**Abstract**

**Content for ATOWM Series II, Rules of Magic for the Astral Plane, Video Commentary, Program Twenty-Nine, 10.13 continuing Rule X, RIGHT USE OF ENERGY, 0:32 hr; pages 316-319.**

[Program 29: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.13](http://makara.us/04mdr/webinars/white-magic-2/2018-08-21-Program-29-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.13.wmv) 95 MB .wmv file  
Video by Michael D. Robbins. 21Aug2018 / 0:32 hr.

[Program 29: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.13](http://makara.us/04mdr/webinars/white-magic-2/2018-08-21-Program-29-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.13.mp3) 16 MB .mp3 file  
Audio by Michael D. Robbins. 21Aug2018 / 0:32 hr.

**Transcript**

Well hi everybody. This is going to be a short program about 1/2 hour. We've been talking, I think it's program number 29. We've been talking about the different kinds of sources which affect the astral body of the human being,. So, there's the planetary spirit or entity as it's sometimes called, decaying and incarnated planets. one of them very negative and the other quite positive.

Number three, emanations from the new sign of the zodiac, Aquarius.

Number four, emanations from the Heart of the Sun, whatever exactly that is perhaps the soul body of the soul of logos or maybe some kind of subjective Sun on the astral plane, or maybe some kind of etheric center on the monadic level.

Number five, the effect of the astral body of humanity.

Number six, the effect of the astral environment of family near ones and those who immediately surround the individual.

So, we've ended number 28 and we begin on number 29.

Here’s another factor here affecting the astral body of humanity.

***7. The emotional (astral sentient) equipment with which a man enters into life, which he utilises, and which he builds as life progresses. Many a man is the victim of an emotional body which he has himself constructed as he responded to the energies of the groups enumerated above. The astral body reacts to all emanations of a sensitive character in three ways:***

***a. Emotional. The astral body is swept into response of some kind to the emanations of the astral bodies—group bodies or individual—of those surrounding him. This phrase warrants careful study.***

***b. Sensitive. There is always a registering of all impressions by the sensitive astral body, even if emotional response lacks, and disciples have to learn to distinguish carefully between the two. Sometimes when emotional reaction lacks, as generally understood, there is nevertheless a registering of the originating cause which sought to bring about an effect on the emotional body.***

***c. Simple reaction. The registering or the refusal to register or respond to an impact, to an emotional impression. This can be either good or bad.***

***In all three cases, one or other of the pairs of opposites is chosen and the choice depends upon the quality of the astral mechanism of the man concerned. A fourth method involves complete detachment from the emotional body altogether, and a complete capacity to isolate oneself from any sensory impression at will—in order to serve with greater efficiency and to love with greater intelligence. Forget not that in the last analysis, love and emotion are not the same. TWM 317***

***7. The emotional (astral sentient) equipment with which a man enters into life, which he utilises, and which he builds as life progresses.*** So this is not of humanity, this is not the near ones, this is one's own astral body and state condition inherited from the past.

***Many a man is the victim of an emotional body which he has himself constructed as he responded to the energies of the groups enumerated above. The astral body reacts to all emanations of a sensitive character in three ways:*** That sounds important so much information given and will we use it will we retain it? That is our question, right?

***a. Emotional. The astral body is swept into response of some kind to the emanations of the astral bodies—group bodies or individual—of those surrounding him. This phrase warrants careful study.*** r

***—group bodies or individual—of those surrounding him.*** Literally surrounding. We can be as much affected by groups as by individuals then in the factor that He calls sensitive. The astral body reacts to all emanations of a sensitive character in three ways.

***b. Sensitive. There is always a registering of all impressions by the sensitive astral body, even if emotional response lacks, and disciples have to learn to distinguish carefully between the two.*** This has more to do with feeling even if there is no emotional response.

***Sometimes when emotional reaction lacks, as generally understood, there is nevertheless a registering of the originating cause which sought to bring about an effect on the emotional body.***

I think there's a very good section in DINA, II, which distinguishes between feeling and emotional reaction. I don't think it's especially easy to understand, but it's a good one. I think we just need to get there sometime and look at that carefully; I think really what I have to do sometime – well once a very good palmist told me I would never finish all that I intended to do, or hope to do, and Robert Browning says that *a man's reach should exceed his grasp* or what's a heaven for? But then what's a heaven for? When you hope to do without it and get right back and get to work so what's the heaven for?

There is this ongoing sensitivity and let's just say even if no emotional response and then here's another type of reaction

***c. Simple reaction. The registering or the refusal to register or respond to an impact, to an emotional impression. This can be either good or bad.*** These are the ways this is the sensitivity or non-sensitivity. Well all of this is response to that which is registered or perhaps not even allowed to be registered so just kind of examine the condition of your own astral body and what are those moments of tranquility and can you preserve tranquility and what gets the astral body in an uproar?

Sometimes it will tell you a lot about karma, and things that were maybe not accomplished in the past but should have been accomplished. Hmm, I think that's true, if there are *pet peeves,* as they say, it can very much have to do with what you yourself have not succeeded in conquering, or what you did amiss in the past and hope never to do again.

So we have the astral body reacts to all emanations of a sensitive character in three ways; there can be an emotional reaction, there can be simply a *sensitive* reaction which involves no emotion, and there can be simple reaction which is kind of a *yes* or a *no*, allowing it in or refusing to allow the impact.

0:07:00 ***In all three cases, one or other of the pairs of opposites is chosen and the choice depends upon the quality of the astral mechanism of the man concerned.*** Now by the pairs of opposites generally the means all kinds of opposites, with usually the vertical pairs of opposites what we're talking about.

***A fourth method*** and this one is the Buddha would approve and ***involves complete detachment from the emotional body altogether,*** ***and a complete capacity to isolate oneself from any sensory impression at will—in order to serve with greater efficiency and to love with greater intelligence. Forget not that in the last analysis, love and emotion are not the same.***

Often times emotion and this expression disguises itself as love.

This is interesting, this insulation is an advanced state; it is not hardness or refusal to register, it knows what is being experienced in the astral body but there is no identification with that experience, only an awareness and a deep focus, minimally, on soul levels.

So we have to practice this sometimes, complete detachment.

Now this is number four.

So emotional response, mere feeling, without emotional response, and then the choice whether to even allow it in – number three.

And a fourth method involves complete detachment from the emotional body altogether does one know what's going on with it. Perhaps one can, but it's not allowed to make a difference, so what is transpiring in the emotional body is not allowed to make a difference in ones state of consciousness and one’s service.

***The practical question now arises: How is one to overcome the wrong vibration?***

***First:—It is necessary that one recognises what wrong vibration is, and that one is able to register reaction. A vibration, an impulse, an emotion, a desire originate in a lower aspect of the form side. They differ from an emanation coming from the soul. The two impacts upon the sentient body must be recognised as different. The question has to be asked: Is this reaction a response to personality life or is it a response to the soul consciousness? Does this impulse which seeks to sweep my sentient body into activity come from the divine Life within me or is it coming from the form aspect in any of its manifestations? Does it cause my astral body to become active in such a way that those who are en rapport with me are hurt thereby or helped? Are they hindered or aided? TWM 317***

***The practical question now arises: How is one to overcome the wrong vibration?*** We're surrounded constantly by wrong vibration and probably if we are honest we experience quite a bit of it ourselves. Maybe once we're initiative the third degree or beyond maybe that will be less.

So first, how do we overcome this? This is one of those practical kinds of questions in the whole book which is a book which is given to the control of the astral body among other things

***First:—It is necessary that one recognises what wrong vibration is, and that one is able to register reaction.*** I mean what is the vibration and how did we react?

***A vibration, an impulse, an emotion, a desire originate in a lower aspect of the form side. They differ from an emanation coming from the soul.***

Let's just say what's being done here is to contrast vibration in this use from emanation, normally from above.

***The two impacts upon the sentient body must be recognised as different.*** Sometimes we use words loosely and without real discrimination.

***The question has to be asked: Is this reaction a response to personality life or is it a response to the soul consciousness?*** Always this kind of keen discrimination is required. I suppose with respect to any vehicle, but very much so where the dual focuses are found on the astral plane, and we seem to have this choice about which way we're going to go. Because there are inclinations there this kind of center of evil exists on the astral plane I think it's called mara-kara, the place of Mara, the place of the deceiver maybe you saw the movie *the Little Buddha,* this character called Mara appearing and He was the source of all kinds of illusion and the Buddha under the Bodhi tree defeated him.

***Does this impulse which seeks to sweep my sentient body into activity come from the divine Life within me or is it coming from the form aspect in any of its manifestations?*** it's just how clear how very very clear and this is and how we should question this.

***Does it cause my astral body to become active in such a way that those who are en rapport with me are hurt thereby or helped? Are they hindered or aided?***

Well, these are questions we're going to have to answer for ourselves, especially if we have a strong astral body, and I think so many of us are not exactly in the third ray or fifth ray souls, for whom the astral body does not seem to be such a powerful factor.

We have to examine.

One could pause for a moment, does the impulse which sweeps into my astral body does to come from divine life? Does it come from the form aspect? Does it hurt others? Does it help others? This is really something to ponder, and maybe if we are of the emotional type, maybe the artistic type, with what DK calls a rich astral body, maybe we just don't ponder on this as we should.

0:16:05

***A close study of one's emotional reactions brings one to the consideration of that basic characteristic which cannot be over-emphasized in view of the world's present condition.Harmlessness. I tell you that the achieving of harmlessness in the positive sense (not in the negative) means the attainment of that step which leads definitely to the Portal of Initiation. When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes unimportant. But let him who so thinks practice that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved negative impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done. TWM 317-318***

***A close study of one's emotional reactions brings one to the consideration of that basic characteristic which cannot be over-emphasized in view of the world's present condition.***

Now begins some *really* important material, on harmlessness. …

***Harmlessness.*** ***I tell you that the achieving of harmlessness in the positive sense (not in the negative)*** Where we're just sort of supine and non-responsive and therefore couldn't do anybody harm, any harm, although sometimes non reaction can bring harm of course, but at least a positive harmlessness ***means the attainment of that step which leads definitely to the Portal of Initiation.*** When He says, ‘I tell you, you better pay attention.’ He doesn't often say that right but when He does we really see He’s calling for our attention.

***When first mentioned, it sounds of small moment, and to bring the whole subject of initiation into such small account that it becomes unimportant. But let him who so thinks practice that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve.*** I think those of us who've attempted to practice it with some diligence are all too aware of how really difficult, even our present condition that this can be.

***It is not the harmlessness that comes from weakness and sentimental loving disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved negative impotent man or woman, who has not the power to hurt because possessing so little equipment wherewith damage can be done.***

It’s not, not wanting trouble …

***It is the harmlessness that springs from true understanding and control of the personality by the soul, that leads inevitably to spiritual expression in every-day life. It emanates from a capacity to enter into the consciousness and to penetrate into the realisation of one's brother, and when this has been accomplished—all is forgiven and all is lost sight of in the desire to aid and to help.***

***Response to wrong vibration will not be basically prevented by the methods of either "building a shell", or by "insulation" through the power of mantrams and visualisation. These two methods are temporary expedients by which those who as yet have somewhat to learn seek to protect themselves. The building of a shell leads to separativeness, as you well know, and necessitates the eventual overcoming of the habit of shell-building, and a shattering and consuming of the shells already built. This latter can be more easily done than the overcoming of the habit. Automatically the building process goes on until finally the aspirant has built so many ramparts around himself that he can neither get out nor can any contacts be made with him. The process of insulation, which is a more advanced practice and calls for more magical knowledge, consists of the emanating of certain energies of the vital body in a particular direction, which serve to keep other energies at a distance through what is called impact. Through this impact upon approaching energies, they are reversed and sent in another direction. But those energies must go somewhere, and should they damage another person, is not the one who reversed their direction through a desire to protect himself responsible?***

0:19:00

***It is the harmlessness that springs from true understanding and control of the personality by the soul, that leads inevitably to spiritual expression in every-day life.*** Positive harmless. Just positive harmlessness, positive harmlessness.

***It emanates from a capacity to enter into the consciousness and to penetrate into the realisation of one's brother, and when this has been accomplished—all is forgiven and all is lost sight of in the desire to aid and to help.*** it's just like one thing after another … so very important.

I'm remembering in fact, I think I became a secretary in the Arcane School in 1975, so that's gonna be 43 years ago, and a lot of this material on harmlessness and how to enter my brother's mind and also the astral body entered by brother psyche basically, and then finally entered thy brother's soul. All of this was brought out in the secretarial manual, I think. I was very excited when I received that and read with care whether I've been able to carry out everything. Of course it's another matter.

***Response to wrong vibration will not be basically prevented by the methods of either "building a shell", or by "insulation" through the power of mantrams and visualisation.*** Again you say, how harmlessness is or how wrong vibration cannot be overcome or at least not as successfully.

DK gives a method of the Sevenfold rays of divine love, gave give that to Roberto Assagioli, a very sensitive man and meaning protection for call protection because His work I think was very important and those inner forces they can war militantly against the disciple who's getting something done.

***These two methods are temporary expedients by which those who as yet have somewhat to learn seek to protect themselves.*** Temporary; not really totally useful.

***The building of a shell leads to separativeness, as you well know, and necessitates the eventual overcoming of the habit of shell-building, and a shattering and consuming of the shells already built.*** See, drawbacks of shell building.

***This latter can be more easily done than the overcoming of the habit. Automatically the building process goes on until finally the aspirant has built so many ramparts around himself that he can neither get out nor can any contacts be made with him.*** When DK discusses the psycho-pathology of the 1st and 5th ray types, He talks about eventual untouchability, or that they make themselves untouchable.

***The process of insulation, which is a more advanced practice and calls for more magical knowledge, consists of the emanating of certain energies of the vital body in a particular direction, which serve to keep other energies at a distance through what is called impact.*** So this is a kind of repulsion, through radiation.

***Through this impact upon approaching energies, they are reversed and sent in another direction. But those energies must go somewhere, and should they damage another person, is not the one who reversed their direction through a desire to protect himself responsible?*** We see, this is not exactly harmless nor necessarily sending back the energy to the source which can be very damaging.

DK tells us that first-ray types may tend to do that.

0:25:00

***The practice of harmlessness is the best and easiest way for the aspirant to work. There is then nothing in him which is inimical to any life in any form, and he therefore attracts to himself only that which is beneficent. He uses the beneficent forces thus attracted for the helping of other beings. This has to be the first step, and the discipline it entails and the constant supervision of all the activities on the three planes of human evolution and of all reactions bring the emotional body under the dominance of the illumined mind. They also bring about the understanding of one's fellow men. TWM 318-319***

***The practice of harmlessness is the best and easiest way for the aspirant to work.*** No it's gonna take keen discrimination to really know how to do that the positive harmlessness which is positively helpful.

***There is then nothing in him which is inimical to any life in any form, and he therefore attracts to himself only that which is beneficent.***

So you get the idea of being in the den of lions, and remaining untouched; untouched in the den of lions. Some of the great saints maybe had this and they could be with wild animals and suffer no ill effect.

***He uses the beneficent forces thus attracted for the helping of other beings.*** What we give forth we receive.

***This has to be the first step, and the discipline it entails and the constant supervision of all the activities on the three planes of human evolution and of all reactions bring the emotional body under the dominance of the illumined mind.*** This is the way we proceed. Of course DK does give that technique of the Seven Rays of divine love.

But in general, the practice of harmlessness is preferred here to the other two of *building a shell* and using *mantric repulsion* or radiatory repulsion: reversing the direction.

***They also bring about the understanding of one's fellow men.*** Which is very hard when you're building a shelter; nothing can get out, nothing can get in. So avoid ***shell building,*** and ***radiatory repulsion through mantra*** …

Really good stuff here, and I think that it would be best, since I said this would be a short program, yet I grab any hour I possibly can. I have a meeting coming up right away, it's 11:30 here at night and meetings coming up, but I saw that half hour that could possibly be used.

So what's going on ahead? Basically all of this is about how to deal with negative vibrations, and from methods which are well isolated and ensue later, to those which are really useful in both protecting and creating understanding.

Let's sum. It's not much that we've covered here, but it's page 319 basically and I don't know where we exactly began let's just see right here 316 is where we began. I'll use my new method to grab the end in the beginning and be ready then to take up in the next, with this second method.

This is the end of number 29 and … we'll go on next to number 30, and it'll be the 14th program and this was the video commentary number 29. Number, Rule 10.14.

friends I think that's going to have to be it for the moment I would like to go on sometimes in my wilder days I even made five hour programs but the people who were transcribing it rightly threw up their hands and said ‘oh my goodness is overwhelming so we will take this up again when it lights becomes possible’.

[Note, the current transcriber did not throw up her hands, as evidenced, but the previous ones who were concerned on length did. Length of eternity matter little. Carry on. VSK]

… Thank you for studying with me I think that's what we have to do, study deeply, similarly make it our own apply that's what we have to do.

Next, onto number 30 when it becomes possible, if it becomes possible, in love and half hour, maybe I'll do it and if not then when that's possible, yeah. See you soon.