**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Forty-two, 10.26 continuing Rule X, 1:07 hr.**

[Program 42: A Treatise on White Magic – Rules of- Magic for the Astral Plane – Rule X 10.26](http://makara.us/04mdr/webinars/white-magic-2/2018-09-05-Program-42-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.26.wmv) 258 MB .wmv file  
Video by Michael D. Robbins. 05Sep2018 / 1:07 hr.

[Program 42: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.26](http://makara.us/04mdr/webinars/white-magic-2/2018-09-05-Program-42-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.26.mp3) 32 MB .mp3 file  
Audio by Michael D. Robbins. 05Sep2018 / 1:07 hr.

**Transcript**

Hi everybody, we are continuing with video commentary for *A Treatise on White Magic* the rules for the astral plane. We're on page 374, and we're starting a very interesting section, it's called

***THE FOUNDING OF THE HIERARCHY***

***The founding of the hierarchy.*** This is I think where all of that information on the Temple of Ibez comes from, so let's take a close look at this, hmm?

***The various energies which play upon the human being and produce his unfoldment constitute his field of experience. Those two words—unfoldment and experience—should ever be linked, for each produces the other. As one is subjected to experience in the form world, a paralleling unfoldment of consciousness is carried forward. As that unfoldment produces constant changes in realisation and a consequent constant reorientation to a new state of awareness, it necessarily leads to new experience—experience of fresh phenomena, of new states of being, and of dimensional conditions hitherto unknown. Hence the frequent reaction of the disciple to the fact that for him, as yet, there is no point of peace. Peace was the objective of the Atlantean aspirant. Realisation is that of the Aryan disciple. He can never be static; he can never rest; he is constantly adjusting himself to new conditions; constantly learning to function therein, and then subsequently finding them pass away to give place, in their turn, to new. This goes on until the consciousness is stabilised in the Self, in the One. Then the initiate knows himself to be the onlooking Unity watching the phenomenal phantasmagoria of life in form. TWM 374-375***

***The various energies which play upon the human being and produce his unfoldment constitute his field of experience.*** The more energy is detected wider the field, obviously.

***Those two words—unfoldment and experience—should ever be linked, for each produces the other.*** So we can know many things mentally, or at least have a good theory going, but have we experienced and have we unfolded, that's the question.

***As one is subjected to experience in the form world, a paralleling unfoldment of consciousness is carried forward.*** Of course, the unfoldment of consciousness will produce experience, so to feed into each other.

***As that unfoldment produces constant changes in realisation and a consequent constant reorientation to a new state of awareness, it necessarily leads to new experience—experience of fresh phenomena, of new states of being, and of dimensional conditions hitherto unknown.*** Well that's the story of it all.

The two feed into each other and can create the possibility of greatly expanded living and heightened living us, new arenas of potential awareness and basically a greater sense of one's identity or the realization that one's identity is much greater than one may have suspected.

***Hence the frequent reaction of the disciple to the fact that for him, as yet, there is no point of peace.*** We move on and on to find new experiences which found indicate to new unfoldment when the experiences are stabilized. That's the thing. You might have some flash, it's a good experience, it's an interesting experience, but does it reproduce? That is the issue.

All right, peace.

***Peace was the objective of the Atlantean aspirant.*** It’s hard, really, to find it on the table of siddhis on the table of powers realization, we can find.

***Realisation is that of the Aryan disciple.*** Those who are simply looking for peace, even as every grave tells you *rest in peace,* sounds very boring doesn't it? Sounds like an impossible hell. Are you really heldWhen you you want to get out of bed, and for some reason you delay and you're made to stay there; it is a very uncomfortable experience to be made to be without movement, when everything within your mechanism requires movement.

So peace was the objective of the Atlantean aspirant, realization is that of the Aryan disciple; note the contrast here between the aspirants and disciple.

***He can never be static*** it's well, very linked to the planet Mercury***; he can never rest*** that's perhaps why Master Morya tells us that *rest is a change of labor****; he is constantly adjusting himself to new conditions; constantly learning to function therein, and then subsequently finding them pass away to give place, in their turn, to new.***

***This goes on until the consciousness is stabilised in the Self, in the One.*** I would say that even then, ever new experiences, relatively ever new, lie before the initiate.

***Then the initiate knows himself to be the onlooking Unity watching the phenomenal phantasmagoria of life in form.*** This is a great realization, maybe it dawns upon us every every once in a while. We are the onlooking unity, we are that substratum that pervades all possible perceptions, and all that we observe is the phantasmagoria of life in form. This DK says elsewhere *including associated persons, I mean all the persons we also watch our part of the phantasmagoria as well.*

0:07:30

***He passes from one sense of unity to a sense of duality, and from thence again into a higher unity. First, the self identifies itself with the form aspect to such an extent that all duality disappears in the illusion that the self is the form. We have then the form constituting apparently all that there is. This is followed by the stage wherein the indwelling self begins to be aware of Itself as well as of the form, and we talk then in terms of the higher and the lower self; we speak of the self and its sheaths, and of the self and the not-self. This dualistic stage is that of the aspirant and of the disciple, up to the time of his training for the third initiation. He begins with a knowledge that he is a spiritual entity confined in a form. His consciousness for a long period of time remains predominantly that of the form. Gradually this changes,—so gradually that the aspirant learns the lesson of endurance (even to the point of enduring the not-self!) until there comes a life of balance, wherein neither preponderates. This produces in the man a state of apparent negativity and inertia which may last for one life or two, and he seems to accomplish little in either direction. This is, for workers, a valuable hint in their dealings with people. Then the point of balance changes, and the soul appears to dominate from the standpoint of influence, and the entire consciousness aspect begins to shift into the higher of the two aspects. Duality however, still persists, for the man is sometimes identified with his soul and sometimes with his form nature; this is the stage wherein so many most earnest disciples are at this time to be found. Little by little however he becomes "absorbed" in the soul, and thus comes en rapport with all aspects of the soul in all forms until the day dawns when he realises that there is nothing but soul and then the higher state of unity supervenes. TWM 376***

***He passes from one sense of unity to a sense of duality, and from thence again into a higher unity.*** You've seen that picture of the kundalini rising, it seems to divide and come together and divide and come together, almost like a great series of rising figure eights. ***He passes from*** because we have to disrupt the unity for the sake of experiencing a still higher and more inclusive unity. ***He passes from one sense of unity to a sense of duality as he's reaching towards this still higher state and then from thence again to a higher unity***.  
  
***First, the self identifies itself with the form aspect to such an extent that all duality disappears in the illusion that the self is the form. …*** So this is the first and lowest type of identification.

***We have then the form constituting apparently all that there is.*** Even some very intelligent people are caught in this type of identification. But of course when individualization comes along, there is that sense of separation, Leo individualization, fifth ray, the law of cleavages, separation of the observer from the observed. ***We have then the form constituting apparently all that there is.***

***This is followed by the stage wherein the indwelling self begins to be aware of Itself as well as of the form, and we talk then in terms of the higher and the lower self; we speak of the self and its sheaths, and of the self and the not-self.*** Actually, it's a fairly high state, because people are already understanding then that they are not the material with which they identified themselves earlier. They are not that perception, they are personally. Perceiver. So the self through self is not the perception. Later it is of course but the perceiver later the perceiver and the perception are again one but in a different way.

***This dualistic stage is that of the aspirant and of the disciple, up to the time of his training for the third initiation.*** This is partially training in identification of the right times. There's so much good here about the progress of the states of awareness of the human being.

***He begins with a knowledge that he is a spiritual entity confined in a form. His consciousness for a long period of time remains predominantly that of the form.*** Look what happened to me, and everything that happens to the body happens to “me”, and not to an aspect of the not-self. It takes a little bit of the inner experience to dissociate the perceiver from the perceived.

***Gradually this changes,—so gradually that the aspirant learns the lesson of endurance*** Vulcan ***(even to the point of enduring the not-self!) until there comes a life of balance, wherein neither preponderates.*** This is Libra and involves Leo and the reversal of the wheel.

***This produces in the man a state of apparent negativity and inertia which may last for one life or two, and he seems to accomplish little in either direction. .*** That's the balancing process, and we don't give ourselves entirely to the past, which we have proven of lesser value nor to the future, which we may be uncertain about or may fear.

***This is, for workers, a valuable hint in their dealings with people.*** Now DK gives give so much that will help us help others along the spiritual path.

So just where are the people with whom we are working? That's the issue, and do we estimate rightly? As He says the less developed will always overestimate, and the more developed may underestimate.

***Then the point of balance changes, and the soul appears to dominate from the standpoint of influence, and the entire consciousness aspect begins to shift into the higher of the two aspects.*** The higher above the pairs of opposites begin to be encountered in that second grouping of petals in the egoic lotus. In the Hall of Ignorance, that just is nothing, or of the real opposite the experience of the opposite within oneself of God imminent within oneself. I think some probably very intelligent people can still be working relatively within the Hall of Ignorance in terms of developing their mind at least, but they don't sense that higher power that something else, and to speak to them about it is to be not understood or misunderstood.

***Duality however, still persists, for the man is sometimes identified with his soul and sometimes with his form nature*** and we might call this kind of Libran dominion***; this is the stage wherein so many most earnest disciples are at this time to be found.*** Sometimes the personality, sometimes something higher. I would say probably very rarely the great unity or the great oneness, the all-pervading oneness. If I can say perceived through *infusception,* a kind of word I've coined, to reveal the the identification of oneself with the being from which all things have come the beingness. I want to say through from which all things have come and which are well which which is all things.

***Little by little however he becomes "absorbed" in the soul*** it's a kind of an alchemical Venusian activity***, and thus comes en rapport with all aspects of the soul in all forms until the day dawns when he realises that there is nothing but soul and then the higher state of unity supervenes.*** Well, we might say in a way, nothing but consciousness, and even more, being. It’s like *my soul and thy soul,* and we no longer use that thought: the thought of *my soul*. There is one identity. Every once in a while, subtly it may come upon us what induces. It's hard to say, but if we do get the trigger of what induces it will be way ahead and will be able to produce this for ourselves at will.

0:17:05

***These points need consideration and are valuable, for there are schools of thought (such as the Vedanta and other mystical groups of thinkers) which emphasise the life aspect and appear to negate duality. Other schools (such as the Theosophical, in spite of denial) teach the fact of the self and the not-self, and hence can be interpreted in terms of duality. Both are right and both need each other. It should be remembered that in the process of manifestation we work from a relative unity, through duality, to another unity, in the following way:***

***1. The unity of form, wherein the self is identified apparently with the form, and is absorbed in form life.***

***2. Duality, with a fluctuating shift backward and forward between the self and the form, the focus of consciousness being sometimes in one and sometimes in the other.***

***3. The unity of the soul, wherein naught but soul is seen to exist, and only being is registered in consciousness.***

***Thus it will be found that both schools are right, and that the dualistic concept is a step upon the way to essential union with the One Life.***

***It should be remembered that just as the battle ground (the kurukshetra) for the aspirant or probationer is the astral plane, so the battle ground for the disciple is the mental plane. There ishis kurukshetra. The aspirant has to learn to control his emotional psychic nature through right control of the mind, and this Krishna seeks to emphasise as he trains Arjuna to take the next step towards right vision. The disciple has to carry forward this mental attention, and, through right use of the mind, achieve a higher realisation, and bring into active use a still higher factor,—that of the intuition. TWM 376***

***These points need consideration and are valuable, for there are schools of thought (such as the Vedanta and other mystical groups of thinkers) which emphasise the life aspect and appear to negate duality.*** It's pretty much the Aries-Capricorn quality of India, and its first ray soul, with emphasis upon the life, and not upon diversity. There's always going to be those schools which emphasize one or the other rather than a balance point of view.

***Other schools (such as the Theosophical, in spite of denial) teach the fact of the self and the not-self, and hence can be interpreted in terms of duality.*** This teaching is perhaps a necessary stage to help people in the act of discrimination.

***Both are right and both need each other.*** The perception of self and not self, or the realization of self in that self, and the perception of oneness, which includes everything and negates dualism. I mean of course the latter is in a way more true, but the former is needed for the experiential process and to handle the redemptive work which humanity is meant to fulfill. ***Both are right and both need each other.*** I guess we can ask ourselves towards which of the two do we particularly gravitate.

***It should be remembered that in the process of manifestation we work from a relative unity, through duality, to another unity, in the following way:*** it's good to follow this chain of ascending figure eights, as it were. No unity remains exactly what it is, not even the final unity of the universal logos, it has to somehow be broken in the cosmic pralaya and then enter into eventually absoluteness. We cannot really predicate anything about it. Anything that we predicated a fallacy will be found.

So DK is kind of giving us a summary.

***1. The unity of form, wherein the self is identified apparently with the form, and is absorbed in form life.*** You don't have the pain of the isolated individuality so individuality is not emphasized or known …

***2. Duality, with a fluctuating shift backward and forward between the self and the form, the focus of consciousness being sometimes in one and sometimes in the other.*** We might say this is an interim stage in which many of us find our consciousness at this time, if we are aspirants or disciples

***3. The unity of the soul, wherein naught but soul is seen to exist*** I suppose this includes beingness of some type***, and only being is registered in consciousness.*** Only being as resident. I'll tell ya I don't really read ahead but I guess either my thoughts are very attuned with Master DKs, or I've read it and memorized it in times past. ***The unity of soul were not but soul is seen to exist*** let's call it one conscious identity in all and as all and then ***only being is registered in consciousness*** and this is that initiate state of consciousness towards which we all strive … this is the initial state of consciousness for which we all strive, it comes in subtle ways and maybe the trigger of induction can be found.

***Thus it will be found that both schools are right, and that the dualistic concept is a step upon the way to essential union with the One Life.*** Before the higher reunification there must be the discrimination of the two, and the consciousness of an apparent duality. Notice how often Master DK uses the word *apparent.* He's talking in terms of our consciousness; He's not really talking in terms of utter reality. It's how it appears to us, and that of course is important, but when the veils lift. how it did appear to us will no longer be the way it does appear to us.

***It should be remembered that just as the battle ground (the kurukshetra) for the aspirant or probationer is the astral plane, so the battle ground for the disciple is the mental plane. There is his kurukshetra.*** The great battle which must be won on behalf of the higher forces.

***The aspirant has to learn to control his emotional psychic nature through right control of the mind, and this Krishna seeks to emphasise as he trains Arjuna to take the next step towards right vision. The disciple has to carry forward this mental attention, and, through right use of the mind, achieve a higher realisation, and bring into active use a still higher factor,—that of the intuition.*** So these are what we call them, we'll call them two significant modes of progression, and the initiate of course becomes disciple, becomes the initiator, when the intuition is accessed and then what happens with the initiate.

I imagine the spiritual will must be accessed from buddhi to atma, and from the potential of arhatship into mastership.

0:26:05

***In himself, the aspirant repeats the racial unfoldment, and re-enacts the racial drama; and to comprehend this certain facts about that drama and the work of the Hierarchy should be grasped and I here enumerate them:***

***1. The movement for the spreading of the Secret Doctrine is eighteen million years old.***

***2. Only four of the original Instigators still remain with us. The work (impulsive and controlling) lies now in the hands of three groups of lives, if it may be so expressed:***

***a. In the hands of those of our Earth Humanity who have equipped themselves so as to serve.***

***b. In the hands of certain Existences who have come into our earth scheme of evolution from other planetary schemes.***

***c. In the hands of a large number of devas of superhuman evolution.***

***These in their aggregate, form the occult Hierarchy of the planet, working in three main divisions, and in seven groups as outlined in many Theosophical books and summarized inInitiation, Human and Solar.***

***3. In the very early stages, this Hierarchy was called by various names; among others it was called the Temple of Ibez.***

***4. Let us consider the founding of the Temple of Ibez. To do this it will be necessary to consider the period of the coming of the White Brotherhood to earth and the immediate problem before Them; this will involve the recognition of certain facts that have never been adequately considered. It is an acknowledged fact in occultism that for our earth humanity the advent of the occult Hierarchy was epochal; it brought about two things:***

***The definite crystallization of that group soul which is now called the fourth or human kingdom.***

***TWM 376-377***

***In himself, the aspirant repeats the racial unfoldment, and re-enacts the racial drama; and to comprehend this certain facts about that drama and the work of the Hierarchy should be grasped and I here enumerate them:***

***the aspirant repeats the racial info.*** Well we, by and large, we are at the stage of humanities discipleship and should be focusing in an Aryan manner.

***1. The movement for the spreading of* the Secret Doctrine *is eighteen million years old.*** What a decision it must have been to spread the Secret Doctrine, by that we don't mean the book, we mean the great understanding, the truth, which lies behind the apparently obvious behind the form.

***2. Only four of the original Instigators still remain with us. The work (impulsive and controlling) lies now in the hands of three groups of lives, if it may be so expressed:*** This is interesting isn't it? I guess we can say probably Sanat Kumara is one of them. What about the three buddhas of activity? But then of course there are the esoteric Buddhas as well, so it's not just 105 Kamaras, it is 108 kumaras, still it seems that Sanat Kumara is with us and was instrumental at that time. Let's see what else might be said here. ***The work,*** now it's ***impulsive and controlling*** it drives us along this work compels or drives us forward from very high sources.

***a. In the hands of those of our Earth Humanity who have equipped themselves so as to serve.*** Initiates and disciples.

***b. In the hands of certain Existences who have come into our earth scheme of evolution from other planetary schemes.*** Found in various chains and in various planetary schemes representing their sources.  
 ***c. In the hands of a large number of devas of superhuman evolution.*** So the work which drives all forward is in the hands of these three groups of lives. Earth humanity, now when we say with humanity, I suppose we also mean moon chain humanity, who is completing this evolution here on our earth globe, and in our earth chain. Extra planetary existences, when He described Shambala He tells us about presence in Shamballa some of these extra planetary existences, and then devas of superhuman type who have maybe passed through the stage parallel to that of humanity.

***These in their aggregate, form the occult Hierarchy of the planet*** So, hierarchy is much more vast than simply the Masters of Wisdom with whom we are familiar, right?***, working in three main divisions*** So the angels are there, extra planetary lives are there, and members of the human race who are graduates are there***, and in seven groups as outlined in many Theosophical books and summarized inInitiation, Human and Solar.*** Maybe these are the ashrams.

Now if we have if three types of lives are associated with each ashram, then there are 21 of these groups to be considered plus the whole which makes 22.

***3. In the very early stages, this Hierarchy was called by various names; among others it was called the Temple of Ibez.*** However that is pronounced. *Ibez* … I'm not sure, it's some kind of an acrostic, it's some kind of symbol. So what are we looking at here? It's easy to forget as we elaborate the aspirant repeats the racial unfoldment. It all started 18 million years ago. There's only four of the original instigators as beings, as entities that are with us. That still remain with us. Does that mean that the esoteric Buddhas have come and gone, come and gone, and so forth? I'm not sure. But at least Sanat Kumara and the three buddhas of activity are good, as to the four and this high activity in the hands of three three groups of lives. So the hierarchy is more than just the Masters; the devas are included. and extra-planetary Masters or lives are also included and in the early stages. Maybe that's more like more like 17 million years ago? ***This hierarchy was called by various names; among other it was called the Temple of Ibez,*** I guess South America was its source.

***4. Let us consider the founding of the Temple of Ibez. To do this it will be necessary to consider the period of the coming of the White Brotherhood to earth and the immediate problem before Them*** to our globe, I suppose. As from the Venus chain into our chain, and to the Venus globe of our chain and to earth globe subsequently***; this will involve the recognition of certain facts that have never been adequately considered. It is an acknowledged fact in occultism that for our earth humanity the advent of the occult Hierarchy was epochal; it brought about two things:*** So a momentous epic, the epochal event in the history and even initiate history of our planetary logos.

Let me repeat this number three, it's one of those instances of being called out. So 18 million years, only four are with us and we're talking about the founding of the Temple of Ibez, and I'm not sure whether a three really belongs there. ***Let us consider the founding of the Temple of Ibez. To do this it will be necessary to consider the period of the coming of the White Brotherhood to earth and the immediate problem before Them*** by the way to our globe and following. … following the shooting forth of these solar angels 21 million years ago ***and the immediate problem before*** the Brotherhood. ***this will involve recognition of certain facts which have never been adequately considered.***

We have to be so grateful to Master DK for offering this new information.

***It is an acknowledged fact in occultism that for our earth humanity the advent of the occult Hierarchy was epochal; it brought about two things:***

Assimilation, all right number one:

***The definite crystallization of that group soul which is now called the fourth or human kingdom.*** So we human beings as animal man started out as a group soul and were not individualized.

0:37:50

***The arousing of manas or mind in animal man in a triple way.***

***a. By the direct incarnation of certain members of the White Brotherhood, in which way They brought in the new and necessary factors by transmission to their children.***

***b. By the definite implantation of what is called in the occult Scriptures "the spark of mind" in animal man. This is simply a pictorial way of picturing the creation, by a direct act, of the necessary mental unit or mental apparatus of thought, within the causal or spiritual body.***

***c. By the gradual stimulation of the mental faculty in animal man, and the steady vitalisation of the latent germ of mind until it flowered forth as manifested mind.***

***This covered a vast period of time, and though the Brotherhood made its headquarters at Shamballa and directed its activities from there, it was found necessary during the first sub-race of the Atlantean Root Race to make certain efforts, if the evolution of the race was to proceed according to plan. Students of these mysteries need to remember that though Shamballa is spoken of as existing in physical matter and as occupying a definite location in space, the physical matter referred to is etheric, the Lord of the World and His assistants of the higher degrees occupying bodies formed of etheric matter. TWM 378***

***The arousing of manas or mind in animal man in a triple way.*** So the mental unit had been growing. That's one of the amazing things that it had been growing a long time, even before it was stimulated in such a way to lead to individualization.

***a. By the direct incarnation of certain members of the White Brotherhood, in which way They brought in the new and necessary factors by transmission to their children.*** I suppose who could not be as advanced as they by any means. So this is direct incarnation and direct incarnation.

***b. By the definite implantation of what is called in the occult Scriptures "the spark of mind" in animal man.*** This is not the mental unit, but I suppose is a type of stimulation of the intensifying of the gradually-growing mental unit.  
  
***This is simply a pictorial way of picturing the creation, by a direct act, of the necessary mental unit or mental apparatus of thought, within the causal or spiritual body.*** The spiritual body too has been gradually growing.

I want to look up this mental unit idea, and see if I can contrast what is here said with what as earlier said. I think you can see that it's not exactly a straightforward process, it's a gradual process.

***There appears a triangle on the mental plane produced by manasic activity, and this triangular fire begins slowly to circulate between the manasic atom and a point at the center of the egoic lotus****.* This is diagrammed. ***And thence to the mental unit.*** Now notice which has appeared upon the fourth subplane, through instinct approximating mentality. I would say over a long period of time.

So this whole idea of the mental unit suddenly appearing, maybe it was stimulated in a new way, but I doubt suddenly appearing what we've just read. Is this simply a pictorial way of picturing the creation by a direct act of the necessary mental unit or mental apparatus of thought within the causal or spiritual body, and before there was a cause of a spiritual body there was a center, a focal point arising through instinct approximating mentality.

This is short little compilation and the way it looks … there are three actually position. So it's at the base of the egoic lotus, but until there's an egoic lotus, you do not have the incorporation of this point of instinct approximating mentality into an egoic lotus.

I think we can read this, but the whole idea is, take a look at all of these references to the mental unit, it's rather rather voluminous. Each tells us something. Even the earth can be considered as a mental unit. How the logos has one, how the earth can be considered in a certain relation to be a mental unit, and what I just looked at was the mental unit in relation to the Lemurian period, its relation to the monad. There are a number of repetitions here, but this how it appeared is the important one, and that we have just looked at. ***It has appeared upon the fourth subplane has appeared through innate instinct approximating mentality*** and that is not through direct stimulation. Let’s go on.

One of the methods the definite implementation of the spark of mind, and I would say, to me anyway, this means the stimulation of the form of the mental unit, so that the apparatus of thought is really formed and crystallized, and increasingly usable.

And then finally, this is all about the arousing of manas and it's done in various ways which we must remember.

0:44:20

***c. By the gradual stimulation of the mental faculty in animal man, and the steady vitalisation of the latent germ of mind until it flowered forth as manifested mind.*** Well, this is a slower process than direct implantation, and the stimulation of the animal man by the projected presence, of a ray of the solar angel. That's direct implantation. This ***gradual stimulation***, I think some of the lower forms of human beings who will advance in the next round, I think they are in this place they are not the hothouse plants, as Madame Blavatsky tells us. In fact, they are are really not cultivated through the presence of a solar angel. In a way, they don't have the solar angel yet.

***This covered a vast period of time, and though the Brotherhood made its headquarters at Shamballa*** which is a supreme point of tension ***and directed its activities from there, it was found necessary during the first sub-race of the Atlantean Root Race to make certain efforts, if the evolution of the race was to proceed according to plan.*** Now we remember that there were some experiments going on in Lemuria the whole solar angelic experiment was closely watched, would it be successful? And by the final sub-races found in Lemuria it was deemed to be successful. So, now we have the coming end of the first root race. It was overlapping I guess, with the latter part of the Lemurian race***, if the evolution of the race was to proceed according to plan.***

***Students of these mysteries*** and let us not forget that it's not a straight-forward presentation; we have to Intuit much and divine much. ***Students of these mysteries*** ***need to remember that though Shamballa is spoken of as existing in physical matter and as occupying a definite location in space, the physical matter referred to is etheric, the Lord of the World and His assistants of the higher degrees occupying bodies formed of etheric matter.*** A higher way, cosmic etheric matter. Because we know that Shamballa is related to the cosmic ethers, as well, as to the lesser systemic ethers. So cosmic etheric matter.

We're being given the sequence now concerning the emergence of the Shamballa outpost being called here the Temple of Ibez, and the hierarchy itself was called by that name.

0:48:50

***5. It was decided about seventeen million years ago (the coming of the Hierarchy and the founding of Shamballa being about eighteen and a half million years ago) to have on the dense physical plane an organization and a headquarters for the mysteries, and to have a band of Adepts, and Chohans who would function in dense physical bodies and thus meet the need of the rapidly awakening humanity.***

***6. The first outpost for the Shamballa Fraternity was the original temple of Ibez and it was located in the centre of South America, and one of its branches at a much later period was to be found in the ancient Maya institutions, and the basic worship of the sun as the source of life in the hearts of all men. A second branch was later established in Asia, and of this branch the Himalayan and southern Indian adepts are the representatives, though the work is materially changed. At a later date than the present, discoveries will be made, revealing the reality of the old form of hierarchical work; ancient records and monuments will be revealed, some above ground and many in subterranean fastnesses. As the mysteries of central Asia in the land stretching from Chaldea and Babylon through Turkestan to Manchuria, including the Gobi desert, are opened up, it is planned that much of the early history of the Ibezhan workers will be revealed. TWM 378-379***

***5. It was decided about seventeen million years ago (the coming of the Hierarchy and the founding of Shamballa being about eighteen and a half million years ago)*** These two names hierarchy and Shamballa seem group together, conflated, not so differentiated ***to have on the dense physical plane an organization and a headquarters for the mysteries, and to have a band of Adepts, and Chohans who would function in dense physical bodies and thus meet the need of the rapidly awakening humanity.*** We might call these then **were the God chains of** very early human history.

All right. 17 million years ago. We just say the words, but even a century seems like a long time to the personality mind, and now we're talking millions of years. These kinds of timescales absolutely stymie confound the average Western thinker, even the intelligent was to think it and cause repudiation of our doctrines because there's just nothing in their mind that can contain the possibility that this would be so, or they have deflected any thought of the possibility that it could be so.

***6. The first outpost for the Shamballa Fraternity*** It's kind of a, what can we call it, a brotherhood. And it suggests in a way maleness, perhaps because of the electrical requirements ***was the original temple of Ibez and it was located in the centre of South America, and one of its branches at a much later period was to be found in the ancient Maya institutions, and the basic worship of the sun as the source of life in the hearts of all men.*** Okay, and even the Aztecs who had some very degenerate kinds of games and rituals. Eventually worshiped the Sun. So located in the very center of South America. I think in a way all the discoveries being made now in South America are telling us something about the reemergence of that idea of the first branch.

***A second branch was later established in Asia, and of this branch the Himalayan and southern Indian adepts are the representatives, though the work is materially changed.*** So, the second branch. Maybe that's the one that we're dealing with right now. The reason for moving, we don't know, but it's all probably very much in the hands of the man, who:

***At a later date than the present, discoveries will be made, revealing the reality of the old form of hierarchical work*** It seems in process now, ancient, but not fully of course***; ancient records and monuments will be revealed*** this is all really emerging from the jungle***, some above ground*** those are the ones and probably tremendous discoveries through ***and many in subterranean fastnesses.*** So this is something we have to look forward to. It will not be allowed that the true history of humanity should go forever unknown and many adjustments of ideas will be required.

***As the mysteries of central Asia in the land stretching from Chaldea and Babylon through Turkestan to Manchuria, including the Gobi desert, are opened up, it is planned that much of the early history of the Ibezhan workers will be revealed.*** So we have here simultaneous revelation of the first post of Shamballa, and hierarchy, with the second outpost. This is going to turn everything on its head. Geologically speaking, Master Koot Humi tells us about that as well, and the adjustments of ideas which will be required.

0:54:20

***We might here note the fact that the word* Ibez *is literally in the nature of an acrostic veiling the true name of the planetary Logos of the earth, one of Whose principles is working in Sanat Kumara, making Him thus a direct incarnation of the planetary Logos and an expression of His divine consciousness. These four letters are the first letters of the real names of the four Avatars on the four globes of our earth chain who have embodied four of the divine principles. The letters I B E Z are not the true Sensar letters, if such an inaccurate expression can be used of an ideographic language, but are simply a Europeanized distortion. The true meaning is only conveyed at the fourth initiation when the nature of the planetary Logos is revealed and His four Avatars are definitely contacted through the direct mediatory work of Sanat Kumara. TWM 380-381***

***We might here note the fact that the word Ibez is literally in the nature of an acrostic veiling the true name of the planetary Logos of the earth, one of Whose principles is working in Sanat Kumara, making Him thus a direct incarnation of the planetary Logos and an expression of His divine consciousness.*** I suppose we'll have to solve that; we'll have to solve that one later.

***Nature of an acrostic veiling the true name of the planetary logos.*** So here we have a definition, or a number of them, from the Wikipedia of the word *acrostic.* Acrostic is a poem or other form of writing in which the first letter or syllable or word of each line or paragraph or other recurring feature in the text spells out a word message or the alphabet. Just think about *ask* and you shall receive, seek and you shall find, knock and it shall be open to you. The first letters of each of those sentences spells the word *ask.*

Well anyway what's said here next is very occult:

***These four letters are the first letters of the real names of the four Avatars on the four globes of our earth chain who have embodied four of the divine principles.*** Maybe the first four, as we have not reached the others. Yet now, how shall we know of what those real names are? Always real names are hidden from us. and we're given. Even the word *OM* is perhaps not the ultimate sacred word. He seems to have said that it's a symbolic word. ***These four letters are the first letters of the real names*** real names ***of the four Avatars on the four globes of our earth chain who have embodied four of the divine principles.***

… So these are great beings, and maybe aspects maybe, who knows emanated aspects of our planetary logos.

***The letters I B E Z are not the true Sensar letters,*** well, I is a 9, B is a 2, E is a 5, Z is an 8.They ***are not the true Sensar letters, if such an inaccurate expression can be used of an ideographic language, but are simply a Europeanized distortion.*** We are very far from the true meaning.

***The true meaning is only conveyed at the fourth initiation when the nature of the planetary Logos is revealed and His four Avatars,*** Four letters right? Four avatars, for globes {which ours is the fourth, taking the fourth initiation in a series of seven.) Every globe lord is in the process of taking an initiation. and there are seven of these globe lords, conventionally. We're dealing with the fourth initiation, involving our particular globe lord who is the fourth.

***The true meaning is only conveyed at the fourth initiation when the nature of the planetary Logos is revealed and His four Avatars, are definitely contacted through the direct mediatory work of Sanat Kumara.***I would just say we can't know much about this, but just note the numerological resonance. There are relations here and the number four speaks to the kind of round we're in right now and the revelations accord with the number.

Let's see now, number seven. Ah ha, there's a lot here and I think we're not going to be able to do it all, not in a one-hour program.

0:59:15

***7. A word now as regards the work of the Ibezhan adepts and Their mysteries; it is necessary here to point  out that the whole trend of Their work was in a way different and necessarily so, to that of the adepts at this time. Their objective was to stimulate mysticism and the stimulating of the kingdom of God within the human atom. The nature of Their work is most difficult for the average man of this time to comprehend, owing to the different state of his consciousness. The Ibezhan adepts had to deal with a humanity which was in its infancy, whose polarization was most unstable, and whose coordination was very imperfect. There was very little mentality to be found and men were practically altogether astral; they functioned even more consciously on the astral plane than on the physical, and it was part of the work of these early adepts, working under instruction from Shamballa to develop the energy centres of the human unit, stimulate the brain and make him fully self-conscious on the physical plane. Their objective was to bring about a realization of the kingdom of God within, and little attention was paid (in Their training of Their disciples) to the bringing about of the realization of God in nature or in other units. It was necessary in those days to employ methods more definitely physical than are permissible now, and these methods of physical stimulation were employed and the laws of energy as they work through the various centres were taught until the time came when another big change was made in the hierarchical methods, and the door from the animal kingdom into the human was closed and the door of initiation was opened. It was felt at that time that man was then self-centered enough and individualized enough to permit of a drastic change in method and practice. All this took a vast period of time and it is the remnants of the earlier Temple practices which have come down to us in degraded phallic teaching, in Tantrik magic and the practices of Hatha Yogis. The infant humanity of Lemurian and early Atlantean days had to be taught what they were by means of symbols and methods which to us would be crude, impossible and of a nature which the race should have transcended for many millions of years. TWM 379-381***

***7. A word now as regards the work of the Ibezhan adepts and Their mysteries; it is necessary here to point  out that the whole trend of Their work was in a way different and necessarily so, to that of the adepts at this time.*** We might say there were Lemurian requirements.

***Their objective was to stimulate mysticism and the stimulating of the kingdom of God within the human atom.*** maybe then not so hard to contact as after the crystallizing effect of the concrete mind.

***The nature of Their work is most difficult for the average man of this time to comprehend, owing to the different state of his consciousness. The Ibezhan adepts had to deal with a humanity which was in its infancy, whose polarization was most unstable, and whose coordination was very imperfect.***

In those huge *Tabernacles of clay* as they were called.

***There was very little mentality to be found and men were practically altogether astral;*** we're decided if not instinctual ***they functioned even more consciously on the astral plane than on the physical*** like many animals do right now it seems they sleep a lot***, and it was part of the work of these early adepts, working under instruction from Shamballa to develop the energy centres of the human unit, stimulate the brain and make him fully self-conscious on the physical plane.*** and we might say if not on the astral plane band

We try to understand that things then were not as they are now, and that means transporting ourselves a long way back.

***Their objective was to bring about a realization of the kingdom of God within, and little attention was paid (in Their training of Their disciples) to the bringing about of the realization of God in nature or in other units.*** So more internal and not relating to God in the group

***It was necessary in those days to employ methods more definitely physical than are permissible now, and these methods of physical stimulation were employed and the laws of energy as they work through the various centres were taught***

these methods of physical stimulation were employed and the laws of energy as they work through various centers were taught

***until the time came when another big change was made in the hierarchical methods, and the door from the animal kingdom into the human was closed and the door of initiation was opened.***

then a big shame when the door of initiation was opened in mid Atlantis I suppose it was felt that although there was some initiation of an early kind in memoria

***It was felt at that time that man was then self-centered enough and individualized enough to permit of a drastic change in method and practice. All this took a vast period of time and it is the remnants of the earlier Temple practices which have come down to us in degraded phallic teaching, in Tantrik magic and the practices of Hatha Yogis.***

and so many people who are embracing Tantra of this kind enthusiastically and hatha yoga enthusiastically do not realize its ancient origin and that it should have been outlived

***The infant humanity of Lemurian and early Atlantean days had to be taught what they were by means of symbols and methods which to us would be crude, impossible and of a nature which the race should have transcended for many millions of years.***

All right, well, we're at we're that point now, on page 381, and I think we began all this on page 374. … to 381. Relatively a lot of reading for us … this is rule 10 and we'll be going on next to program number 43 and rule 10. We started at page 381.

Well that's very interesting isn't it? About the founding of spirituality upon our planet, the kind of spirituality that we are pursuing, it's ancient ancient origins, its expansion of the history humanity to a point which few intelligent people can as yet accept.

Ok friends, that'll be it. … we will continue talking about the founding of the Temple of Ibez and the history the founding of the hierarchy, or we might say the establishing of Shamballa and its branch. Eventually the hierarchy. It seems that hierarchy and Shambala were pretty much amalgamated at that time and did not have such a distinct functions, but later the differentiation I think occurred.

Ok friends, we'll be talking to you soon, and we'll go on from page 381.