**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Forty-four, 10.28 continuing Rule X, 0:33 hr.**

[Program 44: A Treatise on White Magic – Rules of- Magic for the Astral Plane – Rule X 10.28](http://makara.us/04mdr/webinars/white-magic-2/2018-09-06-Program-44-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.28.wmv) 221 MB .wmv file  
Video by Michael D. Robbins. 06Sep2018 / 0:33 hr.

[Program 44: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.28](http://makara.us/04mdr/webinars/white-magic-2/2018-09-06-Program-44-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.28.mp3) 16 MB .mp3 file  
Audio by Michael D. Robbins. 06Sep2018 / 0:33 hr.

**Transcript**

Well hello. Good morning everyone. We are on *A Treatise on White Magic* video commentary number 44 for the rules of magic on the astral plane. This is perhaps again a shorter program. I’m having to simply fit these in, what I possibly can.

We've been just studying the Temple of Ibez, and we've learned that even the Ibezhan teachings continue today in the teachings of the Brotherhood that they are somewhat different, but they are at least a continuation. We have just reviewed the gradual progression through the third initiation and the odd moving from the illumined mind … into pure reason and the transcendental mind pure intuitive perception, intuitive instinct leads to that.

So there's been a great progress that has occurred since those very early days in the brotherhood sponsored by Shamballa, found as it was in the middle of South America and now moved to Asia. We find that the secrets of both of these places will simultaneously be revealed in the coming years and there will not be much about the Ibezhan Brotherhood that is brought to light.

0:02:00

We've had ten factors here speaking of the Ibezian effort, and we've done that perhaps sufficiently. It was 17 million years ago, and there were different ways of arousing the mind by direct incarnation or the implantation of the spark of mind or by fanning the flame of mind.

It's very interesting that, He says:

***The spreading of the Secret Doctrine is eighteen million years old.*** I guess through these brotherhoods externalising on the earth. Only four of the original propagators, instigators remain with us, speculatively Sanat Kumara and the three buddhas of activity, certainly Sanat Kumara. He gives us the outpost of the Shamballa fraternity.

Just a little bit of review here. The name Ibez, is an acrostic, that in and they deal with something we can't possibly know about but ***these four letters are the first letters of the real names.*** Of course when it comes to *real names* we’re really in the dark. ***Of the four Avatars on the four globes of our earth chain.*** I suppose these would be globes one, two, three, four, as the development of five, six, and seven have not yet really come to pass.

[Note in *Letters on Occult Meditation* color chapter that there are four colors provided, esoteric and exoteric, which are confirmed; these could apply to the IBEZ acrostic., e.g., Indigo, Blue, Yellow, Violet.]

Their methods were different because man was crude at the time, but many of the principles have continued and are now taught. The door to initiation was opened even in the Lemurian days. I think it was pretty much the first initiation, but there was some attempt to bring the astral body under control. I think the astral body was very tired to the instinctual nature, rather than becoming independent the way it did in Atlantean days, and distorted we might say.

He mentioned three things about the low point and evolution of the man in that period. The intervention of the Black Lodge to confound things and some thoughtforms which have to be destroyed. America is interestingly connected with those thoughtforms.

He uses the word *slaughtered.* Well, it's a very thorough form of death, but the general worth of the Ibezhan Brotherhood has continuity is still persisting in what is now taught by the Brotherhood today, by the trans-Himalayan school and other schools found particularly in Asia. So there is continuity.

He talks about Atlantean days the heart center was awakened and the adepts of that period focused within the hearts to meet the needs of the students. The love nature had to be stimulated but now we're in the Aryan period and in fact we are focused in the mind. It is the illumined mind and in the coming intuitive age it will be pure reason, perception, etc. and that will be in the sixth root race.

I think we're ready now to go on … this will probably be a shorter program I'll just do my best to grab time when I can to make these programs we do seem to be just about two-thirds of the way through the book. Well, it's very encouraging, to me anyway.

DK says here beginning on page 384:

0:06:45

***These are words meaning but little, or having at best only a theoretical significance to students in this group. When I say to you that the will which is transmitted through the medium of the controlled mind is embodied in seven types of energy, and to these seven types, there are corresponding types of humanity, you say doubtless that that is clear and not so difficult to grasp. Yet do you indeed understand? Seven types of energy, and seven types of responsive mentalities, dependent upon the seven ray types! In this statement, we note the differentiations of the soul aspect as grasped by the mind. These are the seven differentiations which take the place of the multiplicity of differences into which the form aspect falls. They are, nevertheless, distinctions and differentiations, and persist in their hold over man until the third initiation. By them he is swept into certain major activities and life tendencies, according to his particular ray. These are mental distinctions. All souls on the mental plane take the forms of the solar Angels, of the divine Sons of mind. Hence we have these groupings, and hence the focussing of the energies through which the Plan of the Ages works out through seven main departments. TWM 384***

***These are words meaning but little, or having at best only a theoretical significance to students in this group.*** I mean what more can we expect? We may have been there, but it's been a long time. And some of us weren't even there in Lemuria, if we've come from the moon chain. Many of the students in the modern esoteric movement do come from the moon chain, and have the sort of third ray, fifth ray general approach they will achieve in this period, but they're not part of the true earth humanity.

***When I say to you that the will which is transmitted through the medium of the controlled mind is embodied in seven types of energy, and to these seven types, there are corresponding types of humanity, you say doubtless that that is clear and not so difficult to grasp.*** While we're talking here we are probably speaking of the root races.

***Yet do you indeed understand?*** We're speaking of the seven rays, root races, and they have different types of rulerships. The seventh ray I think and the fifth ray were prominent in Lemuria the sixth and the fourth in Atlantis, the third and the fifth in Aryan times. We're coming up into the second ray and the fourth ray, I think in the sixth subrace as well as the whole 2-4-6 line.  
  
***Seven types of energy, and seven types of responsive mentalities, dependent upon the seven ray types!*** DK I think suggesting that we accept this, whether we are in the habit of accepting such statements as platitudes, but maybe without the depth of understanding we should have.

***In this statement, we note the differentiations of the soul aspect as grasped by the mind.*** So there are seven types of souls. But maybe really only one soul of humanity. These are the seven differentiations which take the place of the multiplicity of differences into which the form aspect falls. Always there is an ascending simplification and as we move towards hierarchy and then toward Shamballa, a great simplicity is seen to take over from the incredible diversity which the lower mind seems to perceive.

***These are the seven differentiations which take the place of the multiplicity of differences into which the form aspect falls. They are, nevertheless, distinctions and differentiations, and persist in their hold over man until the third initiation.*** Well, that's interesting. Of course there are still ray types regarding the monads and there is a continuation, I think, of soul ray types even up to the fifth initiation as we're speaking of the rays of the spiritual triad, really, but at least they don't have the conditioning hold, that we are talking about here. The conditioning pole is that of which we are speaking. There is a greater freedom after the third initiation.

***By them he is swept into certain major activities and life tendencies, according to his particular ray.*** Swept, driven, impelled. Sometimes when you're talking to a person on the different way you just wonder about the conclusions they have come to, and they wonder about yours, because the experiences have been a very different.

***These are mental distinctions. All souls on the mental plane take the forms of the solar Angels, of the divine Sons of mind.*** Now that's an interesting statement and important. The form of the egoic lotus is in a way a solar angelic form. … the form of the egoic lotus is moulded by the substanding solar angel, and so is very related to the solar angelic form. *Substanding* is the important word.

So the part of the solar angel may be a greater part, remains on its own plane, which is at least buddhic. Remembering that these angels, as human beings, have been to the cosmic astral plane apparently for training on Sirius. So they have fallen into the cosmic ethers, and through their own projection of a portion of their energy and presence have fallen still further into the dense visible body of the solar logos.

***Hence we have these groupings, and hence the focussing of the energies through which the Plan of the Ages works out through seven main departments.*** Seven ashrams, with seven great tasks. But at a certain point a ray becomes a limitation. Even though again, as the kingdoms are changed and as new creative hierarchies are entered into. Again we have a differentiation, just as we have with the planets and presumably with solar logo and presumably with One About Whom Not May Be Said and so forth.

So this sevenfold differentiation goes through a kind of a latency period in the development of man but resumes again with differentiation when we're dealing with still higher beings.

0:15:00

***At a later stage, when certain great transitions in consciousness have taken place and the form has lost its hold, even these divisions disappear, and the plan is seen as a whole, the Life is known in its essential oneness, and the term, monad, begins to have some real significance.***

***Students must always remember that all distinctions and categories are mental productions, and are due to the modifications of the thinking principle, and to the control of form by mental energy. As the central Thinker of the Universe works through the power of thought, the problem of surmounting these distinctions and differences is well nigh insuperable until such time as the aspirant comes under complete control of the second aspect of divinity, and passes out of the domination of the third or matter aspect. But up to the third initiation even the second aspect (the aspect of love) implies duality, for it is inherent in love itself. Ever there is the Lover and the loved, the Desirer and the desired, the seeker and the sought. It is only as the first aspect, that of energising unifying Life (which sweeps all forms and all dualities into one great synthesis) is sensed at the third initiation, that the words I have here dictated convey any practical meaning or realisation. TWM 384-385***

***At a later stage, when certain great transitions in consciousness have taken place and the form has lost its hold, even these divisions disappear, and the plan is seen as a whole, the Life is known in its essential oneness, and the term, monad, begins to have some real significance.*** Well I think we've talked about those ascending figure eights and how they divide and then the two parts reunite and then divide again and reunite and so forth.

… When we're dealing with any particular creative hierarchy there comes that time of impending union and this engagement from differentiation. Disengagement from differentiation. Then again when the hierarchy has changed or there's an ascent of the present hierarchy and it develops a new name, let us say differentiation occurs again. Great transitions in consciousness, these are another name for initiations. So the form loses its hold as differentiation loses its hold, and differentiation, though noted, is lost in a growing oneness, or a growing consciousness of oneness. Oneness is always there, it's just a question of whether we are conscious of it.

***Students must always remember that all distinctions and categories are mental productions, and are due to the modifications of the thinking principle, and to the control of form by mental energy.*** This is so important, and that's why the mind can be considered as *the slayer of the real*. The real is seamless, the real is one thing; the real knows no real boundaries. But under the influence of the dividing mind the boundaries between isolated things or apparently isolated things are very much a part of the great illusion. This ends as we move towards the kind of oneness that can be appreciated by each creative hierarchy. Always I think a higher type of oneness more articulated in some ways and more inclusive. … ***Students must always remember that all distinctions and categories are mental productions*** the mind is the great divider, but it can begin to synthesize - as we go to higher and higher aspects of the mind. For instance the intuitive transcendental mind is a kind of synthetic mind, and it continues along that line. But the concrete mind is a very dangerous method of perception because it really creates illusion through differentiation. So let's watch out for the production of illusion through the differentiations of the lower life.

***As the central Thinker of the Universe*** Now, that's the thought power of the universal logos, at least in the language I give it. ***As the central Thinker of the Universe works through the power of thought, the problem of surmounting these distinctions and differences is well nigh insuperable until such time as the aspirant comes under complete control of the second aspect of divinity, and passes out of the domination of the third or matter aspect.*** So under the second aspect of divinity we learn that *naught is but me,* and the whole of apparent distinction is over, overcome.

***But up to the third initiation even the second aspect (the aspect of love) implies duality, for it is inherent in love itself. Ever there is the Lover and the loved*** not yet seen as one. … the lover and the loved … ever there is the lover and the love, the desire and the desire the seeker, and the thought.

Well we learned the seeker and the sought are one. We learned that … in these wonderful stanzas. … *I am the seeker and the sought.* That's what it says of the sixth ray. *I rest.* These are marvelous little stanzas and they all give that kind of introduction into the fusion that occurs through initiative perception at the third degree.

***Ever there is the Lover and the love, the Desirer and the desired, the seeker and the sought. It is only as the first aspect, that of energising unifying Life (which sweeps all forms and all dualities into one great synthesis) is sensed at the third initiation, that the words I have here dictated convey any practical meaning or realisation.*** Yeah, that is such a climactic moment that after the third initiation, because it does really bring in unity and oneness. In this underlying training that DK is offering.

At first, it seemed He was only training students for the first and second initiation but then He said also later that He was training for the third and so much of what is difficult to comprehend can be comprehended when the third initiation is taken.

So the second ray becomes a fusing and blending ray, and even the third ray can begin to fuse and blend as we learn in *A Treatise on Cosmic Fire*. But the first ray is the unifying ray, it is the ray which creates the oneness out of diversity. … it is here the first ray which creates oneness from diversity sweeping into synthesis, as it says, sweeping all forms, ***and all dualities, into one great synthesis.*** Do we sometimes have that perception? I think it can come upon you later, at will; it will be there. But before the third initiation is truly established one cannot necessarily evoke that realization at will.

0:25:15

***Let us simplify matters, if we can, by three clear statements; in them we will sum up the work the disciple accomplishes, as he struggles with and masters the energies of the mental world.***

***1. Work on the mental plane produces realisation of duality. The disciple seeks to blend and merge the soul with its vehicle and to do this consciously. He seeks to fuse them into a unity. He aims at the realisation that, here and now, they are ONE. The unification of the self and of the not-self is his objective. The first step in this direction is taken when he begins to cease identifying himself with the form, and recognises (during this transitional period) that he is a duality.***

***2. The mind, rightly used, becomes therefore a recorder of two types of energy or of two aspects of the manifestation of the One Life. It records and interprets the world of phenomena. It records and interprets the world of souls. It is sensitive to the three worlds of human evolution. It becomes equally sensitive to the kingdom of the soul. It is the great mediating principle, in this interim of dual recognition.***

***Let us simplify matters, if we can, by three clear statements; in them we will sum up the work the disciple accomplishes, as he struggles with and masters the energies of the mental world.*** Much of this section has been on the mind.

***1. Work on the mental plane produces realisation of duality. The disciple seeks to blend and merge the soul with its vehicle and to do this consciously. He seeks to fuse them into a unity.*** That's the soul-infused personality.   
  
***He aims at the realisation that, here and now, they are ONE. The unification of the self and of the not-self is his objective. The first step in this direction is taken when he begins to cease identifying himself with the form, and recognises (during this transitional period) that he is a duality.*** So first steps, dis-identification before.

***2. The mind, rightly used, becomes therefore a recorder of two types of energy or of two aspects of the manifestation of the One Life.*** Usually the eighteen lower subplanes we consider, or twenty one subplanes.

***It records and interprets the world of souls.*** At least the higher mental plane and then into the triad, the true ego.

***It is sensitive to the three worlds of human evolution. It becomes equally sensitive to the kingdom of the soul.*** Let's just say here that in different aspects of mind are required for this type of sensitivity ***It is the great mediating principle, in this interim of dual recognition.*** This is the work of Mercury, the mediator.

0:28:00

***3. Later, the soul and its instrument become so unified and at-one that duality disappears, and the soul knows itself to be all that is, all that has been and all that will be.***

***There is a curious and ancient Atlantean chant which is no longer used but in those far off times was chanted by the initiate who took the third initiation—the consummating initiation of that period. It goes as follows. … TWM 385-386***

***Later*** ***the soul and its instrument becomes so unified and at one that duality disappears and the soul knows itself to be all*** ***that is, all that has been and all that will be.*** This is a great consummation, devoutly to be hoped.

So this is the progress, duality, the differentiation of the observer and the observed, and gradually a movement towards oneness, and then utter unification. When the soul and its instrument at the third degree become completely unified. Maybe even at the fourth degree.

All right friends, well, I would like to go further, but I see ahead that this fantastic Atlantean chant lies ahead and it deserves its own program.

… We are on page 386, this is number 44, a short program and pages 384 to 386 … This is number 8 … as we go on we'll be dealing with commentary number 45 and we'll be working from 386 onward, and this ancient chant, which I find still extremely useful. He does say it has died out of use now. Okay, but it still can be extremely useful and that's why it has been given.

So we have a progress within the perceiving mind. We have the need of the great synthesis when you dualities are overcome; it's a bit hard to talk about when we're the captive still of perceptual duality. That will end, and we're working on that I do hope. Yeah. We have to go from this whole movement from differentiation to unity to oneness. This is the way we work. … We work from differentiation through unity to oneness. This is the progress.

Right, friends, we will move on now and then get into this wonderful ancient Atlantean chant on our next program, let's assimilate the best we can.

See you soon.