving ether of space, are of many kinds. One of the concepts, lying back of the astrological theories, is that the etheric body of any form constitutes part of the etheric body of the solar system, and is therefore the medium for the transmission of solar energies, of planetary forces, and of extra-solar or cosmic impulses, esoterically called 'breaths'. These forces and energies of the cosmic rays are constantly circulating and following definite paths through the ether of space in all parts, and are therefore constantly passing through the etheric bodies of every exoteric form. This is a basic truth and must be carefully borne in mind, for its implications are many and varied; but all lead back to the idea of unity, and of the Oneness of all manifestation, only to be known and realised on the subjective side. TWM 289-290***

***The vital forces, which are simply the passing through the outer sheath of the constantly moving ether of space, are of many kinds.*** Vital forces, and the outer sheath, probably in this case dense physical vehicle, but it would be better if that was dense physical vehicle. One of the concepts lying back of the astrological theory is that He elaborates; there's quite a bit in the *Esoteric Astrology* book.

***One of the concepts, lying back of the astrological theories, is that the etheric body of any form constitutes part of the etheric body of the solar system, and is therefore the medium for the transmission of solar energies, of planetary forces, and of extra-solar or cosmic impulses, esoterically called 'breaths'.*** Well, it's a good one, hmm?

Basically here is an occult naming of high and subtle energy flows as breaths.

***One of the concepts, lying back of the astrological theories, is that the etheric body of any form constitutes part of the etheric body of the solar system, and*** of course we could extend that, couldn't we? There's only one etheric body, of all universal space***, and is therefore the medium for the transmission of solar energies,*** Therefore, here is a list of potentials of the etheric body, what the etheric body can actually carry, the medium for the transmission of solar energies.

Now, could an extent we have that with prana but there are others in higher of course a planetary forces of extrasolar or cosmic impulses esoterically called breaths.

***These forces and energies of the cosmic rays are constantly circulating and following definite paths through the ether of space in all parts*** so as of circulation are distinct and determined***, and are therefore constantly passing through the etheric bodies of every exoteric form.*** Though in many cases not registered of too high a vibration.

We would say and maybe some are too low and cannot be registered, so cosmic rays. Does He mean those that are tangible or rays that are even more subtle? to say there are many kinds of subtlety here are constantly circulating, following definite paths through the ether. Isn't that interesting? According to their nature right? Following definite paths through the ether of space in all parts and are therefore constantly passing through the etheric bodies of every exoteric form. Spiritual development has as much to do with becoming sensitive enough to register.

***This is a basic truth and must be carefully borne in mind, for its implications are many and varied***

Well, as we grow in our spirituality our cognizance our sentience er sensitivity regarding these transmissions also increases and a much more complex world from the energy perspective arises***; but all lead back to the idea of unity, and of the Oneness of all manifestation, only to be known and realised on the subjective side. …*** Without the proper type of subjective perception the outer view of life will not reveal the unity or the oneness. So let's just say subjective development is needed if the unity or oneness is to be revealed.

Anyway there's a great complexity and order, it looks like regarding the sources the variety the methods of circulation of subtle energies. There's a tremendous intricacy, and all this at the same time it leads back to the idea which must be first perceived of the unity and of the oneness.

Notice how in this particular case He does not capitalize the *unity.* He does capitalize the *Oneness* or maybe this is the editor. I don't know. Alcie Bailey consulted with Him on some of these capitalizations or just made the decision herself or maybe the editor of what she took down made the decision but unity and oneness …

Many kinds of vital forces … and the second was …

1:20:40now the second point

***The second basic idea is that the response of the etheric vehicle of all forms and its capacity to appropriate, to utilise, and to transmit are dependent upon the condition of the centres, of the chakras, as they are called in the East. These include not only the well known seven major centres but numbers of lesser vortices of force, as yet unnamed and unknown in the occident. It is dependent also upon the quality of the etheric vehicle, upon its aliveness, and also upon the interlacing network in which the centres have their place, and which in its entirety is called 'the web' or the 'golden bowl'. If this is clear of impediments and of sediment, and if its channels are not clogged then the circulating rays, energies and forces can find an easy medium and can circulate unimpeded throughout the entire body. They can then utilise those centres which are responsive to their vibrations, and can be passed on and through to forms in other or the same kingdoms in nature. Here lies the secret of all scientific and occult healing. Healers are experimenting with the etheric body and yet little real knowledge is theirs. They know little or nothing of the centres in their own body through which the magnetic or other currents must flow; they are unaware of the condition of the etheric centres of those they seek to heal and of the nature of the forces they wish to employ. All they can do is to discipline their lives, and so control their appetites that they build a clean body and provide clear channels for the passage of forces from and through themselves to others. TWM 290***

***The second basic idea …***

***The third concept to be noted is that forms are, as yet primarily responsive to the forces which reach them from other forms on the planet, to the seven basic types of energies emanating from the seven planets, and also to the life-giving solar ray. All forms in all the four kingdoms respond to these many forces, to these seven energies and to the one ray. The human family are responsive also to other energies and to solar rays,—all however coloured by the force generated within the solar ring-pass-not.***

***The work of the occultist and of the aspirant is to arrive at an understanding of these forces and so learn their nature and their use, their potency and vibratory rate. He has also to learn to recognise their source and be able to differentiate between forces, energies and rays. For the beginner a clear distinction can be made between forces and energies by appreciating the fact that personalities affect us through the forces emanating from their form aspect, but that these same personalities, purified and aligned, can be transmitters of the energies of the soul. TWM 290-291***

***The third concept to be noted is that forms are, as yet primarily responsive to the forces which reach them from other forms on the planet***

So that's kind of ***, to the seven basic types of energies emanating from the seven planets,*** I guess that's why we are particularly responsive to planetary force maybe even more than zodiacal and then also ***and also to the life-giving solar ray.*** and that can be via prana but also by other factors which emanate from the Sun.

***All forms in all the four kingdoms*** the lower kingdoms, ***respond to these many forces, to these seven energies and to the one ray.*** So we're learning what we have given to us to deal with, so these are the forms, forces, and the ray which we respond forms and various forces ray and astrological forces and the one ray.

***The human family are responsive also to other energies and to solar rays,—all however coloured by the force generated within the solar ring-pass-not.***

So we can say the solar ring-pass-not, using our main conditioning sphere. Even the zodiacal energies which come in to the solar ring-pass-not are conditioned by that which is found within the solar system, but forms and seven forces, in one way. So basically like this many forms seven forces of the rays and the one ray are the main conditioning factors of four all kingdoms of nature man has additional response possibilities, addition.

Many forms, seven forces of the rays, and how did He put it.

This is the second idea … and the third is, that forms seven basic types of energy from the planetary forces, planetary distributors, and then one life-giving solar rays. So many forms, seven forces.

Let's just say from the planets and the one ray, these are the factors to which we predominantly respond let's think about that. Let's think about your life, many forms, seven major planetary forces and assume the other may be non sacred planetary forces are subsumed under the sacred ones and the one solar ray these are providing the main conditioning factors, and maybe for man there are some other factors. …

[This video is complete here, unexpectedly – see the next in the series for an explanation.   
thank you and bye bye, from the transcriber. 😊 ]