**Abstract**

**Content for ATOWM Series II, Rules for Magic for the Astral Plane, Video Commentary, Program Thirty-eight, 10.22 continuing Rule X, 1:05 hr.**

[Program 38: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.2](http://makara.us/04mdr/webinars/white-magic-2/2018-08-31-Program-38-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.22.mp4)2 425 MB .wmv file  
Video by Michael D. Robbins. 31Aug2018 / 1:05 hr.

[Program 38: A Treatise on White Magic – Rules of Magic for the Astral Plane – Rule X 10.22](http://makara.us/04mdr/webinars/white-magic-2/2018-08-31-Program-38-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Astral-Plane-Rule-X-10.22.mp3) 31 MB .mp3 file  
Audio by Michael D. Robbins. 31Aug2018 / 1:05 hr.

**Transcript**

Well hello everybody, and the hour is later now, but it looks like I'm hopefully wide enough awake to do a program here. We're on video commentary number 38 for the rules for magic on the astral plane. This is page 360.

We've just been through a difficult section. Unfortunately I rushed, I said that the *Rules of the Road* were in this book, but they're not. They are in the *Glamour* book and I think in the discipleship book (*Discipleship in the New Age*). I promised you a short program, half hour, before we got to the *Rules of* the Road, while I conducted that and did that tonight took longer than a half hour, and we finally in the dissipation of glamour group got to the *Rules of the Road.*

Anyway, this last section has a lot of obscure facts in it, abstruse facts. Yes, it is a half hour in length. It deals with the adepts, and what they're working on the Aryan adepts attempt to impress upon the world consciousness that God is *will.* It all goes sort of sequentially in Saturnian manner, not all at once we might say. The Atlantean adepts work to impress upon the world that that God is *love.* … we do want to have certain things in mind.

[repeating from previous program]

***Perhaps one of the first things that every student has to learn, as he seeks to grasp the nature and use of mind, is that public opinion has to give place to individual consciousness of right, and that then that individual consciousness has to be so employed and concentrated that it is seen in its right proportion as that living germ which can expand into the divine flower of the Son of Mind, the Manasaputra, and as the thread which leads back into the realm of the Universal Mind. This thread and this consciousness, when followed, will lead the individual into the Council Chamber wherein the plan and the purpose of the great Life will stand revealed, and wherein all human selfishness and self-seeking fade out in the clear light of the Will of God. Through right understanding and right use and control of the astral nature and a comprehension of the nature of the sentient consciousness, man can penetrate into the very heart of God Himself and know past all controversy that all is well, for all is Love.***

***Through right use of the mind, and through correct understanding of the nature of the intellect, man can enter into the mind of God and know that all is well, for all is planned, and divine purpose is steadily working out its objectives.***

***The work of the Atlantean Adepts was to impress upon the world consciousness the fact that God is Love. This is a symbolic expression of the truth as is the use of the word God. The work of the Aryan Adepts is to impress upon the world consciousness that God is Will. To do this for the human family, They work with the intellect so as to bring it into control, to subordinate other forms to the mind and through the mind to reveal to man the vision of what is and what will be. Man is therefore brought into line with the esoteric head centre of the one Life. In the animal kingdom, through the development of sentiency and its allied unfoldment through pain, They are bringing those types of forms into line with the heart centre in Nature. This is a phrase conveying a truth which cannot be more clearly expressed until man has become more inclusive in his consciousness. Through colour in the vegetable Kingdom those forms of divine manifestation are also brought into vibratory contact with that centre of force in Nature which is analogous to the throat centre in man.***

He gives us the idea that we can trace from our astral body to our mental body we can extend or week progress the type of energy that we find there and we can do it in such a way that it leads us to higher realizations. Let’s see if I can find that, here:

***In using these words I refer primarily to the Life which is expressing itself through our planet, to our planetary Logos, but the idea can (needless to say) be progressed to include the great Life of which our planetary Logos is but a reflection and an expression. Man, the brain of nature; the animals, the expression of the heart; the vegetable world, the expression of the creative force or of the throat centre; these three kingdoms in nature forming, in a peculiar manner, correspondences to the three higher centres in man, as the three kingdoms on the involutionary arc correspond to the three lower centres, and the mineral kingdom—abstruse as the idea may seem to those of you who have not the consciousness of the life-aspect—corresponding to the solar plexus, the great clearing house between that which is above and that which is below. TWM 359-360***

***In using these words I refer primarily to the Life which is expressing itself through our planet, to our planetary Logos, but the idea can (needless to say) be progressed***

And we can take it much higher. We have a mention of the head, heart and throat center. It's interesting that He has connected them: the head center with humanity and the brain, and the heart center with the animal kingdom, and the throat center in this case with with the vegetable kingdom.

So some of the correspondences that we find in this section of the book are a little bit obscure.

He also talks about the mineral kingdom as being related to the solar plexus. I guess He's simply descending there, If I have that right, and he deals with some of the involutionary kingdoms, as well relating them to the lower centers. The three kingdoms on the involutionary arc. They are comprised of different densities of elemental essence.

They ***correspond to the three lower centres, and the mineral kingdom—abstruse as the idea may seem to those of you who have not the consciousness of the life-aspect—*** I'm afraid that includes us all – ***corresponding to the solar plexus*** *center.*

We have to take His word for it here, and then we'll try to work it out as we go along.

He's in a section of the book where He is dealing with analogies.

***The work of the Atlantean Adepts was to impress upon the world consciousness the fact that God is Love. This is a symbolic expression of the truth as is the use of the word God. The work of the Aryan Adepts is to impress upon the world consciousness that God is Will. To do this for the human family, They work with the intellect so as to bring it into control, to subordinate other forms to the mind and through the mind to reveal to man the vision of what is and what will be.***

***Man is therefore brought into line with the esoteric head centre of the one Life. In the animal kingdom, through the development of sentiency and its allied unfoldment through pain, They are bringing those types of forms into line with the heart centre in Nature. This is a phrase conveying a truth which cannot be more clearly expressed until man has become more inclusive in his consciousness. Through colour in the vegetable Kingdom those forms of divine manifestation are also brought into vibratory contact with that centre of force in Nature which is analogous to the throat centre in man. TWM 359-360***

Man can be ***brought into line with the esoteric head center of the one Life.*** Then He starts referring to nature, not only the one life, but to *nature*.

Let's see where that comes in.

***In the animal kingdom, through the development of sentiency and its allied unfoldment through pain, They are bringing those types of forms into line with the heart centre in Nature.*** This is not necessarily the life of the planetary logos. But, when I see a term like *nature,* I immediately think, ‘goodness, are we talking particularly about the natural world?’ We might think of that as the eighteen lower subplanes, perhaps; I don't think the word *nature* is accidental.

So we have a kind of an obscure beginning here, and it's difficult to determine all the meanings, but let's just say a few things do come out.

The Aryan adepts impress *will.* The Atlantean adepts impress the idea that God is *love*. The human kingdom is related to the esoteric planetary head center, presumably that will be Shamballa, and the animal kingdom is related to the planetary heart, to the heart center, and the vegetable kingdom to the throat center. We have to see whether we're talking about the *planetary* head center, and the planetary heart center and the planetary throat center.

0:06:40

So the esoteric head center. ***Man is therefore brought into line with the esoteric head centre of the one Life.*** Well that's gotta be Shamballa I think. I think so. I'm kind of reviewing this because I rushed through it before and thought I could grab a half hour there and do that, but instead I confounded things I'm afraid. So this is in all probability Shamballa

***In the animal kingdom, through the development of sentiency and its allied unfoldment through pain,*** Notice sentiency unfolds *through pain*. This is something we have to remember. So if we want to be more sensitive, I'm afraid we're going to have to experience pain, as a sensitizer.

***In the animal kingdom, through the development of sentiency and its allied unfoldment through pain, They are bringing those types of forms into line with the heart centre in Nature.*** Now, he doesn't say within the one :ife, He says the heart center *in nature*. I cannot think that that word is accidental and when I think of the natural world, I think, of the at least I think of the dense vital body of the planetary logos of the lower 18 subplanes.

***This is a phrase conveying a truth which cannot be more clearly expressed until man has become more inclusive in his consciousness.*** So He hints that the word nature holds a riddle for us or a precedence or saw a problem.

***Through colour in the vegetable Kingdom those forms of divine manifestation are also brought into vibratory contact with that centre of force in Nature which is analogous to the throat centre in man.***

He's not saying in the planetary life. Once again, even if we can't solve it, at least we can be aware that it is something to be solved.

Now, that is a point, isn't it? I mean, we may read lightly over something and not realize that something is there which really is obscure and difficult to understand, but if we can identify something as difficult to understand we have a better chance of applying ourselves to it. There's nature and super nature. and for me nature is the lower 18 subplanes. and with regard to our planet, super nature begins with the higher mental plane and on beyond that.

So there's the world of the human development, and the world of the super human. Maybe the natural world is largely the world of human development it is mostly in the 18 lower subplanes, but there is that ongoing Temple of Solomon beautification and expansion taking place on the higher mental plane.

So, I'm not sure what He means here by *nature*, but I have maybe an educated guess. I also talked about the idea of combining kingdoms of nature, so maybe the lower three kingdoms of nature, the animal, plant, and mineral, has some kind of entity which supervises the three entities which rule them. Maybe, I don't know, there are a number of kingdoms. Solar Kingdom, planetary lives, kingdom of souls, can they be combined? Can some entities superior to the entities that rule an individual kingdom rule a combination? That is simply speculation. Can there be an entity that rules all the seven kingdoms of nature that He lists for us. This has to do with the structure of hierarchicalization.

In other words, let's say we're looking at the egoic lotus and let's say that that there is some sort of minor solar angel or pitri that rules each one of the petals, of a particular tier or circle, is there is a type of entity which rules all the three petals in a particular tier? So there are lesser pitris ruling the petals and greater pitri ruling the combination of petals.

Now we can take that further and say that there are pitris of a fairly advanced sort that rule all three petals in a single tier. Let's say there are three of them, the knowledgepetals, the love petals, and the sacrifice petals. Maybe there is an entity which rules all nine? A solar entity, a pitri of some kind which rules all nine of the usual petals. Well, it's quite possible that each one of the synthesis petals is ruled by pitri to defend all three together by a greater pitri. Then maybe all twelve, somehow ruled by a still greater pitri. Probably the solar angel in some way rules all of it.

The egoic lotus is interesting because it's a combination of that which the monad projects into the higher mental plane.

I think we can see that here [in video] in Tuija’s new renderings, here one, two, three. [AAB chart is provided below.]

The monad is projecting straight into the center of the higher mental plane. So there is definitely monadic representation. But at the same time, a solar angel on the buddhic plane. He is projecting into the higher mental plane as well. His own type of *I-ness* consciousness.

0:13:00



So there's a blending of consciousnesses. That whole idea about a yoga of the blending of consciousnesses I think is very real.

Therefore, you have two types of consciousness.

Does the solar angel embrace the entirety of the egoic lotus? Or,r does its projection into the higher mental plane (which I call at least for the time being, until my ignorance is straightened out, I call it the angel of the presence), and does that projection embrace the entirety of the egoic lotus? Maybe that would be a much greater solar pitri than the minor ones, that in group formation and probably as emanations of the greater ones, rule the individual petals, rule the individual tiers or circles.

So, what we have is a hierarchy of solar pitri in any one demonstration of that group form which we call an egoic lotus. It's the same way down in the personality of man: we have the mental elemental, astral elemental physical elemental, and the three of them together combine to make a still greater elemental we call the personality elemental.

So, it is the question of how we combine the lesser in order to make the greater? How does that process of combining really work? We don't know yet, but if we can identify that it does occur, then that's a place to do some research.

Anyway, what I tried to do is make up for my sins, which were caused by rushing and trying to grab a half-hour here where I could do some work, and getting a little confused and including *Glamour* in this book which I shouldn't have done. I mean, the book, *Glamour, A World Problem.*

At least trying to point out some of the major points that DK made, including as I say some very abstruse references to three kingdoms on the evolutionary arc, and the correspondence of these various kingdoms in nature: man, animal, vegetable, mineral and three evolutionary kingdoms, to the chakras within man and to the chakras within the planet.

Perhaps when we're dealing with kingdoms, a kingdom is a very big thing. The kingdom of humanity human kingdom exists on all the planets. I don't know what we can say about – it certainly it looks like the mineral kingdom does at least exist on all, and if we have animal and plant forms probably while these planets are in obscuration we don't have an outer demonstration of these kingdoms, but my guess is that kingdoms are system-wide. If I can say and when we talk about the human kingdom and the animal kingdom the vegetable kingdom.

We're not just talking about our own particular planet, but in different ways and through different forms. We have kingdoms on the other planets as well, all in different states of development and obscuration and manifestation and all those things being probably secrets which are revealed as we know as we learn more and more.

Well here it is, in an early book, *A Treatise on White Magic* and we imagine perhaps that it should be simple, but it's not simple, not at all. We can learn a tremendous amount about general occultism, from this particular book. It can be read on very many levels, and it's a good foundation for the future of the white magician when He will be given certain missing keys to the magical process. Those keys can be based upon the academic learning, or their use can be facilitated by the academic learning which we are going through right now.

So don't shun the academics, they may not seem to live, but they make a great scaffold and a great foundation for the more living processes in the work which we will be engaged in later. We have to think for a long time. the footsteps of the masters, they stride centuries. Maybe one step is a century and for us we're lucky to stride a days or weeks, month, whatever, we have a long way to go, but the path which we are has been laid out for us, clearly by a master teachers and one of the most proficient and sanctioned by the hierarchy is Master DK.

0:18:15

Well that was a bit of a catch up and so excuse me: *fools rush in where angels fear to tread* I've always thought they design Aries, which is my sun sign, is the sign of the fool. It's not technically in the Tarot the sign of the fool, but certainly in terms of *rushing in where angels fear to tread.* It has that reputation to which I can attest.

Alright, so now we are dealing with certain analogies and according to the law of mutation

***These analogies change as time progresses. In Lemurian days, viewing it as a kingdom in nature, humanity expressed the solar plexus aspect, whilst the animal kingdom stood for the sacral centre, and the centre at the base of the spine was symbolised by the vegetable kingdom. In the middle of the Atlantean period, when certain great changes and experiments were wrought, a shift in the entire process took place; certain egos came in, as you know, as related in* the Secret Doctrine*and in* a Treatise on Cosmic Fire*, and a tremendous stepping forward became possible through their efforts. The chitta or mind-stuff became more vibrant and now we have the period of its intensest activity in the concrete sense.***

***We are told in the esoteric teaching that all three aspects of Divinity are themselves triple, and hence we can divide the energy of mind as far as humanity is concerned into three aspects also. We have therefore:***

***1. The lower concrete mind, called the chitta or mind-stuff in the Yoga Sutras of Patanjali.***

***2. The abstract mind, or that aspect of the mind which is related to the world of ideas.***

***3. The intuition or pure reason which is for man the highest aspect of the mentality. TWM 360-361***

***These analogies change as time progresses.*** So, it makes a very complex picture of triangles in rotation and different points of emphasis, of two or three related factors.

***These analogies change as time progresses. In Lemurian days, viewing it as a kingdom in nature, humanity expressed –*** *Ah ha!*I knew I had read that! ***, whilst the animal kingdom stood for the sacral centre, and the centre at the base of the spine was symbolised by the vegetable kingdom.***

I knew I had read that. I mentioned it a little bit, meekly, a little bit earlier on in a previous program, I said, *well I seem to remember DK speaking of humanity as a solar plexus center*, but then I didn't realize how *time* related that was, or at least I had forgotten that factor.

***In Lemurian days*** and that's both times the individualization, 18 and a half or 21 million years ago, but sort of coming into the realization, maybe 18 and a half million years ago. A long time, and then we had early Atlantean times, and there was some kind of overlap twelve million years ago, DK tells us. It’s a long time ago ***In Lemurian days, viewing it as a kingdom in nature, humanity expressed the solar plexus aspect.***

Why? Well, let's just say there was certainly no thinking, as we think of thinking now. the mind was not very developed at all, and even in the Lemurian days, the solar plexus or desire aspect had to be developed, as man was emerging from the strictly instinctual physical stage.

We can understand that the animal kingdom, ruled by Mars, also, it would relate to the sacral center, also ruled by Mars, just as the physical body which the sacral center produces is ruled by Mars**. *and the centre at the base of the spine was symbolised by the vegetable kingdom.***

Whoa! How do we visualize that? What can we see? What can we think about the condition of those three kingdoms. In those early days, probably the flora and the fauna was, I think quite difference. I mean if we even add mastodons walking around not long ago, we can imagine that there were a lot of even mammals that were very different from the mammals that we have now.

I've almost wondered whether the implication that Blavatsky seems to give the impression that man, some kind of man, was present in the era of the dinosaurs. Am I misunderstanding that? I don't know. It seems that that's the implication. I'm wondering to what extent that can be true, and whether the geology of the planet and the study of the various evolutionary tracks will reveal that it is truth. It is said very different from what we now propose. Millions of years ago Lemuria did exist or at least early on individualized man did exist.

Maybe the midway point in the Lemuria in period could have been like 18 million years ago, maybe went back 30 million years. Well when we start to talk about 30 million years it may not be the what we call the Jurassic period, but it's definitely a period in which some vestigial dinosaurs could have existed and very strange animals indeed. Even before that we had these powerful races of protomen pre pre Lemuria. Maybe they were etheric to a certain extent. I'm not sure how much density was there, but if we take it back far enough we could enter into a period which we are calling Jurassic or Triassic, or many millions of years ago. I don't know if we're going back time of the trilobytes which is estimated to be like 400 million years ago, but maybe that a Master to whom He suggests that a lot of judgments about evolution and geology will have to be re-evaluated in light of that which the *Secret Doctrine* doctrine and the Ageless Wisdom will reveal as usual there will be discomfort under for the people who have been holding tight to a very concrete theory.

***In the middle of the Atlantean period*** is that like 4.4 or 4.5?

Using the terminology which Phillip Lindsay uses, and I certainly would recommend whoever can to read the *Hidden History of Humanity,* and I believe he and Justin Wilkinson have created, some videos which have a very good audience now on YouTube. So go in there and see what what is Philip’s estimation of these. I consider him an excellent Historian regarding humanity and kingdoms of nature and the and the general planetary development so that's available of what is available.

***In the middle of the Atlantean period, when certain great changes and experiments were wrought***, and even I want to say even a shift towards initiation as a possibility, maybe it was that, in 4.4 or was that 4.5?

0:25:20

I guess the question there arises was the great war, the Atlantean War, which we can pretty well think of as having occurred in 4.4; four being such a warring ray. It was said that men were approaching the light at that time were they approaching the light of initiation which seems to be a 4.5 kind of thing.

Anyway, when they approached the light, the dark forces that wanted to hold them back, went to war, and they fought for their original previous chain Moon chain and previous solar system prerogatives hanging on to their prison. we might say so.

These analogies change as time progresses***, when certain great changes and experiments were wrought, a shift in the entire process took place; certain egos came in, as you know, as related in* the Secret Doctrine*and in* a Treatise on Cosmic Fire*, and a tremendous stepping forward became possible through their efforts.***

Now the moon chain humanity coming in in 4.3. I think the Buddha was among them; a highly developed a moon chain type who had not taken the third initiation on the moon chain, says the Tibetan, but in fact did take it with the Christ, in Atlantean days. I suppose middle of Atlantean days. I don't know if He refers to 4.3 as the middle of the Atlantean period well it's certainly early middle.

***The chitta or mind-stuff became more vibrant*** because of the number three and the numerical affinity of three with the chitta ***and now we have the period of its intensest activity in the concrete sense.*** This is the development of the chitta in the very concrete, Aryan Age.

So not only are we principally found on the fifth root race, but until further developments we are focused on the fifth sub-rays, the teutonic of the Aryan root race. So 5.5, 5.6 now, coming into possible development with the development of the abstract mind I think a lot of us who studied the Tibetan and try to think in the way that He is proposing, we think are entering at least in our consciousness the 5.6 stage.

All right, the Tibetan has a wonderful feature a very intricate mind or a mind able to detect the intricacy. Sometimes, He actually dares to present it to us. Hopefully. we don't become too big. Well but sometimes He says, *look this is just too intricate and I'm not going to get into it right now,* because He knows maybe the kind of mess we could make of it trying to interpret it. But He's some kind of blend to me of the second ray of the third ray with some first ray as He says on the triadal level. That's the kind of the rays of the earth isn't it? He is able to get into the profundities of the teaching, the intricacies of the teaching, and the major principles of the teaching. I think he's on the third subray of the second ray; it's not exactly the pure wisdom type it's the type of detailed unity and what I would call or He called meticulous entirety.

***We are told in the esoteric teaching that all three aspects of Divinity are themselves triple*** So, making the number nine, which is the cyclic number of the third ray***, and hence we can divide the energy of mind as far as humanity is concerned into three aspects also.*** I wonder if we could do this with love and do this with will, I mean it seems that we could. There is the suggestion that we can do this triple division with both love and will, as well as intelligence. Let's just call it mind.

***We have therefore:***

***1. The lower concrete mind, called the chitta or mind-stuff in the Yoga Sutras of Patanjali.*** Now all of these areas of mind are on the cosmic physical plane, their material, and they have their own types of atoms of diminishing complexity as we rise through the planes. So simplicity is found on the higher levels in complexity and the lower.   
  
So the lower can't be mind, that's number one, an area mind

***2. The abstract mind, or that aspect of the mind which is related to the world of ideas.*** But not producing the ideas so much as *clothing* them in understandable, mental substance.

***3. The intuition or pure reason which is for man the highest aspect of the mentality.***I believe DK is relating this to Mercury, and has called this *transcendental mind*.

Now the problem there is, it seems … [technical talk gap]

0:32:40

Even without going on to the buddhic plane to find pure reason we could find a capacity of mind, with the lower concrete mind, the Son of mind, indicating the subplane number two and three and the abstract mind subplane number one. But He divides it this way and in a way they're all ruled by different capacities of Mercury. Mercury has great flexibility in a great range and can move all the way from the most concrete to the most abstract.

We have therefore at least in the triplicity of mind,

***These three find their overshadowing or enveloping field of expression in the third aspect of the Logos, which we call the Universal Mind, the active intelligent Deity. The lines of force from these three lower aspects lead back (if one may use so inadequate an expression) on to the third plane, as the astral lines of force lead back to the second or monadic plane, though as far as man's consciousness is concerned they only lead back to the buddhic or intuitional plane.***

***It is interesting to note that just as the Monad, impelled by desire, produces that form of life which we call the personality, so the mind aspect, as part of the purpose working out through the Universal Mind, in its form produces that manifestation which we call a Manasaputra, the great Son of Mind on the mental plane. Hence it is the mind principle in humanity which brings into manifestation the egoic body, the causal vehicle, the karana sarira, the twelve-petalled lotus. We are of course talking entirely in terms of the form aspect here. The reason for this lies back on the cosmic planes, whereon the planetary Logos has His life. From the cosmic astral plane comes the impulse which produces form existence and concrete expression—for all form-taking is the result of desire. From the cosmic mental plane comes the will-to-be in time and space, which produces the seven groups of egoic lives and the third outpouring.***

***It will be seen then inferentially, how the right use of energy by the initiate puts him en rapport not only with the higher planes of the solar system but also with those cosmic planes whereon our Logos has His Personality aspect, using these words in symbolic fashion. The right use of physical energy by the initiate gives him the freedom of the cosmic physical plane. The right use of astral energy gives him power on the cosmic astral, and the correct use of mental energy gives him entrance on to the cosmic mental. Inferentially then, the three higher centres in man when functioning perfectly play their part in this work of carrying energies from these exalted spheres into the field of activity of the initiate and of being doorways into realms hitherto closed to him. TWM 361-362***

***These three –*** now I suppose we could get into what might be the triplicity of love, and the triplicity of will. Sometimes I think about the different *wills*: the *will to be*, the *will to good* the *will to manifest.* He deals with three types of will in *Esoteric Astrology,* related to three first ray signs Aries, Leo and Capricorn. He goes from the will to create, with Aries, to the will to fulfillment of Leo, and then the will which conquers death. Obviously have a first-ray application of the will when we deal with Capricorn.

Iintricacy, that's all I can say. It’s difficult. We get caught in the trees, we don't see the forest, but eventually we see the forest, and we don't get lost. Like a good guide, and a good guide has to know the terrain and they've been there many times and almost instinctually take the right path under any types of circumstances and DK is that.

***These three find their overshadowing or enveloping field of expression in the third aspect of the Logos, which we call the Universal Mind, the active intelligent Deity.*** Let us say that for practical purposes this is found on the cosmic mental plane, on whichever level I don't know. But the universal mind what we call the universal mind has expressions on the cosmic astral plane and the cosmic physical plane but it's that cosmic mental plane which contains something which we might call the mind of our planetary logos or the mind of our solar logos there are expressions. As I say on the cosmic physical plane and even on the cosmic astral plane. but the real source of the mentality of those great beings is on the cosmic mental plane.

***The lines of force from these three lower aspects lead back*** up if what's gonna call it up back – *up?* Up, or on a line if I call it *emanated retraction* ***(if one may use so inadequate an expression) on to the third plane, as the astral lines of force lead back to the second or monadic plane*** The third plane would be the atmic plane and it is an aspect of universal mind is expressed on the cosmic physical plane.

So the ethnic claim as the astral line to force lead back to the second or monadic plane. Here we have a reversal; it's not so much a correspondence that you can stack one on the other, it's a reflection. Tying the six and two of the Astro to the two and six of the one that claim as***, though as far as man's consciousness is concerned they only lead back to the buddhic or intuitional plane.*** Yet the monadic plane is along the same line as the buddhic plane and the cosmic astral plane.

So we just have to understand these lines of progression, and everything is connected. There really are no breaks, no real breaks. Even under the antahkarana, the life thread is existing, there's an apparent break in consciousness because development hasn't gone far enough, but the solar angel came in and with its projection filled that gap.

Then of course we have to refill it on our own and cannot forever rely upon having a causal body or an egoic lotus as they say. …

***It is interesting to note that just as the Monad, impelled by desire, produces*** I want to say of a much higher kind than ordinary desire, ***that form of life which we call the personality*** now note this, the solawr angel is not the only producer of personality; it's a combination of efforts***, so the mind aspect, as part of the purpose working out through the Universal Mind, in its form produces that manifestation which we call a Manasaputra, the great Son of Mind on the mental plane.*** This means the solar angel. I still insist on this, until proven incorrectly, it's projection called the angel of the presence.

So we're looking at desire:

having produced the personality, the desire of the monad, and the mind aspect as part of the purpose working out through the universal mind, much higher maybe the lowest aspect of universal mind from well and exalted point of view is the atmic plane. So the mind aspect in its form produces that manifestation which we call the manasuputras, the solar angel is a blend of the second and fifth rays. It carries the love wisdom aspect, a heart of fiery love, but it's also in working on the fifth plane, but it's working from the buddhic plane and it's projection into the mental plane is what I call the angel of the presence. Until proven incorrect. All you can do is offer speculations and then stay alert, stay attentive, and see if those speculations bear out either factually or according to the law of correspondences.

***Hence it is the mind principle in humanity which brings into manifestation the egoic body, the causal vehicle, the karana sarira, the twelve-petalled lotus.*** Elsewhere He calls it the *twelve petaled Lotus.* And elsewhere He calls it the *nine petaled Lotus.*

It's just a question of whether those inner petals are unfolded or not the synthesis petals right so that's interesting the mind principle as it is stimulated. Maybe this is true, possibly the mental unit in His development, at a certain point of development, attracts the possibility of linking up with a solar angel. Now we did have egoic lotuses without solar angels, on the moon chain, and in the previous solar system? The solar angel was like a bridge over troubled waters, as they say, or a bridge over a gap over a chasm. the chasm existed there was no way to bridge that chasm, except over a very very long period of time which due to the moon chain failure would have delayed as the time-space schedule of the planetary logos.

So we all have to kind of look after each other and where someone is lagging you help them ahead and we've been helped on our earth should be at the same level of development as Venus. But it wasn't because some poor choices apparently cosmically considered were made by our planetary logos.

It's still possible under that must be a universal law of freedom to choose incorrectly, even as a great being. So there's there's not absolutely infinite omniscience. There's an unveiling and as long as there's the self veiling. We cannot see our choices and even the great beings ourself failed compared to the universal logos which is infinitely veiled, compared to the absolute deity and the absoluteness, which is the ultimate state. In my view.

It's the mind which seems to call the egoic body of the causal vehicle into manifestation we might call it the rising of the mental unit. I did some research on the mental unit and it really is developing even somehow in the animal stage, and over a long period of time, it's not like something that just suddenly appears. It’s developmental.

0:43:45

***We are of course talking entirely in terms of the form aspect here.*** So, lower mind falls in developments on the plane of higher mind, and

***The reason for this lies back on the cosmic planes, whereon the planetary Logos has His life.*** His … egoic body is found on the third sub plane of the cosmic mental plane.

***From the cosmic astral plane comes the impulse which produces form existence*** just as when we think about the form of a human being. the impulse comes from the astral plane ***and concrete expression—for all form-taking is the result of desire.*** This is the big statement.

So there would be no form if not for the desires impulsed from the astral plane.

He tells us also that some ancient fears and desires lurk in the sacral center, and that center and of course being the one that is responsible in part for producing the dense physical vehicle. But I guess there has to be an impulse of desire to get the sacral center going, to get it to do it's more tangible work.

***From the cosmic mental plane comes the will-to-be in time and space, which produces the seven groups of egoic lives and the third outpouring.***

This gets into some pretty heavy theosophy here, I think we have a chart which shows us the different outpourings and … the first outpouring prepares matter the second outpouring prepares forum and the third outpouring sort of joins the rising consciousness through refined forms and brings it home we might say. So, this is the symbol of the third and final outpouring.

The first outpouring relates to the third aspect, second to the second, and the third outpouring, relates to the second aspect, it is the influence of the monad upon the rising evolving forms.



Okay, we'll study these things carefully. I can't vouch for every single thing in this in these charts some of them were put together by the students and I think *okayed* by DK.

Let's go on a little … There might be a little different from the *will to be,* the *will to be* might be a much higher thing. But the *will to be* in time and space, and on what planes do time and space exist? Well from a certain point of view they exist on the cosmic physical plane only, but from another point of view given the rhythmic nature of the great breath they exist at the very heights of cosmos.

It's a difficult thing to solve the relationship between time and duration and to solve the relationship between the law periodicity, and the law of immutability.

Because obviously periodicity is a huge mutation a regular cyclic mutation and yet we're dealing with on this mutable principle so right away at the top of our considerations and beyond anything we can conceive with great accuracy lie these apparent paradoxes. I have to say *apparent*, because you never know, maybe to a higher type of mind the paradox is resolved.

0:48:50

***It will be seen then inferentially, how the right use of energy by the initiate puts him en rapport not only with the higher planes of the solar system but also with those cosmic planes whereon our Logos has His Personality aspect,*** this is the Being, Agni, the lower 18 cosmic subplanes ***using these words in symbolic fashion.***

So the real Agni is the lower 18 subplanes in relation to the solar logos. His personality, His cosmic concrete mental body, His cosmic astral body, His cosmic physical body, our cosmic physical plane. But we have some kind of analogy here.

As well with the planetary logos because the planetary logos has a causal body which is on plane number 19 if we count from the bottom and so below. The position of that causal body lie 18 cosmic subplanes and the cosmic sub planes on the cosmic physical plane we normally call our normal planes; atma, buddhi, manas. All that atmic plane, buddhic plane, manasic plane, they're all subplanes considered cosmically.

So, we can infer, in sort of climbing the emmanative ladder puts him on rapport not only with the higher planes of the solar system monadic logos and so forth but even into the cosmic plains in the Christ must have done this and the Buddha must have done this because they had the cosmic touch and somehow they received they were on rapport with cosmic planes. So that you say Christ and Buddha did this and were *en rapport* with the cosmic astral plane, and cosmic mental plane, respectively.

***The right use of physical energy by the initiate gives him the freedom of the cosmic physical plane.*** We understand that the personality aspect of man is directly related to His dense physical body, and His astral aspect of man is related to the soul aspect of man, is related to His astral body in the monadic astral a soothing magnetic aspect of man is related to His mental body and it's ray.

So what we're learning here … how to ascend from low and … the right use of physical energy I suppose, especially etheric by the initiate, gives him the freedom of the cosmic physical plane and this is the factor of liberated Kundalini.

***The right use of astral energy gives him power on the cosmic astral*** and he's just really retracing his immanative descent with an emanated ascent***, and the correct use of mental energy*** which the Buddha was superb at doing ***gives him entrance on to the cosmic mental.*** yeah all of these correspondences of course, DK tells us we can wear people out with correspondences and once the correspondence making faculty of the disciple is liberated He can become really tiresome and a real bore. Sso we've got to be careful about inflicting correspondences upon people for whom they are not so interesting or maybe for people who are not ready for it. ***Inferentially then, the three higher centres in man when functioning perfectly*** as I suppose expressions of the three higher monadic types: head, heart, and throat, ***play their part in this work of carrying energies from these exalted spheres into the field of activity of the initiate and of being doorways into realms hitherto closed to him.*** So great is the receptive power of the higher three centers in relation to higher cosmic and systemic sources.

We're talking about ascending the ladder descending the ladder coming and going. We're talking about a great life stream that allows you to descend and rise again, through the extreme of being I suppose, but in emanation there is not really an hiatus anywhere, they may seem to be to the B'nai did consciousness and some bridging in consciousness has to be done but bridging in life is there. While bridging in life is present along the emanated stream, there may be necessities to bridge in consciousness, and that's what we do when we build the antahkarana.

… 0:56:10

***Each centre or chakra is composed of three concentric interblending whorls or wheels which in the spiritual man upon the probationary path move slowly in one direction, but gradually quicken their activity as he nears the portal of the Path of Initiation. On initiation, the centre of the chakra (a point of latent fire) is touched, and the rotation becomes intensified, and the activity, fourth dimensional. It is difficult to express these ideas in words that can be comprehended by the uninitiated, but the effect could be described as a changing from a measured turn to one of a scintillating radiation, a 'wheel turning upon itself', as the ancient Scriptures express it. Hence, when by purification, conformity to rule, and an aspiration that brooks no hindrance and that ceases not for pain, the aspirant has caused his centres to pulsate and to rotate, then—and only then—can the Master lead him into the Presence of the Hierophant. The Initiator then, with full knowledge of the disciple's ray and of his sub-ray, both egoic and personal, and recognising any karma that still may cling, touches the centre or centres which are in line for vivification, and the hidden fire will then rush up and become focalised. Remember always that in the vivification of a centre there is always a corresponding vitalisation of the analogous head centre, till eventually the seven centres in the body and the seven centres in the head rotate in unison. Remember also that just as the four minor rays pass into the three major rays, so the four minor centres carry on the correspondence and pass into pralaya, finding their focal point in the throat centre. Thus you will have the three centres—head, heart and throat—carrying the inner fire, with the three major head centres vibrating in unison also. TWM 362-363***

***Each centre or chakra is composed of three concentric interblending whorls or wheels which in the spiritual man upon the probationary path move slowly in one direction, but gradually quicken their activity as he nears the portal of the Path of Initiation.*** But only one direction, and with initiation the wheel begins to turn on itself, but not yet perhaps in all directions.

***On initiation, the centre of the chakra*** a diamond I guess, a jewel ***(a point of latent fire) is touched***  by the initiator***, and the rotation becomes intensified, and the activity, fourth dimensional.*** Whatever that is going to mean for itself; this is usually described as *the wheel turning on itself*.

***It is difficult to express these ideas in words*** we can be comprehended by the uninitiated. In other words we have to see***. but the effect could be described as a changing from a measured turn, to one of the scintillating radiation, a ‘wheel turning upon itself’ as the ancient scriptures express it.*** Well, obviously I read this long time ago and those words are implanted in my mind. I'm always shocked to see DKs saying the same thing *I said* a few sentences later, but then who said it first? I learned from Him.

***it is difficult to express the ideas in words*** ***that can be comprehended by the uninitiated, but the effect could be described as a changing from a measured turn to one of a scintillating radiation, a 'wheel turning upon itself', as the ancient Scriptures express it.*** that maybe we have the *oroborus* there, the snake swallowing its own tail.

***Hence, when by purification, conformity to rule, and an aspiration that brooks no hindrance and that ceases not for pain, the aspirant has caused his centres to pulsate*** That's the first ray thing ***and to rotate, then—and only then—can the Master lead him into the Presence of the Hierophant.*** Are we talking about the Great Hierophant here? Sounds like quite an advanced stage of development? Or are we talking also about the Christ, and are these developments present even before the first initiation? But notice what we have to do. Purification, conformity to rule, and that aspiration which brooks no hindrance. Do we have that?

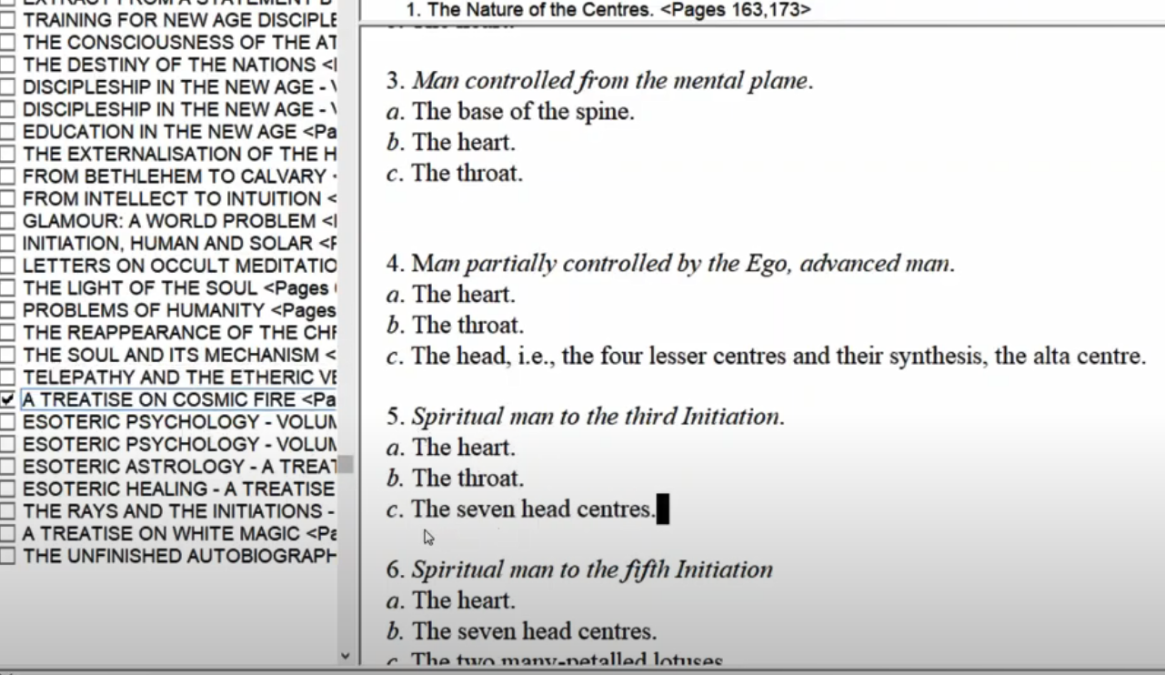
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***The Initiator then, with full knowledge of the disciple's ray and of his sub-ray, both egoic and personal, and recognising any karma that still may cling, touches the centre or centres which are in line for vivification, and the hidden fire will then rush up and become focalised.***

And this looks like control of the kundalini in the initiation process. Very deep science. If you're really playing with fire and no mistakes can be allowed on the part of the initiator, whether it be the Christ or the Lord of the World or other initiators the DK mentions, in initiation you win the sword..

***Remember always that in the vivification of a centre there is always a corresponding vitalisation of the analogous head centre, till eventually the seven centres in the body and the seven centres in the head rotate in unison.*** What a very fascinating piece of information, that we might just not know unless we encountered it and impressed it upon us***. Remember always that in the vivification of a centre there is always a corresponding vitalisation of the analogous head centre,*** ruled by Vulcan, really. With its very bright and fiery behavior.

We … go to *A Treatise on Cosmic Fire* and we went to page … 170 roughly, then we see *spiritual man to the third Initiation*: the heart, throat, and seven head centers:

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So that's what we're talking about here. This process would be at least initially completed at the third initiation. The seven head centers then continue to play their role. They are ruled by Vulcan just the way Vulcan as a representative of the Great Bear ruled the seven head centers in the man, but the Great Bear has the higher correspondence the Vulcan rules the seven head centers in the One About Whom Not May Be Said.

***Remember also that just as the four minor rays pass into the three major rays, so the four minor centres carry on the correspondence and pass into pralaya, finding their focal point in the throat centre.***

So what are the minor chakras? We know of the base of the spine, solar plexus chakra. But is the spleen considered? Then the heart center. Is it lesser than or greater than the throat center? So much about it seems to be greater than, but it's got twelve petals only and the throat center is sixteen.

***Thus you will have the three centres—head, heart and throat*** No, heart is there, so maybe the spleen is included or I don't know, the ajna center may be included ***—carrying the inner fire, with the three major head centres vibrating in unison also.***

… now we have completed this up to page 363. Have I I atoned for my sins, and that previous half-hour program? I don't know, *haste makes waste …* watch out here, Aries, *rushing in where angels fear to tread*. This is page 363 … we're ending number 38, and it is number 22 … we're going to start the commentary number 39 in these rules for the astral magic, and we'll begin with page 363 and it'll be the 23rd program on this mammoth 10th rule.

All right friends, that's going to be it for the moment. I'll get these things sent out to you as best I can. Study hard, and let's really respect this book, because the kind of information given in a relatively early book, although preceded by *A Treatise on Cosmic Fire,* and there is a huge download there. So, some people look at *A Treatise on White Magic,* and say, ‘ah, that's one of the preliminary books, you can just read that.’ But no, this book really is ponderous, ponderous treatise as DK says, and it needs to be studied ok on to number 39 when we get a chance. …

See you later, bye bye, lots of love, many blessings, study hard, bye.