**Abstract**

**Content for ATOWM Series III, Rules for Magic for the Physical Plane, Video Commentary, Program Eight, 14.2, Rule XIV, 3:33 hr: pages 569-581.**

[Program 08: A Treatise on White Magic – Rules of Magic for the Physical Plane – Rule XIV](http://makara.us/04mdr/webinars/white-magic-3/2018-11-13-Program-8-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XIV-14.2.wmv)14.2 928 MB .wmv file  
Video by Michael D. Robbins. 13Nov2018 / 3:33 hr.

[Program 08: A Treatise on White Magic – Rules of Magic for the Physical Plane – Rule XIV](http://makara.us/04mdr/webinars/white-magic-3/2018-11-13-Program-8-A-Treatise-On-White-Magic-Video-Commentaries-Rules-for-Magic-for-the-Physical-Plane-Rule-XIV-14.2.mp3)14.2  102 MB .mp3 file  
Audio by Michael D. Robbins. 13Nov2018 / 3:33 hr.

**Transcript**

Okay, hi everybody and good morning here from the Temple of Silence. I sometimes do the programs in here, it's a beautiful little temple where we conduct our services, and from which we broadcast with a number of devas in attendance, I hope.

Now we've reached the point where we've begun to talk about prana in its fivefold nature, in its five manifestations, thus corresponding to the five states of mind. We kind of numbered those and looked at a little bit of how they work these given names for them. So we're on the eighth program in *A Treatise on White Magic* video commentaries and well I'm trying to finish this before going to the United States in a few days, so let's see if it works.

So going on then prana in this solar system works out as.

***"Prana is fivefold in its manifestations, thus corresponding to the five states of mind, the fifth principle, and to the five modifications of the thinking principle. Prana in the solar system works out as the five great states of energy which we call planes, the medium of consciousness....The five differentiations of prana in the human body are:***

***"1. Prana, extending from the nose to the heart and having special relation to the mouth and speech, the heart and lungs.***

***"2. Samana extends from the heart to the solar plexus; it concerns food and the nourishing of the body through the medium of food and drink and has special relation to the stomach.***

***"3. Apana controls from the solar plexus to the soles of the feet; it concerns the organs of elimination, of rejection and of birth, thus having special relation to the organs of generation and of elimination.***

***"4. Upana is found between the nose and the top of the head; it has a special relation to the brain, the nose and the eyes, and when properly controlled produces the coordination of the vital airs and their correct handling.***

***"5. Vyana is the term applied to the sum total of pranic energy as it is distributed evenly throughout the entire body. Its instruments are the thousands of nadis or nerves found in the body, and it has a peculiar definite connection with the blood channels, the veins and arteries." (Pp. 329-330.) TWM 569***

***"Prana is fivefold in its manifestations, thus corresponding to the five states of mind, the fifth principle, and to the five modifications of the thinking principle.***

***Prana in the solar system works out as the five great states of energy which we call planes, the medium of consciousness.*** The five great states of energy which we call planes the medium of consciousness. I think that's interesting, because it relates then to, we might say Brahma particularly, because the number of Brahma is five, now really we have seven great states of energy we call planes. From another perspective the prana is working out on the four higher of the planes, just the way it does in the etheric body of man, work out on the subplanes. One wonders whether if we look at the higher mental plane, which is the home of the causal body, egoic lotus, whether that is an area as well where prana is directed.

So the use of the number 5 is interesting, but I think it has to do with the distinction between the etheric aspect of the cosmic physical plane and the dense physical body of the planetary logos or solar logos on the cosmic physical plane, with the higher mental plane remaining in a somewhat ambiguous condition. At least ambiguous for me at the moment, because the lower 18 subplanes certainly relate to the planetary logos, and the lower 21 to the solar logos, and we wonder if that puts the higher three planes, 18 plus 3 is 21, in a particular category with respect to the planetary levels it indicates.

***The five differentiations of prana in the human body are:***

***"1. Prana, extending from the nose to the heart and having special relation to the mouth and speech, the heart and lungs.*** Apparently other centers are included, and these would be in the head and in relation to the face and the lungs. … from the nose to the heart, including the speech. I suppose these types of pranas can be nourished by special techniques and I would suppose certain breathing exercises can augment their effectiveness of these pranas or balance them.

***"2. Samana extends from the heart to the solar plexus; it concerns food and the nourishing of the body through the medium of food and drink and has special relation to the stomach.*** Somehow it's suggesting the solar plexus center.

***"3. Apana controls from the solar plexus to the soles of the feet; it concerns the organs of elimination, of rejection and of birth, thus having special relation to the organs of generation and of elimination. – of rejection and of birth*** interesting, huh? Birth is in a way of casting out into the light of day, as that has sometimes been referred to sometimes *the light of day* is referred to in relation to Scorpio, and the buddhic plane. It has a lower meaning and a higher meaning. … ***Apana controls from the solar plexus to the soles of the feet*** wherein you will also find chakras in the knees. A number of the minor chakras are taken in by these different pranas, not only the major ones. It concerns ***the organs of elimination. Of rejection and of birth.*** and having special relation to ***the organs of generation and elimination.*** I think in a way the pranas are moving downward from the place where we started with normal name, with a normal name prana, but here is something else, and now we're going back to the nose. I don't know why they're put in this order.

***"4. Upana is found between the nose and the top of the head; it has a special relation to the brain, the nose and the eyes, and when properly controlled produces the coordination of the vital airs and their correct handling.*** I suppose the ajna center is involved as the directing center.

***"5. Vyana is the term applied to the sum total of pranic energy as it is distributed evenly throughout the entire body.*** I think if there are atomic structures to these products, especially when we're talking about even distribution, then they can be apparently this one can be superimposed upon all the others.

***Its instruments are the thousands of nadis or nerves found in the body, and it has a peculiar definite connection with the blood channels, the veins and arteries." (Pp. 329-330.)*** All means of connection and transmission and general circulation of nerve currents and bloodstream.

Well I don't think there's too much we can say about this distant simply is a factual presentation of the way raja yoga or the Ageless Wisdom sees these types of pranas. They are not elaborated upon in terms of their more minute structures, but their areas of effectiveness are given. I suppose when there is trouble in any area of the body or an imbalance the means of working with one or other of these pranas can be utilized.

Probably we could look at them in terms of the rays as well. This one that goes from the heart of the solar plexus seems like the even line, although maybe the third ray is involved in it somewhat. But certainly the two and the four are there, and when we go further at least we know what chakras are involved. It is a different system altogether. Vyana is synthetic and the third ray seems to be involved in prana per se, and in a way the third of the pranic triangle, the third center of the pranic triangle is the spleen, it has a first, second, and third aspect. The first aspect of the pranic triangle being found in the lung center and then the second aspect of above the solar plexus, a center and dedicated to that, and then in the spleen brings in the third aspect. If we're dealing here with the throat and with speech I think the third aspect is involved when we're looking at prana per se. The mouth and speech and the lungs have a third ray connection as well, with the heart more a first and second ray connection: pulsation, radiation, and so forth.

In order to get some kind of correlation here between the information we usually use and this presentation, I think it will take a little bit of work, but at least we can see which major and minor centers seem to be involved all the way from the top of the head to the soles of the feet.

This is by no means an exhaustive presentation and I think the etheric body has been detailed in its structure and function. Certainly in Chinese medicine, I think with their own system, which may not correlate precisely with the trans-Himalayan system that we are given, but enough so that we know these people have worked very arduously at mapping the etheric body, and its methods of circulation.

When you think about the two principles involved there, sometimes the etheric body is considered a principle. The pranas circulating through the etheric body are also considered part of a principle going under the name prana in general.

I think our our main task is to stay vitalized and we generally use the spleen to do that, and the color orange is helpful and we've been given an exercise where we stand by the window and open it and we breathe in the vitality. When I say orange maybe is more yellow orange, and that helps with revitalization for the day so we'll just leave that and we may want to memorize those and their locations: prana, semana, apana, and upana, and vyana, the etheric body.

0:14:00

***"The etheric body is the force or vital body and it permeates every part of the dense vehicle. It is the background, the true substance of the physical body. According to the nature of the force animating the etheric body, according to the activity of that force in the etheric body, according to the aliveness or the sluggishness of the most important parts of the etheric body (the centers up the spine) so will be the corresponding activity of the physical body. Similarly and symbolically, according to the wholeness of the breathing apparatus, and according to the ability of that apparatus to oxygenate and render pure the blood, so will be the health or wholeness of the dense physical body." (Pp. 218-219.) TWM 569***

***"The etheric body*** this is from my supposed discussion from *the Light of the Soul,* the commentary on the Yoga Sutras. ***"The etheric body is the force or vital body and it permeates every part of the dense vehicle.*** This is really the permeating, vitalizing, energizing, animating if you will. It relates to the soul, etheric body, physical body, animating aspect which makes it possible for the physical body to function to move and in periods of great devitalization. If you've experienced them you feel that you hardly want to move at all, or not even chant.

DK talks about the deathbed experience and how the consciousness is aware of everything that's going on in the room, but there is no a capacity to use the volitional aspect of the nervous system and move the body whatsoever. Probably some function still remain as long as there is life in the dense physical body provided by the etheric body, but it's for all practical purposes while the consciousness is alert the physical body is insufficiently animated or energized to move, so immobility is taking over them it is this etheric body.

***It is the background, the true substance of the physical body.*** Now substance sometimes is equated with matter per se, but that is a more superficial assessment of the word it is a state of energy or energy matter subtler matters, *sub standing* another state of matter which is more gross. So we can say that a certain level of energy a certain level of plane is substantial to a grosser level and the grosser level is animated by this subtler substantive energy. The word *substance* is very interesting because it can be even equivalent to being and do subtle matter and as it's popularly used simply to matter itself.

***According to the nature of the force animating the etheric body, according to the activity of that force in the etheric body, according to the aliveness or the sluggishness of the most important parts of the etheric body (the centers up the spine) so will be the corresponding activity of the physical body.*** Basically He's saying just what I said, just saying it better.

***Similarly and symbolically, according to the wholeness of the breathing apparatus, and according to the ability of that apparatus to oxygenate and render pure the blood, so will be the health or wholeness of the dense physical body." (Pp. 218-219.)*** The distribution of a necessary vital essence the heart center is involved.

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***We find it also stated that the forces which make up the vital body or the various pranas of which it is constructed emanate:***

***"a. From the planetary aura. In this case it is planetary prana, and so concerns primarily the spleen and the health of the physical body.***

***"b. From the astral world via the astral body. This will be purely kamic or desire force and will affect primarily the centers below the diaphragm.***

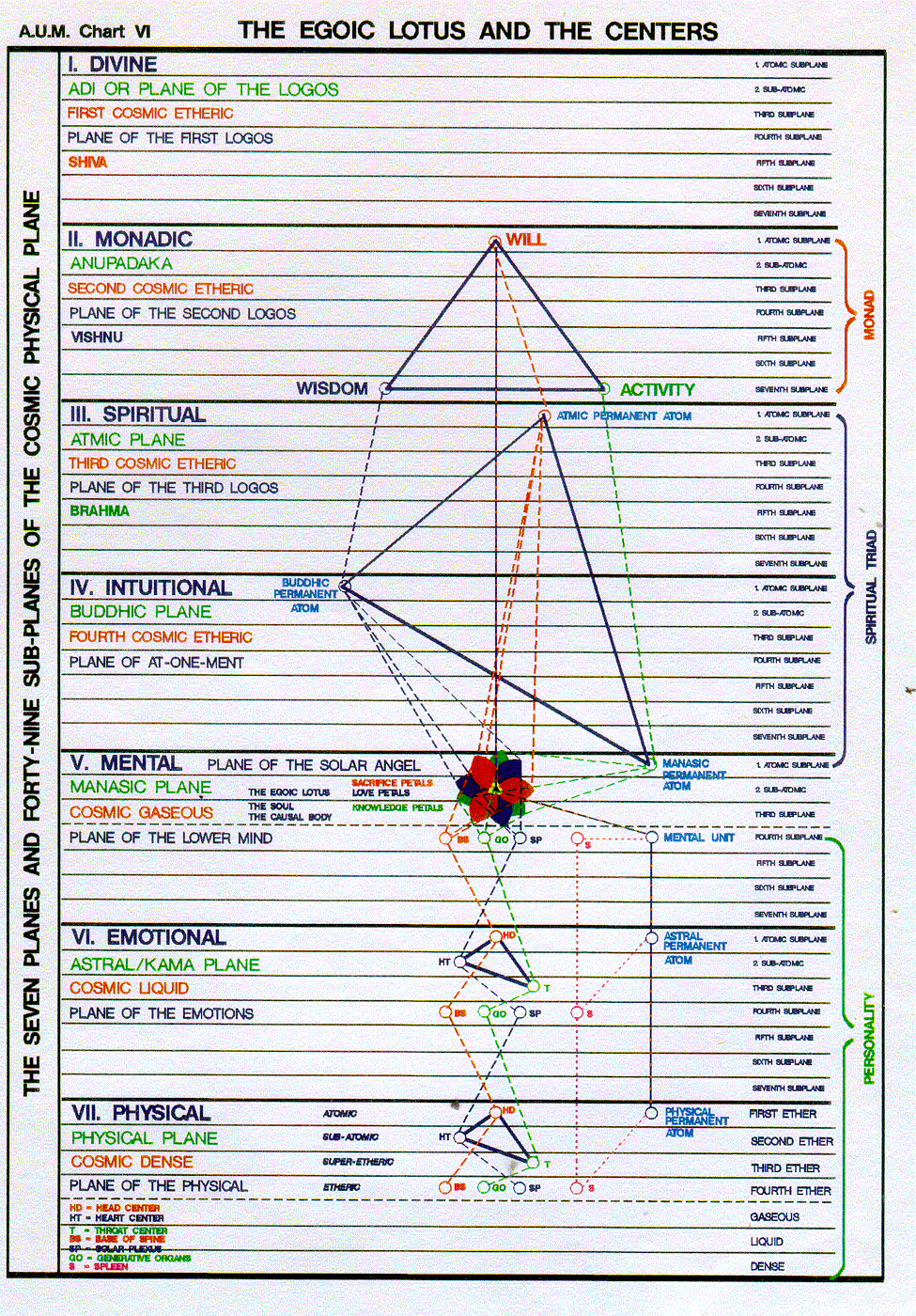
***"c. From the universal mind or manasic force. This will largely be thought force and will go to the throat center.***

***"d. From the ego itself, stimulating primarily the head and heart centers." (P. 220.) TWM 570***

***We find it also stated that the forces which make up the vital body or the various pranas of which it is constructed emanate:*** Let's just call this pranic sources.

***"a. From the planetary aura. In this case it is planetary prana, and so concerns primarily the spleen and the health of the physical body.*** Though we have to say that solar prana is also involved with the health.

***-- the forces which make up the vital body or the various pranas of which it is constructed emanate*** from. Now there is an etheric level, and so the higher four subplanes of these planes can be considered etheric in a certain sense.



If etheric, astral and etheric-mental, whereon the egoic lotus is found. Then from a certain perspective, although it's not the health-giving promise that we're used to speaking of. It is a type of etheric emanation there might be then fall a type of prana and maybe all the way up the higher four subplanes of any plane are considered to be the etheric planes of that cosmic subplane, and hence in some larger sense pranic.

***"b. From the astral world via the astral body. This will be purely kamic or desire force and will affect primarily the centers below the diaphragm.*** I would say especially the solar. Are we talking here the higher types of subplane force on the astral plane can be considered in a way astral-pranic ,and maybe more animating in some way than the forces of the lower three subplanes.

***"c. From the universal mind or manasic force. This will largely be thought force and will go to the throat center.*** That makes sense. What's interesting here is some aspect of the universal mind does seem to reach the fifth or cosmic subplane, which we call the mental plane.

The throat center is involved, as I say the soft line energy is there. Especially energy number six is involved with point ‘b’. We've been told that ancient fears lurk in the sacral center, and fear in a way is a very astral force. So we do see that the emanation from the astral plane affects not only the solar plexus but the sacral center and from the sacral center our access to these anciently retained fears. Now what about the base of the spine center. Perhaps some issue regarding the desire to survive is involved there, and harrowing experiences of survival or non-survival probably can be accessed from that plane, even though there's so much more to it then its relationship to the astral plane end to desire force in general.

***"d. From the ego itself, stimulating primarily the head and heart centers." (P. 220.)*** But remember interestingly the egoic lotus is found on the etheric levels of the mental plane, and its force then is mentally prana.

I think if we're looking for the chakras that constitute the various initiatives were told that thirty-five vortices of force make the master. We can infer then that 42 vortices of force make the chohan. I think we all have these vortices of force, it's just a question of using them consciously and coming into relationship with them in a more conscious manner. I would say then that 49 vortices of force make the chohan of the seventh degree. But I think what we'll find, even though they're not given a here, because they're probably somewhat inaccessible to those who are reading these books, and involve some of these chakras, I suppose involve Heights of awareness and capability that are even beyond the master, I think that the higher four subplanes are where these vortices of force are found. So there's seven on each; seven times seven is 49, 7 times 6 is 42, 7 times 5 is 35, seven times four 28, and maybe 28 vortices of force make the arhat or the initiate of the fourth degree. …

***From the ego itself,*** I had asked whether prana only will circulate cosmically, in the cosmic ethers, but it seems we're talking about all kinds of pranas that are the lower and aspects, that are found within the dense physical nature of the let's say the planetary logos.

0:27:30

***We read also that "most people receive force only from the physical and astral planes, but disciples receive force also from the mental and egoic levels." Finally we read:***

***"It may help the student if he realizes that the right control of prana involves the recognition that energy is the sum total of existence and of manifestation, and that the three lower bodies are energy bodies, each forming a vehicle for the higher type of energy and being themselves transmitters of energy. The energies of the lower man are energies of the third aspect, the Holy Ghost or Brahma aspect. The energy of the spiritual man is that of the second aspect, the Christ force, or buddhi. The object of evolution in the human family is to bring this Christ force, the principle of buddhi, into full manifestation upon the physical plane and this through the utilization of the lower triple sheath." (P. 227.) TWM 570***

***We read also that "most people receive force only from the physical and astral planes, but disciples receive force also from the mental and egoic levels."*** This will lead to mental polarization and also finally soul infusion which is but the beginning of triadal fusion and monadic confusion.

***Finally we read:***

***"It may help the student if he realizes that the right control of prana involves the recognition that energy is the sum total of existence and of manifestation, and that the three lower bodies are energy bodies, each forming a vehicle for the higher type of energy and being themselves transmitters of energy.*** At least that's the way it's intended to be. Eventually we have these vehicles made up largely of what in occultism is called atomic substance. We have all these different planes and eventually the physical body of man will be made entirely of the substance of the first subplane, but that's not yet and I think we would have to have a situation where the fourth initiation had been passed.

***The energies of the lower man are energies of the third aspect, the Holy Ghost or Brahma aspect.*** Fair enough.

***The energy of the spiritual man is that of the second aspect, the Christ force, or buddhi.*** Although we say that type of force grows within the causal body and when you look at the causal body, maybe it's sharing very much in this third aspect energy, but can be infused and made to blossom under the influence of the Christ force? Because the causal body becomes more and more buddhic as we proceed with evolutionary process.

***The object of evolution in the human family is to bring this Christ force, the principle of buddhi, into full manifestation upon the physical plane and this through the utilization of the lower triple sheath." (P. 227.) …*** I believe this is written by Alice Bailey in the book the *Light of the Soul* and you don't find such a clear definition of the objective of the human race. This is certainly one of the major objectives love expressing through intelligence love upon the Material Plane, love wisdom and full of expression through the vehicles of the personality and through the vehicles of the … personality of the planetary logos in a way it has to involve some cosmic planes but within the dense physical body of the planetary logos.

Let's start there, this love wisdom energy has to express and that's part of the redemption of matter from the previous solar system.

***The object of evolution in the human family is to bring this Christ force, the principle of buddhi*** it's love wisdom on the fourth plane the plan of intuition the plane ability ***, into full manifestation upon the physical plane and this through the utilization of the lower triple sheath."*** and the solar angels are helping to do this they are very much a combination of buddhic force and intelligent force or buddhic energy and intelligent energy. When you look at the the maps that have been collected in the *A Treatise on Cosmic Fire* book, we find the solar angel named as present upon the buddhic plane, particularly. But we know through its number five that it has much to do with the principle of intelligence and since solar angels are would say made within the system of Sirius. Sirius has that fifth ray, also there's certainly manas and intelligence involved in what the solar angel becomes as it devolves from the higher sort of human being.

We took a little trip back here into *Light of the Soul.* All these books are worth reading and rereading until they become a very solid structure of thought within our consciousness.

0:33:20

***This gives a general picture of the subject of our consideration and gives us the elementary facts upon which all our thoughts must be based. It becomes apparent, therefore, as we study the above that the aspirant has three things to do:***

***First, he has to learn the nature of the energies or pranas which have brought his magical creation, the physical body, into manifestation and which keep it in such a condition that he can or cannot rapidly achieve the spiritual objective of his soul. This lesson involves:***

***a. Arriving at a knowledge of those forces which are peculiarly potent in his life and which seem to direct his activities. This will bring to him the knowledge as to which centers of his etheric body are awakened and which are dormant. This all aspirants have to grasp before they really can apply themselves to the real training for discipleship.***

***b. Grasping the relation between these forces of nature which he has appropriated for his own use and which constitute the sum total of his personal, mental, sentient and vital energies, and those same forces as they are found in the natural world and govern the manifestation of the Macrocosm.***

***c. Learning to work with these energies in an intelligent manner in order to bring about three happenings: TWM 570-572***

***This gives a general picture of the subject of our consideration and gives us the elementary facts upon which all our thoughts must be based.*** In occultism, we study at least some of the ABCs of the technicalities of these inner sciences. It is simply the ABC and as difficult or as strange or as inaccessible as it may seem to our ordinary consciousness, it's just the preliminary foundation of a very advanced inner science.

***It becomes apparent, therefore, as we study the above that the aspirant has three things to do:***

and remember,r we are talking about the process in terms of the aspirant and not the Incarnation at this time of a Solar angel - the incarnation of planetary logos etc, or even the work of a high initiate, already an advanced magician. We're talking about and mainly here the aspirant.

***First, he has to learn the nature of the energies or pranas which have brought his magical creation, the physical body, into manifestation and which keep it in such a condition that he can or cannot rapidly achieve the spiritual objective of his soul.*** If you're going to be a successful addition, you have to know what your instrument is, even though it has been created by the soul nature.

***This lesson involves:***

***a. Arriving at a knowledge of those forces which are peculiarly potent in his life and which seem to direct his activities.*** Always there will be varying emphases for different people.

***This will bring to him the knowledge as to which centers of his etheric body are awakened and which are dormant.*** I think we have to say that the energy of the base of the spine and the energy of the highest head center can, considered as a whole, are the last to awaken fully. Especially when you realize that those two energies are involved at this fifth initiation and probably at the sixth. As well, when we regard the fullness of the head center maybe even the seventh, but by that time you have a mayavirupa, and if you're manifesting on this level of expression.

***This all aspirants have to grasp before they really can apply themselves to the real training for discipleship.*** We have to know the condition in which we find our access to various types of energy, what is flowing in what is available what has to be invoked what has to be really evoked alright the lesson involves.

***b. Grasping the relation between these forces of nature which he has appropriated for his own use and which constitute the sum total of his personal, mental, sentient and vital energies, and those same forces as they are found in the natural world and govern the manifestation of the Macrocosm.*** The ability to compare his energy system to the larger natural cosmic energy system. Here the law of analogy will help us.

The lesson further involves.

***c. Learning to work with these energies in an intelligent manner in order to bring about three happenings:***

I assume energy is within and energies in the greater macrocosm. They will bring about certain happenings.

Number one:

0:39:30

***An harmonious cooperation with his own solar Angel, so that solar force may impose its rhythm upon the lunar forces.***

***An intelligent response to and affiliation with the group of World Servers who at any given time have undertaken the work of directing, by the power of their thought, the forces of nature and so leading the whole creative body forward along the line of divine intent.***

***The production on the physical plane of a personality adequate for its creative task and capable of those forms of activity, emanating from the mind, which will enable him to further the work of the directing agencies. TWM 570-572***

***An harmonious cooperation with his own solar Angel, so that solar force may impose its rhythm upon the lunar forces.*** It's one thing to be aware that every human being from the occult perspective, almost every human being, has the solar and angel as a supervisor, and it's another thing to learn how really to live one's life so that the streams of energy from the solar angel enter pervade enhance the personality mechanism.

***An intelligent response to and affiliation*** Let's call this other one happening to an intelligent response to and affiliation. ***with the group of World Servers who at any given time have undertaken the work of directing, by the power of their thought, the forces of nature and so leading the whole creative body forward along the line of divine intent.*** The encompassing forces are involved macro cosmic forces as well as the forces inherent within one's own micro cosmic system …

***The production on the physical plane of a personality adequate for its creative task and capable of those forms of activity, emanating from the mind, which will enable him to further the work of the directing agencies.*** It pretty well looks like all of this is part of fitting our energy system to work with and respond to higher energies.

***The production on the physical plan of a personality adequate to the creative task of those forms of activity emanating from the mind which will enable him to further the work*** I think that's clear **of the directing energies.**

So, the work in happening one is to get the personality nature into that condition in which it can respond to higher spiritual energies, which are attempting to direct the process okay learning to work with those energies in an intelligent manner. That's the first stage, happening one, working with our solar angel working with the New Group of World Servers, making sure the personality is fit to express higher possibilities on the physical plane; making sure personality is fit express higher spiritual possibilities on the physical plane.

Okay, now happening two:

0:44:15

***Second, learn to live as a soul and, therefore, free from identification with the body nature. This brings out three things:***

***a. An ability to withdraw into the head consciousness and from that high place to direct the life of the personal self.***

***b. The power to pass through the various centers in the body those universal forces and energies which are needed for world work. This has to be done consciously and in full awareness of the source from which they come, of the mode of their activity and of the purpose for which they must be used. This involves also the understanding of which force is related to a center. This consequently involves the necessity to develop the centers, to bring them into a state of potency and to harmonize them into a unified rhythm.***

***c. The capacity, therefore, to work at will through the medium of any particular center. This is only possible when the soul can dwell as the Ruler on the "throne between the eyebrows" and when the Kundalini fire has been what is occultly called raised. This fire has to pass up through the spinal column and burn its way through the web which separates center from center on the "Golden Rod of Power." TWM 572***

***Second, learn to live as a soul and, therefore, free from identification with the body nature.*** Let's just ask how many of us can do this? How identified are we with the outer instruments? We can theoretically discuss this, but in the last analysis do we identify with the body and its condition? Or do we regard it as an instrument for something more subtle which we have realized ourselves to be?

Let's look at this the second happening, I think an ability.

***This brings out three things:*** This second of three happenings brings out other another triplicity and,

***a. An ability to withdraw into the head consciousness and from that high place to direct the life of the personal self.*** let's just say the term *head consciousness* is a little ambiguous. Do we mean at the ajna center perhaps, with the kundalini having already made its way to the highest head center and then descended again to the place of direction which would be the ajna center.

Another one of these three things that comes out when we learn to live as a soul. It seems so simple doesn't it, but no it's not, and we cannot fall into the trap of having the concept, and thinking that because we have the concept, we have achieved what the concept indicates.  
  
***b. The power to pass through the various centers in the body those universal forces and energies which are needed for world work.*** We can see that this is us, all of this is a fairly advanced state. When He talks about *universal,* maybe He's speaking about the higher energies of the cosmic physical plane step by step; I don't think He's talking about the planes higher than the cosmic physical plane, because even the highest levels of the cosmic physical plane are somewhat really out of reach for disciples of our type. Until we become the higher initiates. ***The power to pass through the various centers in the body those universal forces and energies which are needed for world work.*** I mean these energies and forces emanate from very very high cosmic sources, but they are transformed and adapted to the levels of the cosmic physical plane and those levels are the ones which we can think about accessing. ***This has to be done consciously and in full awareness of the source from which they come, of the mode of their activity and of the purpose for which they must be used.*** He's given us that kind of information. Let's just say for the disciple it's Vulcan related to the head center, and Venus to the ajna center, and Saturn to the throat center, and Jupiter to the heart center, Neptune to the solar plexus, Uranus to the sacral center ,and Pluto to the base of the spine.

These are planetary sources and for people of our type probably that that's quite enough we're not talking about which ones of the seven solar systems are related to our particular chakras this probably has a lot more to do with the type of receptivity that a planetary logos would undertake for itself. Or say the seven stars of the Big Dipper that would concern a planetary locals, and maybe even a solar logos and only in very greatly reduced transformations and attenuations would it reach us?

I think the planetary level, considering these planetary logos sources is quite the top of what we can deal with in a practical manner the energies of the constellations they do reach us. But through signs and through the rays which rule these constellations through the planets associated with them. So there's always going to be a reduction of focusing agent for great sources were not receiving directly the impress of great constellational logoi.

***This involves also the understanding of which force is related to a center. This consequently involves the necessity to develop the centers, to bring them into a state of potency and to harmonize them into a unified rhythm.*** We can work with the higher energies as these impacts our chakras the chakras harmonized and more and more consciously under our control.

And the third factor here: ***c. The capacity, therefore, to work at will through the medium of any particular center.*** The highest head center has already been reached or stimulated. Maybe we're talking about the ability of the master thus to work ***through the medium of a particular center.***

***This is only possible when the soul can dwell as the Ruler on the "throne between the eyebrows"*** Ruler, well, who is the ruler? The soul can indwell, but by that time were more than the soul. We are understanding our spirit nature. Then again the soul is a very versatile term and has to do with consciousness at many different levels. The Monad too has soul and we might consider the monad is a type of higher soul, the triad as well. So it goes. ***The capacity, therefore, to work at will through the medium of any particular center.***  ***This is only possible when the soul can't dwell is the ruler on the throne between the eyebrows. and when the Kundalini fire has been what is occultly called raised.***

***This fire has to pass up through the spinal column and burn its way through the web which separates center from center on the "Golden Rod of Power."*** That golden rod of power, the spine I think.

Of course these kind of references are found that in the scriptures under a symbolic presentation. When you see a term like *rock, rod,* and the *rod of initiation,* there's some sort of deep connection between the symbolic term. The spinal column, and it's a series of ascending chakras and that instrument we call the rod of initiation wielded by the initiator. I'll just underline this: *the capacity … to work … through the medium of any particular center.*

Well we have to get our energy system in shape. We have to know the sources from which the energies are coming and then we have to have such control over our chakric system, from that throne between the eyebrows, that it can be rightly manipulated and the system made the recipient of whatever energies are appropriate from these distance or higher sources. There is a real training and refinement of the chakra system within the etheric body. If we're going to learn to live as a soul that is the second of these happenings.

Then the happening is themselves little intricate here – we're learning how to work with these higher energies and if we can then certain happens will be brought about. …

0:55:40

***Third, learn to study the reactions upon others of whatever energy he, through his personality, may be expressing, or which, if he be an initiate and, therefore, a conscious worker with the Plan, it may be his privilege to utilize or transmit. Through a close study of his personal "effect" upon his fellowmen, as he lives amongst them, and as he thinks, speaks and acts, he learns the nature of that type of force which may flow through him. He can arrive, therefore, at an understanding of its type, its quality, its strength, and its speed. These four words warrant consideration and elucidation. TWM 572-573***

***Third, learn to study the reactions upon others of whatever energy he, through his personality, may be expressing, or which, if he be an initiate and, therefore, a conscious worker with the Plan, it may be his privilege to utilize or transmit.*** There's the difference here between *expressing* and *utilization.* So looking out at the effect on the on others and the environment.

***Through a close study of his personal "effect" upon his fellowmen, as he lives amongst them, and as he thinks, speaks and acts, he learns the nature of that type of force which may flow through him.*** I might say that this is a good method of determining the rays with which one is working. We have to become, we note our expression, and gradually we make our way into becoming a conscious wielder of these forces.

***He can arrive, therefore, at an understanding of its type, its quality, its strength, and its speed. These four words warrant consideration and elucidation.*** We're talking about energies and forces flowing through the disciple or the initiate.

We've been given certain words which qualify that energy or force type quality. I suppose degree of refinement, in a way, its strength, and its speed. I think the different ray types will be found here maybe in the type two ray will be found in strength the first ray and speed of the third ray.   
  
Now we've seem to be getting into a little description of type quality strength and speed we begin with the letter A and we're going to go into another section before we encounter the letter B and C. Sometimes simply deciphering or working out the organization of the presentation can be a fairly intricate matter. It's all outlined in an organized way, but there's so many different parts and headings and subheadings that it becomes necessary to hold these in mind.

Let's do a little review here …

1:00:00

Three things to do each aspirant, … and then the first one is to grasp the nature of the energies which have created his body. Under this first category are three lessons, see how they, in DK’s mind, it's all organized right and in the third of these lessons three happenings occur.

We're already in two sub categories: cooperating with the solar angel, learning to live as a soul … this involves three subcategories itself. … note and three subcategories here in relation to happening to lifting the consciousness to the head, ability to pass various higher energies through the etheric body and then to work with any particular center and then going back to the third happening of studying the outer effect.

So aligning with the solar angel learning how to access the higher energies and eventually very consciously work with whatever chakra may be indicated. Finally studying the outer effect.

I wonder when will ever get to that point which follows first three things to do by each aspirant, because we're in many subcategories here of this very first factor where he's learning the energies that have brought the physical body into existence.

We certainly, in occultism, we do study the energies invisible to most that most are unaware of and we study them using the fifth ray and we try to be meticulous about what they are where they come from and what they can accomplish within our vehicles, how we can access them, how we can direct them, and what may be the effect of directing them.

Now these energies are coming in and we're dealing here with quality type, quality strength, and speed, and and here at least this deals with type. You have to really be a one who can access manipulate direct energies and forces. I suppose once you start to direct and energy toward a specific location with a specific objective in mind it becomes classified under the term force. …

1:05:00

***A. The type of force as used by an aspirant will indicate to him its emanating source, and a study of it will begin to signify to him the Entity from which it has emanated. A knowledge of the type answers the question: Along what line of energy and upon what ray is this force to be found? A close watch upon this aspect of work will soon indicate to the aspirant:***

***1. upon what plane he himself may be working,***

***2. the nature of his ray, egoic ray and personality ray. Only the initiate of the third degree can ascertain his monadic ray,***

***3. the particular tattva which may be involved,***

***4. the center through which he may be transmitting the force. TWM 573***

***A. The type of force as used by an aspirant will indicate to him its emanating source, and a study of it will begin to signify to him the Entity from which it has emanated.*** We have the study of astrology and rayology, we know that the sources are living sources logoi of a planetary type, or may be a stellar type or a constellation 'el type in astrology and we know that great rayological sources exist. We are familiar with the idea that from the Great Bear come the streams of energy which are the will aspect of the seven rays, but the origin of the Seven Rays goes much much higher into cosmic septenates of which we have presently no notion or understanding.

***A knowledge of the type answers the question: Along what line of energy and upon what ray is this force to be found?*** When we work with the Tibetan and we attempt to discover our ray energies within our ray formula, this typing of forces is foremost in our mind.

***A close watch upon this aspect of work will soon indicate to the aspirant:***

***1. upon what plane he himself may be working,*** I don't think he would undertake to this kind of study, if you were just working on the astral plane. It does take a requisite amount of mental focus.

***2. the nature of his ray, egoic ray and personality ray. Only the initiate of the third degree can ascertain his monadic ray,*** but the emphasis is upon the word *ascertain.* You can speculate, but you cannot be certain, and to ascertain means really to determine with certainty. That is the way we can think of that word. But the emphasis is upon the word ascertain.

***3. the particular tattva which may be involved,*** There's a whole chart here on the various tattvas and I wonder if we should try to go to it somewhere here it is is that it was that are those the outpourings yeah these are tatvas, and they are energies connected with the different claims. I don't think he has enlarged upon them to a great deal they appear to be something other than the gunas, which have to do with tamas, rajas and sattva.



… We have not made a great study of the ttattvas in DK’s work, so far, but at least the listing of them is present in this important chart chart number two in *A Treatise on Cosmic Fire* and apparently it's included from *The Theosophist,* hmm 118 years ago. Imagine that.

***4. the center through which he may be transmitting the force.*** It's possible I think for the different forces to reach through an aspect of any chakra. Chakras are a lot more complex than we are given to understand. In some of the Hindu books the details of the structure of the top of the chakra as they conceive it is given in the Tibetan word. We're told that every chakras threefold and the central part has to do with the jewel and the first aspect, and the second has to do with the petals, and the third has to do with a foundation. Maybe it's called the *calyx* is that it, the support the third aspect of the chakra. Were given in some cases knowledge of the power of the petals as found in the egoic lotus, and also in the heart center somewhere in DINA II, I think around page 660s are twelve capacities related to the petals of the heart center, but I not in such detail in relation to the other chakras and their jewel and the petals. You'll have to go we would have to go to other sources to find those.

So we're working with type. I've spent a lot of my investigation on this question of type writing books on the rays and how to discriminate one ray from another, and then also in doing these commentaries on the books talking about the sources of these types whether they be planetary stellar or constellation. Then the other parts have to do, I think breaking it down a little bit more minutely, the quality I guess has to do with you can have a ray energy, but is it refined in its use. Have you refined your vehicles to the point where they can really receive that type of energy, and its strengths? That will have to do with the success you've made of the invocation process the method of relating the method of accessing and its speed. I think is more a third ray factor.

2:13:40

***It will be apparent, therefore, that a study of the types of energy is of practical usefulness and will tend to leave no part of the aspirant's nature untouched. Think for a minute of the lessons which can be learned by the man who submits the energy used in verbal expression, for instance, to the scrutiny of the Inner Ruler and who—after talking or after joining in the give and take of daily life—asks himself the questions: What was the type of energy used by me in my speech today? What was the force that I expended in my contacts with my fellowmen? You ask me if I can illustrate this for you? Now let me attempt to do so and so make simple what is deemed so oft to be abstruse and difficult. Let the student inquire of himself whether the position he held mentally and whether the words which he spoke on any particular occasion were prompted by a desire to impose his will upon his hearers. This imposition of his will could be either right or wrong. When right, it would mean that he was speaking under the impulse of his spiritual will, that his words would be in line with soul purpose and intent and would be governed by love and, therefore, would be constructive, helpful and healing. His attitude would be one of detachment and he would have no desire to take prisoner the mind of his brother. But if his words were prompted by self-will and by the desire to impose his ideas upon other people and so to shine in their presence, or to force them to agree with his conclusions, his method would then be destructive, dominating, aggressive, argumentative, forceful, rude or irritable, according to his personality trends and inclinations. This would indicate the right or the wrong use of first ray force. TWM 573-574***

***It will be apparent, therefore, that a study of the types of energy is of practical usefulness and will tend to leave no part of the aspirant's nature untouched.*** We really do have to conceive of ourselves as energy units. We conceive ourselves I think in much less technical ways, as we have a name, we have relationships, we have a profession of some sort of work we do in the world. We can give ourselves in these larger more vague terms but in fact there is a whole technical language of energy, and when we're looking at the types we have to access that technical language. We can interpret almost anything we encounter or any person in terms of the ray energy or astrological energy or planetary energy released. the the planetary energy itself maybe a different from the ray energy which passes through it. Well we're just I think at the level of learning the ABCs of this kind of discriminative work. ***It will be apparent, therefore, that a study of the types of energy is of practical usefulness and will tend to leave no part of the aspirant's nature untouched.*** This is all part of *man know thyself,* but *know thyself* with precision, and in a technical manner, so that eventually the power to work with the different aspects of one's nature, work appropriately and according to the ray and other planetary and stellar factors constellation factors, will be mastered by us, eventually.

***Think for a minute of the lessons which can be learned by the man who submits the energy used in verbal expression, for instance, to the scrutiny of the Inner Ruler*** that's, we are the observer standing that from personality to the scrutiny of the inner ruler ***and who—after talking or after joining in the give and take of daily life—asks himself the questions:*** this is a good process during the evening review; a real examination of what energy we have expressed and what is its classification. Where does it come from? What prompted it? Was that it refined expression? Was it rapid expression, or did we have to wait a long time before we could sort of gather the ability to release it?

***What was the type of energy used by me in my speech today?*** This is a good evening review.

***What was the force that I expended in my contacts with my fellowmen? You ask me if I can illustrate this for you?*** DK is being very, very practical here, He's really telling us how we can see all of this is about coming to grips with the types of energies and forces in our environment and in our larger and subtler environment. We just have to become utilizers of the available energies and directed forces and learn how to wield them. This is what it's all about, and a magician can do this to good or a bad effect. We are attempting to be white magicians we involve the heart center and our direction of energy supposedly is of good effect or it's meant to promote the manifestation of the divine plan.

So as occultists-in-training, we simply are working learning how to work with energies which are discounted as real by the vast majority. We're learning what they are, where they come from, how to access them, how to bring them safely into the energy system, how to identify their effects within the energy system, how to use the energy system of chakras? Maybe not only on the earth levels but on other levels to direct these accessed energies and forces into the immediate and more subtle environment to do good to carry out our part in the manifestation of the divine plan.

It gets a little intricate with all these categories and subcategories, but just generalizing about what we're studying here, I could say that would be it. so Master DK knowing the limitations of capacity of all of us as he says we should consider ourselves as the average aspirant tries to really get it across and really make it simple.

So we can understand the practical application there of these questions, and of the energies we use. Think of it, it’s really important to have a bird's-eye view, a soul's eye view, of the energies and forces we are wielding maybe we sort of radiate certain energies. Maybe you can say we direct forces. I think there's a kind of an ambiguity there between those two terms *energy* and *force.* I think they overlap. Maybe want to get very very specific about them and say that a directed energy is a force and energy, is more like the reservoir which we fall upon in order to direct a certain quality of energy in a specific direction thereby calling it a force.

I think when people encounter others they say *ah well that person's energy is very interesting* etc. That's just the general radiation. What you are when you're not willfully directing and energy. but then you might really focus on someone or something and willfully direct that energy in a more concentrated manner and then it becomes identified as a force.

***Now let me attempt to do so and so make simple what is deemed so oft to be abstruse and difficult.*** That of course is the quality of any great teacher, Master DK is a master teacher.

I'm thinking about Richard Feynman, a very surprising guy with a great sense of humor and a tremendous knowledge of the higher aspects the new physics. Let's say and he could really break it down for the layman and say *I can teach you everything you have to know about this in maybe an hour or two and if you want to know the details go to graduate school for seven years.* I just thought that was so good, because maybe the essence of what has to be conveyed can be conveyed with simplicity, and Einstein said basically *if you can't explain it you don't understand it*. I think other people look at that notion as well, and when you're testing yourself as to whether you really do understand something, you try to explain it to someone maybe, and if you if they can get it at least on some levels, then maybe a sufficient amount of understanding is yours and if you just make a mess out of it and confuse the one who's listening to you. Then maybe you don't understand it as well as you should. So he's attempting to make simple what is often considered so abstruse and difficult.

***Let the student inquire of himself whether the position he held mentally and whether the words which he spoke on any particular occasion were prompted by a desire to impose his will upon his hearers.*** Was his lower ego involved they're seeking some sort of position or eminence some higher position than that of his listeners. Always reminding the listener that they know less. You find disciples that do that.

***This imposition of his will could be either right or wrong.*** It depends on the circumstance, doesn't it?

***When right, it would mean that he was speaking under the impulse of his spiritual will,*** and somewhere it says it is a worthy thing or a noble thing to be an *agent of the imposition* of the will of God, I think it's in discussing the political workers in DINA, *Discipleship in the New Age, volume one*. He might be speaking with great authority from atma or the spiritual will, and then it would be right because his purpose is not to put others down, but simply to create a hierarchical order of things that must be done, or essentials and lesser essentials, and still lesser essentials, establishing the most essential in an authoritative manner. So the imposition of his will to be either right or wrong. ***When right, it would mean that he was speaking under the impulse of his spiritual will, that his words would be in line with soul purpose and intent and would be governed by love and, therefore, would be constructive, helpful and healing.*** While we see DK speaking with authority in those letters to his students.

There is so much understanding and so much compassion, and so much love, and so much realization of what they're going through, and that He has gone through, that even though they are authoritative they are not hurtfully authoritative. You'll know the difference. You'll know when someone is trying to let's say *lord it over you* and convince you of how much more He know, then whether that individual who may know more and may have a greater way, was actually trying to be really helpful.

***His attitude would be one of detachment and he would have no desire to take prisoner the mind of his brother.*** What a wonderful way of expressing it. *No one has a right to sway a brother’s mind,* we're told in those three sort of injunctions, enter into thy brother’s heart and mind, found in this book.

***But if his words were prompted by self-will and by the desire to impose his ideas upon other people and so to shine in their presence, or to force them to agree with his conclusions, his method would then be destructive, dominating, aggressive, argumentative, forceful, rude or irritable, according to his personality trends and inclinations.***

***This would indicate the right or the wrong use of first ray force.*** It seems pretty clear doesn't it? … We've encountered both haven't we? There are many pitfalls along the way and we have to learn how to deal with our superiors and those were on the same level as we are, and those who have not yet learned as much and probably at every level there will be a kind of skill.

I love this though. It is in some way so humorous, and yet it's so current and real. It just happens. Therefore what we're told that when we enter a brother's mind, we don't have the right to sway his mind. But he will say he loves he knows he sees or something he thinks with me and I am strong to do the right and so forth. And to take prisoner. This is the Bucyrus approach, you have to think and talk as your teacher talks, according to the thoughts that your teacher has sanctioned, and you lose the ability to think for yourselves and to determine from your own great fund of inner intuition what is true. Then in fact you become incapacitated really because the dominance of another is robbing you of the opportunity to use your own abilities.

DK has said this is simple***. Now let me attempt to do so and so make simple what is deemed abstruse and difficult*** I don't think it's so difficult if you look at it, as He is looking. But we should always have our capacity for understanding open, whenever we deal with anyone. Every moment that gives the opportunity to understand and to see things in the broader energy context. You can imagine what the passage of the energies. Looks like to Master DK long ago having passed the third initiation when that first passage is realized. It's the the perceptions involve the impact of energies and forces upon energy units force units and he sees this in specific terms and then like a good physician knows what to prescribe what will be the remedy.

1:32:00

***Should the type of force he wields be that of the second ray, he can submit it to a similar analysis. He will then find it to be based on group love, service and compassion, or upon a selfish longing to be liked, on sentiment and on attachment. His words will indicate this to him if he will closely study them. Similarly, if he is using third ray force, in a personal manner, he will be devious in his propositions, subtle and elusive in his arguments, using manipulation in his relations with his fellowmen, or be an interfering busybody, actively engaged in running the world, in managing other people's lives for them, or in grasping so firmly the reins of government in his own self-interest that he will sacrifice everything and everybody in the work of furthering his own busy ends. If he is, however, a true disciple and aspirant, he will work with the Plan and will wield third ray force to bring about the loving purposes of the spiritual Reality. He will be busy and active and his word will carry truth, and will lead to the helping of others, for they will be detached and true. TWM 574-575***

***Should the type of force he wields be that of the second ray, he can submit it to a similar analysis.*** Basically what we're saying here is analyze the energies and forces with which you deal and which you express.

***He will then find it to be based on group love, service and compassion, or upon a selfish longing to be liked, on sentiment and on attachment.*** He's giving us the pros and cons of what we might see when we analyze what has come forth from us in in our expression according to our ray.

Now what ray is that? Maybe it is the major ray that we're dealing with, maybe it's the soul ray, or if we're not to that point and if some ray or other. Always there will be a ray which is dominant and students of our type are trying to make sure that the personality ray becomes in a way the sub-dominant, to use musical terms. Sub-dominant leading to dominant, leading to tonic, and the tonic being the monad in whatever octave we want to deal with it.

A lot of secondary people in this work. When we analyze the words the energy the radiation the actions that have gone forth from us, are they based on group love service and compassion, or upon a selfish longing to be like on sentiment, liking and disliking and on attachment?

***His words will indicate this to him if he will closely study them.*** They will indicate this if he will closely study his words well this is the one of the purposes for the evening review.

***Similarly, if he is using third ray force, in a personal manner, he will be devious in his propositions, subtle and elusive in his arguments, using manipulation in his relations with his fellowmen, or be an interfering busybody, actively engaged in running the world, in managing other people's lives for them, or in grasping so firmly the reins of government in his own self-interest that he will sacrifice everything and everybody in the work of furthering his own busy ends.*** You kind of wonder as you look at the political situation today [2018] and maybe in general when you have a first ray and the third ray and without the application of the second ray presence of the second ray. You do kind of have what He is describing here, and we do see a lot of it. People with that ray combination really want to be in control and will use the intelligence and this devious mentality to ensure that they are in control … [also note the first and third ray of China, the CCP much controlling the world in 2020.]

***If he is, however, a true disciple and aspirant, he will work with the Plan and will wield third ray force to bring about the loving purposes of the spiritual Reality.*** To see manifested the loving purposes of the spiritual reality.

***He will be busy and active and his word will carry truth, and will lead to the helping of others, for they will be detached and true.*** What do they have detached and true words manifesting plan and reality, and with great activity. I guess the whole business, community is so much run by the third ray, and we know how relatively active it is compared to the more ponderous and pondering approach of the second ray.

Now we're still on point *a* here, I get lost in all the subcategories that maybe you can keep it straight on. … Let's get into this subsection here called ***the use of the hands.*** We're still dealing with how to work with energy under subcategory … the type of force as used by an aspirant will indicate to him, it's emanating source and we just have to be observant enough to see ourselves expressing certain types of energy and perhaps then we can see the plane from which it comes the planets or the zodiacal science associated with it, the rays associated with it and be clearer about what we are expressing.

1:40:20

***THE USE OF THE HANDS***

***It is of value here when we are dealing with the wielding of force to give a little information anent the use of the hands in such work. One of the Masters has said, "It is but with armed hand and ready either to conquer or perish that the modern mystic can hope to achieve his object." I intend to speak a few words about the hands, for there is more occult teaching hidden in these words than is apparent on the surface.***

***In one of the old books, available for the instruction of disciples these words are found:***

***"The armed hand is an empty hand and this protects its possessor from the accusations of his enemies. It is a hand freed from the taint of the four symbolic evils—gold, lust, the dagger, and the finger of enticement."***

***These words are most significant, and it might be well to study briefly the type of hands and their quality which are distinctive of disciples. In all forms of esoteric teaching the hands play a great part and this for four reasons:***

***1. They are the symbol of acquisitiveness.***

***2. They are centres of force***

***3. They are wielders of the sword.***

***4. They are, when employed unselfishly***

***a. Instruments of healing.***

***b. Agencies whereby certain keys are turned. TWM 575***

***THE USE OF THE HANDS***

***It is of value here when we are dealing with the wielding of force*** now that's what we're dealing with okay? Coming under our own will, our own volition, and learning how to do this more and more successfully with subtle energies. ***It is of value here when we are dealing with the wielding of force to give a little information anent the use of the hands in such work.***

***One of the Masters has said, "It is but with armed hand and ready either to conquer or perish that the modern mystic can hope to achieve his object."*** That's an amazing thought you kind of wonder who He's quoting. I have a feeling that to a great extent he's quoting the master K H, but I can't be sure. “***It is but with armed hand and ready either to conquer or perish that the mystic can hope to achieve his object.”***

***I intend to speak a few words about the hands, for there is more occult teaching hidden in these words than is apparent on the surface.***

***In one of the old books, available for the instruction of disciples these words are found:***

***"The armed hand is an empty hand and this protects its possessor from the accusations of his enemies. It is a hand freed from the taint of the four symbolic evils—gold, lust, the dagger, and the finger of enticement."*** We can certainly look at the third ray gold, the second ray lust, and the dagger as the first ray. As for the *finger of enticement,* it seems like temptation that seems very Scorpionic. It's hard to maybe put a ray to it. So it's not hooli have thought the arming of the hand is really from the conventional perspective the disarming of the hand, and *only the empty nail marked hands* can offer the blessing to humanity and this means of course that one is passed through the crucifixion and has asked nothing for the separated self, wants nothing for the separated self, and simply is intent on serving the good. This is a beautiful … it's important.

***“The armed hand is an empty hand and this protects its possessor from the accusations of his enemies*** after all he wants nothing to separate itself and is gathering nothing for the enhancement of his personality, per se, ***it is a hand freed from the taint of before symbolic evils Gold lust the dagger and the finger of enticement*** which I suppose again, temptation.

***These words are most significant, and it might be well to study briefly the type of hands and their quality which are distinctive of disciples.*** When we look at the hand we are looking at an extension and the number five, and the manifestation of intelligent manipulation upon the physical plane, but also the directing of force etherically. So the hands are the symbol of the acquisitiveness.

***In all forms of esoteric teaching the hands play a great part and this for four reasons:***

***1. They are the symbol of acquisitiveness.***

***2. They are centres of force***

***3. They are wielders of the sword.***

***4. They are, when employed unselfishly***It looks like the daggers are there, and the acquisitiveness relates to the gold, and they are when employed unselfishly.

***a. Instruments of healing.***

***b. Agencies whereby certain keys are turned.***This is the importance. Acquisitiveness, centres of force, a possible first ray application, wielder of the sword. And I guess maybe the the fist test enter there under Vulcan the hammer effect, but when employed unselfishly this is what we intend to do. They are instruments of healing in agencies whereby certain keys are turned. We think about the keys various keys the Ageless Wisdom that are listed in *A Treatise on Cosmic Fire*,

there are many, the psychological key, the philosophical key, the mathematical key, I can't name them all but we could go there and take a look at the ways of entry into the Arcana of life.

Now maybe He's going to take them step by step here.

1:48:00

***Viewing them as symbols of acquisitiveness it must be remembered that in the average man they are employed to "grasp and to hold" and to acquire that which the man wants for himself and for the satisfaction of his selfish desire. In spiritual man, the hands are still symbols of acquisitiveness but he only grasps that which is needed for the helping of the group and releases at once towards that end that which he has thus acquired. The initiate holds nothing for himself; the saviour of the race may utilise all that is laid up in the divine storehouse but not for himself, only for those he seeks to help. TWM 575-576***

***Viewing them as symbols of acquisitiveness it must be remembered that*** Well do we'll call it? the grasping and for oneself viewing them as symbols of acquisitiveness. ***Viewing them as symbols of acquisitiveness it must be remembered in the average man they are employed to "grasp and to hold" and to acquire that which the man wants for himself and for the satisfaction of his selfish desire.*** *Only the empty nail marked hands,* I wonder. Maybe I look that up because it's in the Catechism, *only the empty nail mark hands can keep the chain complete this chain of hierarchy this chain of the descent of the higher energies and the ascent of the one who is rising.* How how to climb the ladder? That is the question. …

Now we go to the spiritual man.

***In spiritual man, the hands are still symbols of acquisitiveness but he only grasps that which [576] is needed for the helping of the group and releases at once towards that end that which he has thus acquired.*** The hands can grasp, the hands can give.

***The initiate holds nothing for himself; the saviour of the race may utilise all that is laid up in the divine storehouse but not for himself, only for those he seeks to help.*** This is so very clear and as we learn to relinquish it will become more and more true of ourselves. I mean we take, use, and demand. We take, but to give. We take but to give. The initial holds nothing for himself the savior of the race may utilize all that is laid up in the divine storehouse, but not for himself only for those he seeks to help, as that's the question of acquisitiveness. The grasping by the hand, the grasping hand for oneself, or the grasping hand for others. We will know whether we are grasping for ourselves or whether we have the welfare of others in mind.

1:53:30

***As centres of force the hands play a most potent part, and one that is little understood. It is an occult fact that the hands of a disciple (once he has acquired that acquisitiveness which is based on unselfish group work) become transmitters of spiritual energy. The "laying on of hands" is no idle phrase nor confined solely to the operations of the episcopate of any faith. The occult laying on of hands can be studied in four aspects:***

***1. In healing. In this case the force which flows through the hands comes from a dual source and via two etheric centres, the spleen and the heart.***

***2. In the stimulation of any specific centre. The energy employed in this case comes from the base of the spine, and the throat, and must be accompanied by appropriate words.***

***3. In the work of linking a man up with his ego. The force used here must be received from three etheric centres, the solar plexus, the heart, and the centre between the eyebrows.***

***4. In group work. Here energy is utilised emanating from the ego, via the head centre, the throat centre and the base of the spine.***

***As centres of force the hands play a most potent part, and one that is little understood. It is an occult fact that the hands of a disciple (once he has acquired that acquisitiveness which is based on unselfish group work) become transmitters of spiritual energy.*** There's something first to fulfill, isn't there, before the hands can really be activated in this new way.

***The "laying on of hands” is no idle phrase nor confined solely to the operations of the episcopate of any faith.***  ***The occult laying on of hands can be studied in four aspects:***

So what was this called, Ramakrishna said, *shaktiput*. He used to hold these little gatherings and in these gatherings he would touch various of his disciples and they would be charged with energy, accordingly they would be charged from the touch, and some he saw were ready to be touched in that way and others from his biography, as was a Vivekananda that wrote that. I'm trying to remember. But anyway the two biographies, together one of Ramakrishna and one of Vivekananda, and Ramakrishna's as shown as hesitating to touch some because he saw they were not ready for that enlivening touch.

So how can we study this laying on of hands. Four ways of study.

***1. In healing. In this case the force which flows through the hands comes from a dual source and via two etheric centres, the spleen and the heart.*** Vitality is involved here also the energy of love. I think. But when you're dealing with the spleen which is strictly speaking a pranic center, you're dealing with vitality.

***2. In the stimulation of any specific centre. The energy employed in this case comes from the base of the spine, and the throat, and must be accompanied by appropriate words.*** The base of the spine is the center which keeps us in incarnation, it is our anchor, and the fact that the throat center is involved shows that reliance upon the effective words.

***3. In the work of linking a man up with his ego.*** How this is done? ***The force used here must be received from three etheric centres, the solar plexus, the heart, and the centre between the eyebrows.*** Now this is interesting because in DINA II meditations I and II, these three centers are featured as central. Maybe there is some kind of linking up going on with the meditation which the Tibetan has given us.

***4. In group work. Here energy is utilised emanating from the ego, via the head centre, the throat centre and the base of the spine.*** We have here true energy specificity in the use of the hands to accomplish certain ends in certain contexts.

So healing … in the stimulation of any specific center. Interesting to see which chakras are used, in the linking up of a man with his ego, and maybe when we're thinking of doing that linking more directly with the higher ego, these centers can be visualized and in group work the ego and the head center. This is probably the most advanced that is here listed. And the throat center and the base of the spine. I don't think that when we look at the see groups that any particular seed group is dealing with these three centers particularly. Always the head centers there, but when we're dealing with the base of the spine center, other centers, and the throat center, are involved but it looks like if this is very close to the stimulation of any specific center and so number two and four seem related, except that we have the head center added. Of course the ego is present.

You can see that it's it's going to do quite a science and when we're given the foundations of the science we just have to know it is the foundation.

2:00:40

***It will be apparent therefore that the Science of the Hands is a very real one and the disciple has to learn the nature of the forces in the different centres, how to transmit and unify them and then by an act of the will how to pass them outward through the chakras in the hands. The hands do their work either directly, or through the projection of a steady flow once the blended currents have been tapped, or indirectly, or by manipulation. Through a knowledge of the law a disciple can not only utilise the current flowing through the centres of his own body, but can also combine them with the planetary or cosmic currents to be found in his environment. This is done unconsciously frequently by speakers who magnetically use the hands to any extent and the effects as seen by a clairvoyant are often amazing. When this work is done consciously a most potent factor is added to the equipment of any chela.***

***In this connection it must be borne in mind that the matter is a very abstruse one and that certain ray forces pass along the line of least resistance from left to right and others from right to left. Certain centres transmit their energies via the right hand and others via the left. Much knowledge is therefore required in order to work scientifically. TWM 576-577***

***It will be apparent therefore that the Science of the Hands is a very real one and the disciple has to learn the nature of the forces in the different centres, how to transmit and unify them and then by an act of the will how to pass them outward through the chakras in the hands.*** Obviously this is the kind of thing that is not yet anyway written in books, because it's too easily falling into the hands of those who are who have not done the other necessary preliminary work. But we get an idea here, and many of us I think spontaneously use our hands in the spiritual work, blessing and contacting and radiating, and here we're just getting a little more specific about which centers stand behind the kind of work we want to do and and usually the soul energy is there behind it all.

You may wonder here, is Sanat Kumara as the initiator, or even the Christ a bit earlier, stimulating various centers in the candidate for initiation? to what extent are the centers listed here utilized by the initiator?

So I'd say, let's memorize these the spleen and heart and healing. The base of spine and throat in stimulating any particular center. But of course we are we're held back by not knowing the appropriate words, but we can get the idea and perhaps use that appropriate idea since we know what each center does and why we might be trying to stimulate it. But in general I think we'd better and stay away from this kind of thing until we know more with real accuracy linking a man up with his ego. We oftentimes visualize that in the healing process for solar plexus heart and ajna. I guess is what He means by the center between the eyebrows, and as I said we're sensitizing the group astral body harmonizing it when we use initiate meditations one and two, in DINA II, *Discipleship in the New Age,* volume two, and then the ego which is mentioned for the first time here and group work well the solvers group conscious.

This is what this is all about and that's why energies from the Ego promotes group work, and the head center which is synthetic is involved and maybe the group will work through specific centers, and those can be stimulated as we see here by the base of the spine and the throat. I guess base of the spine is a fundamental center, it has a huge will force eventually and is even the major center of the fifth initiation and the throat utters the creative words which bring a stimulation which bring activity, but there is much more

we're just given a little here and we can think about it.

***The hands do their work either directly, or through the projection of a steady flow once the blended currents have been tapped, or indirectly, or by manipulation.*** These are the methods by which the hands do their work directly or through the projection you blend different chakras, different centers, and the blended stream comes out through the hands or indirectly.

Let’s see if He tells us what that means or by *minute,* and maybe the different ray energies are involved here.

***Through a knowledge of the law a disciple can not only utilise the current flowing through the centres of his own body, but can also combine them with the planetary or cosmic currents to be found in his environment.*** This is all about the blending of the microcosmic with the sensed or with the well-ascertained macrocosmic, considering both as nouns.

***This is done unconsciously frequently by speakers who magnetically use the hands to any extent and the effects as seen by a clairvoyant are often amazing.***

***When this work is done consciously a most potent factor is added to the equipment of any chela.***

This science of hands is unnecessary acquisition for the disciple Kade science of the hands and a very practical one and we can understand that certain things are simply given out directly and in person and not through the books or they have to be somehow discovered or re-remembered, according to what the soul knows, and maybe according to what we once knew bits and pieces fragments that we can bring together.

***In this connection it must be borne in mind that the matter is a very abstruse one and that certain ray forces pass along the line of least resistance from left to right and others from right to left. Certain centres transmit their energies via the right hand and others via the left. Much knowledge is therefore required in order to work scientifically.*** I suppose we have to understand which hand represents form, and which objectivity, and which hand represents a subjectivity.

I think there are arguments on either side when we do take the left hand path it is the path of imprisonment by form and the right hand might be considered at the hand of liberation, but I think that has to be blended with the idea that rays 1 3 5 & 7, especially 3 5 & 7 particularly relate to the form and objectivity, and ray 2 & 4 & 6 to the inner life of the subject.

So, we're being introduced to this idea and we see how if we make mistakes and don't understand with clarity how we might do damage to whomever we're trying to assist. There are so any factors in occultism that we need the humility to just say, I know just about nothing and I'm willing to learn the time spent in claiming that one knows something is wasted time compared to what might be learned if a person becomes truly teachable.

Scientific work with the hands. That's what we're wielding in the wielding of energy, is wishes our subject the scientific work with the aims is indispensable.

2:12:00

***I have no time to take up in detail the meaning of the hands as they wield the sword, save to point out that the sword as a symbol stands for many things:***

***1. The sharp, two-edged sword is the discriminative faculty which reaches to the roots of the chela's being and separates the real and true from the false and impermanent. It is wielded by the ego from the mental plane and is spoken of as the "Sword of cold blue steel."***

***2. The sword of renunciation, or that double-bladed axe which the chela willingly applies to anything he considers as likely to hold him back from his goal. It is applied primarily to the things of the physical plane.***

***3. The sword of the Spirit is that weapon which in the hands of the disciple cuts down before the eyes of the group he is serving the obstacles which stand in the way of group progress. It is only wielded safely by those who have trained their arms to wield the other swords and in the hands of an initiate is a most potent factor.***

***The Old Commentary to which reference has been oft times made says:***

***"The steel is needed for the transmission of the fire. When the force of the inner man is coupled with the energy transmitted through the chakras of the palms, it passeth down the shining blade and blendeth with the force of the One Who is the ALL. Thus is the Plan consummated."***

***And thus it might be added is the energy of the unit augmented by the force of the greater Whole***

***I have no time to take up in detail the meaning of the hands as they wield the sword, save to point out that the sword as a symbol stands for many things:*** This is not necessarily the dagger; the dagger usually has a very negative connotation. This is not necessarily the dagger, but can be the sword of discrimination as well as the sword of destruction. But then too the sword of liberation, cutting the threads which bind us find our conscious to form.

So a word can stand for many things, and let's see what some of those things might be.

***1. The sharp, two-edged sword is the discriminative faculty which reaches to the roots of the chela's being and separates the real and true from the false and impermanent.*** We might say it resides between the mental plane and the buddhic plane. From another perspective, since discrimination rules the fourth subplane, this sword also resides between the lower mind and the higher mind.

***It is wielded by the ego from the mental plane and is spoken of as the "Sword of cold blue steel."*** Well we have the idea of the *clear cold light.* We have its unbreakableness as steel, which is a blend of iron and other metals. And the blueness has to do with entering into reality this color is characteristic of the soul of our planet and the soul of our solar logos and solar systems. So the sharp two-edged sword of the discriminated faculty.

*I come to bring not peace but the sword.* We can add of discrimination said the Christ and we're certainly having quite an opportunity these days to see that sword in action, as evil is presented alongside good, and are we at last in a sufficient position of acute perception to identify the difference and of course to throw the weight of our energy upon the side of the good, but it is a sinuous line sometimes, a line between good and evil and difficult to identify the the line between the real and the unreal between the mental plane and which is still at the top of the dense physical body of the solar logos and the cosmic ethers and then this other more common line of demarcation for recycles such as we are between the lower concrete mind the peak of the personality and the soul nature as we normally call it, found on the higher three subplanes.

The many characteristics of the sword. … Acquisitiveness, centers of force, and the wielders of the sword. The hands as centers of force, and this is the second part. … I don't know if we can connect these with rays, maybe to a certain extent. Certainly this wielding of the sword can be connected with the first fray and the factor of let's see. What do we have here acquisitive acquisition can be connected with the third ray you know, even in the method of destroying the causal body a great acquisition of knowledge and skill is appropriated and brought into the causal body.

The egoic ray is the ray of adaptability, this method of preparing for the destruction of the causal body is not a driving forward so much, not so much the gradual expansion as the systemic systematic adaptation of all knowledge and means to the end in view, it is in fact a process of the utilization of the many for the use of the one. It is more an accumulation of needed material and quality for helping the world and the amassing of information through love and discrimination that eventually causes the shattering of the causal body.

It's very good, we will it take up, God willing as it were, the discussion of *Letters on Occult Meditation,* wonderful book and very pithy, very to the point, and dealing with foundational matters in a very deep way, so much so that it can often be its value can be overlooked. But we'll take that up when maybe next after after this.

***2. The sword of renunciation, or that double-bladed axe which the chela willingly applies to anything he considers as likely to hold him back from his goal. It is applied primarily to the things of the physical plane.*** It's kind of interesting, because the in the old days the executioner's axe was looked like the double-bladed axe. At times maybe different methods were used. I'm recalling that to execute Anne Boylen, there was something called French swords, and maybe some axes were not double bladed, but cutting one thing from another either for good purposes or for ill. The disciple to must learn how to cut one thing from another and to let go of attachment.

So this is the sword of renunciation or of detachment. Double bladed, it has to cut both ways, it would just be superfluous if the second blade were not going to be used. I can see it being applied to the personality, but DK says here primarily to the things of the physical plane. If learn how to truly renounce little things along the way, we are told we are preparing for the great renunciation of the fourth degree which indicates our achievement for this cycle.

This is interesting about the sword isn't it?

Now this looks powerful.

***3. The sword of the Spirit*** and notice he does call this a weapon. In general the sword is a weapon. The beam of light of the unicorn's horn they are essentially the same can also be considered a weapon and is used in the technique of light and they work with glamor individually and as a group. ***The sword of the Spirit is that weapon*** ***which in the hands of the disciple cuts down before the eyes of the group he is serving the obstacles which stand in the way of group progress.*** The group is group conscious or increasingly so, but there's a oneness consciousness looming on ahead which is more than group consciousness and perhaps some of the disciples in the group will know the way of introducing the group to a still higher state of homogeneity.

***It is only wielded safely by those who have trained their arms to wield the other swords and in the hands of an initiate is a most potent factor.*** I think Master DK is wielding that sword as He is preparing His groups for true functioning, He's cutting away many things, or at least indicating to the disciples what must be cut away.

Three swords I believe are here indicated.

Now the *Old Commentary* has something to say about this:

***The*Old Commentary*to which reference has been oft times made says:*** I guess it's about the swords, isn't it?

***"The steel is needed for the transmission of the fire.*** We have something involving the spirit here.

***When the force of the inner man is coupled with the energy transmitted through the chakras of the palms, it passeth down the shining blade and blendeth with the force of the One Who is the ALL. Thus is the Plan consummated."*** This deals with the consummation.

Interesting about steel. I'm not sure the different types of steel and different ways of preparing it these days. I suppose we could take a quick look at how *steel* is defined and what its definition. It's an alloy of iron and carbon and other elements, because of its high tensile strength, and low cost it is a major component used in buildings infrastructure etc. What is steel made of? Composed simply of iron and carbon. Carbon steel accounts for 90% of the steel production, low alloy steel is alloyed with other elements, usually molybdenum, manganese, chromium or nickel, in amounts of up to 10% by weight to improve the harden ability of thick sections. …

Let's just say that steel has an occult meanings. At first we were in the Iron Age before steel came into existence, and various people have taken names which suggests a steely quality of strength.

Thinking about how close the name *Stalin* is to *steal.* I'm thinking about Hitler's name, at least in English that suggests aggression, *the hit;* it probably has other meanings in German but his name was not that at first something like the *--*  not Hitler at all, and Stalin's original name Joseph something like … a longer Georgian name, but they chose that to emphasize their strength. He chose shorter names yeah it's almost on the tip of my tongue what is Georgian name … Dzhugashvilli. It was Jewish, really; Stalin, a disciple of Shamballa, says the Tibetan.

You can see there how much Scorpio there is in the face, a lot of Scorpio, look at the tented eyebrows there, which signals Scorpio, and the low brow which signals to me Capricorn. There is this question about his birth time; he seems to have all was concealed it from people and they're just so many charts for him, but it looks a whole lot more Capricorn than it looks Sagittarius, but he said to be born in the last degree of Sagittarius and he did study for the ministry of the priesthood or something of that nature, but the face is Capricorn, the chin, Capricornian, not Sagittarian. So there's some secret of mystification operating there.

Anyway, the choosing of names can mean a lot when you're trying to be influential with people and the steel has a great power here in transmission of fire and, we seem to passing down the shining blade. I wonder are we talking again about the spinal column maybe, fire down the blade, and then you may have noticed that sometimes when one wants to conceal the sword they they put it sort of back here, behind and it runs along the spine there been a number of instances in films that show this happening.

***And thus it might be added is the energy of the unit augmented by the force of the greater Whole -- it passeth down the shining blade and blendeth with the force of the One Who is the ALL.*** This is a reaching into very high forces which are macrocosmic and the blending with the micro cosmic forces and it takes this to bring the plan for the individual through consummation. Sounds like a high initiation, I think. Well, that's powerful, the *Old Commentary* references this sort of spirit I guess, this probably high initiation this *Old Commentary* section probably references the sword of the of the spirit. ***and thus it might be added is the energy of the unit's augmented by the force of the greater whole*** and that it is an objective for all of us. To let the greater centers of force flow through our microcosmic system until eventually the whatever is this force of the whole flows through. Now, we can't talk about the whole universe can we? We have to stop somewhere with some kind of Higher Being, it sends forth a force which can be tolerated by the microcosmic man. …

2:34:00

***It is said in the occult books and likewise in The Secret Doctrine that all initiates must be healers; therefore, that all initiates use the palms of the hands in the work of healing. Only those therefore, who have wielded the sword dare lay the sword down and stand with empty hands, uplifted in blessing. Only the "armed hand" can safely be used in the work of salvation; only those who have "taken the kingdom of Heaven by force" and who are occultly known as the "Violent Ones" can take the heavenly supply and use it in the work of healing. This should be carefully borne in mind. The true healing force can only flow through those who in some degree either directly (by right of initiation or of advanced discipleship) or indirectly as being used on the inner side by some adept or advanced healer, are linked with the hierarchy. A man should know his status before he can rightly heal. This does not apply to those healers who are unconscious workers, being powerful transmitters of prana or solar vitality. Their name is legion and they do much good even though at times the energy they transmit serves to stimulate wrongly.***

***As regards the use of the hands in turning keys I will simply give a hint. Only those hands can turn the key in the door of initiation who have learnt the art of the centres", the significance of the hands in service, the wielding of the swords, and the four positions in which the hands are held in group service.***

***Study, therefore, the type of force which you usually wield; know along what line of ray energy it comes and so arrive at a truer knowledge of yourself and of your own inner capacities, and ascertain likewise what types of energy you may lack and how your equipment can be duly rounded out. TWM 578-579***

***It is said in the occult books and likewise in* The Secret Doctrine*that all initiates must be healers;*** just as He says that if you find yourself entering into the hierarchy, you are necessarily a, esoteric psychologists, and probably a healer as well, because a certain wholeness and the integration and synthesis has been achieved in your energy system, which is inductive of more integration in those who are reached by your radiation ***therefore, that all initiates use the palms of the hands in the work of healing.***

***Only those therefore, who have wielded the sword dare lay the sword down and stand with empty hands, uplifted in blessing.*** Their previous wielding of the sword protects them. So the wielding of the sword, you recall, discrimination, renunciation, and the sword of spirit, by means of this sword much higher energies are appropriated by the initiate. We get the sense of what a great depth is here and how shallow is the present penetration, but if we persist the deeper meanings we'll come to us

***Only the "armed hand" can safely be used in the work of salvation*** Now we do remember which is the empty depend ***; only those who have "taken the kingdom of Heaven by force"*** this has a lot to do with first-ray monads. Or, at least with the use of the first ray ***and who are occultly known as the "Violent Ones" can take the heavenly supply and use it in the work of healing.*** I think a very first ray approach; the approach of Paul.

***This should be carefully borne in mind. The true healing force can only flow through those who in some degree either directly (by right of initiation or of advanced discipleship) or indirectly as being used on the inner side by some adept or advanced healer, are linked with the hierarchy.*** Healing is a hierarchical matter, really healing implies connection to the energy of hierarchy.

So do all of us have to fight our way there, as the violent ones? Or is that a particular method the first ray type heals by throwing tremendous vitality. As I recall into the system of the one to be healed, not any healing process can bring an extension of life in for more enduring liberation from the form, and that's a double method the second part of which we're not usually taking into consideration. In other words, if the healer ends up killing the one to be healed this is not looked at as healing, and yet in terms of the process of promoting liberation of the inner man from the binding form, it may be very much what is required and a true healing, a true liberation from the confinement of a worn out form.

***A man should know his status before he can rightly heal. This does not apply to those healers who are unconscious workers, being powerful transmitters of prana or solar vitality. Their name is legion and they do much good even though at times the energy they transmit serves to stimulate wrongly.*** But who does this apply to? It applies to someone who's conscious of the healing arts, right?

Now what we've been dealing with is acquisition, with the hands of centers, the force, with wielders of the sword, and then followed by instruments of healing. That's what we're on now. This is the hand as instruments of healing, and following that comes the one who turns the key. The hand as that which turns the key. …

***As regards the use of the hands in turning keys I will simply as regards to the use of the hands and turning Keys I will simply give a hint.***

***Only those hands can turn the key in the door of initiation who have learnt the art of the centres", the significance of the hands in service, the wielding of the swords*** different kinds of swords for every person maybe, or maybe one person wields a number of different swords at different stages of his development***, and the four positions in which the hands are held in group service.*** I suppose the linking of hands. We are told about passing through the door of initiation by linking hands with your brother, and then the door somehow provides entree for those who are, and group initiation. We know that groups stand like this as well, for positions. He has not dealt with these, but what e can possibly imagine what they are. So here's a hint, ***Only those hands can turn the key in the door of initiation who have learnt the art of the centres", the significance of the hands in service, the wielding of the swords and the four positions in which the hands are held in group service.*** These must be in a way say modes of relationship with one's group brothers and sisters. I guess.

The hands generally touch; they transmit, touch, grasp; they do various things which define our relationship with those who may be in the group or groups in which we find ourselves.

So the study of of hands relates them to to healing, to stimulations of specific centers, to linking up the man with his ego, and in group work. Now I wonder if they're used in making up the group with the group ego? There's a lot of complexity here and I think it just has to be studied step by step. So this is the the use of hands. Just a little on this scientific study.

***Study, therefore, the type of force which you usually wield; know along what line of ray energy it comes and so arrive at a truer knowledge of yourself and of your own inner capacities, and ascertain likewise what types of energy you may lack and how your equipment can be duly rounded out.*** This seems to be the whole purpose of this section, to deal with energies which eventually we have to learn how to access and to and to wield, and to do so correctly. …

Let's review what ***point a*** was, ***the type of force*** as used by an aspirant will indicate to him it's emanating source, and the study of it will begin to signify to him the entity may be a ray, or from whom that energy has emanated. At this point we have been discriminating the energy is attracting the energies wielding the energies and one of the major ways of wielding energy is to use the hands in the right way, acquiring for others and then giving and as centers of force that can take blended energies and direct them and as wielders of the sword of discrimination detachment or renunciation and finally the energizing aspect of spirit the sort of spirit which links us the little microcosm with the greater macrocosm and then after the wielding of the sword the hands again as instruments of healing .. the swords okay.

This is the sword, and the wielding of the sword, and then finally we're getting into the healing per se, but we have to fulfill all these things before at last we can make their synthesis he gives us one hint about turning the key a master all these different methods as they are given.

Learn how to use, to acquire, learn how to blend forces and direct them with the hands learn how to wield the sword with the hands the short learn how to heal and then maybe the keys can be turned, and generally the keys offer entree into a larger field of subtle energy and give entree into what we might call the wider life let's do a little more here. As I said I have no idea really where I am this is bringing us back to speed as I recall yes that was the last factor mentioned as we began.

So maybe we can work our way towards the treading of the way which is an entirely new section, I believe, it's getting very practical as we move along here [for ***point A***, see page 573; this below on page 579]

2:51:00

***B. The quality of the force used is necessarily dependent upon the ray from which it may emanate. You ask me to differentiate between the words type and quality. I would say that the type of force indicates the life aspect, whilst the quality indicates the consciousness aspect, and that both of them are aspects of the entity or the being who is the embodiment of a ray. The type will manifest primarily through what we might call dynamic direction and through its power to produce an effect. This has, of course, to be coupled to right quality and skill in action. The quality will be indicated more by its power of attractive approach. It has in it more of the magnetic aspect than the type has. Students can arrive at the quality of the force they may be using by noticing what they attract to themselves, both in circumstances, in people, and in the reactions which people show to what the student may say or do. In the type there is a preponderance of the will aspect, in the quality the desire aspect is primarily to be found. It is profoundly true that according to a man's desires so will be the forms of life which he will, like a magnet, attract to himself. TWM 579***

***B. The quality of the force used is necessarily dependent upon the ray from which it may emanate. You ask me to differentiate between the words type and quality.*** I made a stab at it up there, a long time ago, let’s see if how that goes.

***I would say that the type of force indicates the life aspect, whilst the quality indicates the consciousness aspect, and that both of them are aspects of the entity or the being who is the embodiment of a ray.*** We're used to Him defining *life* and *consciousness* as two aspects and that I suppose form would be the third sometimes he calls them *life, quality* and *appearance*.

***The type will manifest primarily through what we might call dynamic direction and through its power to produce an effect.*** Fair enough. I had used *quality* in terms of refinement, but I think he's taking a different tack here. ***The type will manifest primarily through what we call dynamic direction*** it's got a lot of the first ray and the life aspect, although we have to also differentiate life, being, substance, of the substance from the first ray. Or will we have to differentiate that, I would say. ***The type will manifest primarily through what we call dynamic direction*** ***and through its power to produce an effect.*** This has of course to be coupled to right quality and skill in action the quality will be indicated more by its power to of attractive approach it has in it more of a magnetic aspect than type has. Okay well maybe this is more relational, more magnetic in the second ray sense. ***This has, of course, to be coupled to right quality and skill in action.*** Well this suggests the third aspect, *skill in action.*

***The quality will be indicated more by its power of attractive approach.*** Quality relates to coherence.

***It has in it more of the magnetic aspect than the type has.*** Remember of course he does also relates magnetism to the first ray so things get quite intricate here.

***Students can arrive at the quality of the force they may be using by noticing what they attract to themselves*** I mean and here the question of refinement does enter, because we may attract along a ray line, but the question is what is the caliber the status of that which we attract along the ray line? … ***Students can arrive at the quality of the force they may be using by noticing what they attract to themselves*** and the the degree of refinement, of purity of what they attract along a certain rays. I mean we can if we were on the first ray we can attract great leaders or murderers, let us say. You know all that is possible.***, both in circumstances, in people, and in the reactions which people show to what the student may say or do. …***

I've commented in between both in circumstance of what we attract to ourselves. Well look around, look at the environment, look at the people around us, look at the outer effect? It will tell us something about not only the type, but it's the vibration. There's a range of vibrations within a certain type there are a range of frequencies within any given type and the refinement of what we attract within that type will be indicated.

A ray is a vast range of energies, and people can respond to rays. Let us say to the type with various degrees of purity and we can find something very, very low a kind of miserable weakness on the second ray, all the way to a Buddha or a Christ with all kinds of intermediary stages. So look around and see because where you are is in a way what you have released in terms of certain types and qualities of energy.

***In the type there is a preponderance of the will aspect, in the quality the desire aspect is primarily to be found.***

***It is profoundly true that according to a man's desires so will be the forms of life which he will, like a magnet, attract to himself.*** So, He is connecting it with the life, quality and appearance. He's basically working with one of the triplicities that He's done a lot of work with life, quality, and his appearance. He hasn't yet said too much about the appearance. … He's giving much less attention to strength and speed and even the quality then you seem to give differentiation of the ray energies and how they are accessed and assimilated and directed and what their effect may be …

3:00:40

***C. The strength of a particular force brings us back to the Rule we are studying, for it involves in itself the factor of true persistence, and we have earlier seen that the emergence into functioning life and activity of any form is dependent upon the persistent attention of its creator. Energy can be used dynamically or steadily and the effects of these two modes of the application of energy differ. One is primarily used in destructive work, and this is the dynamic method. There are, for instance, certain dynamic words of power which, when employed by the Creative Destroyers, bring about the destruction of forms. With these, however, aspirants have naught to do. Their important work is to learn the meaning of persistence and of strength. It is literally a time-persistence, and strength is beyond all other things the power to endure, to hold out, to stand steady, and to go forward undeterred. Study, therefore, most carefully the types dynamic, the quality magnetic, and the strength persistent of the forces which constitute your equipment. When you can wield, either destructively or constructively, either selfishly or selflessly, or in line with the Plan Universal, or the plan selfish and personal then you will work consciously and will knowingly tread the right or the left hand path. TWM 579-580***

***C. The strength of a particular force brings us back to the Rule we are studying, for it involves in itself the factor of true persistence, and we have earlier seen that the emergence into functioning life and activity of any form is dependent upon the persistent attention of its creator.*** There is that, as it is said in one of the mantrams … *let the forces come together, let them mount to the high place, and from that lofty eminence that the soul look out upon a world destroyed. That the word go forth ‘I still persist’.*

Obviously this is a first ray word of power or mantram, and we are dealing with strengthen with a particular the first ray aspect. I don't know if we can link all of these up via the rays typed in this particular case. Well it seems to be based on differentiation in quality on magnetic attraction, strength, definitely first-ray, maybe speed because there was a kind of glamour of doing things speedily and efficiently, that belongs to the third ray. Maybe in the third ray there.

We are dealing with the second ray because as the word *quality* is usually used it means differentiation and into the various sub colors, as white light is breaking up on the prism, and the qualities of that white light are represented by the second ray and by the colors and then there is this question of quality, as it's being used here. It has a lot of the second ray in it, and if I were to look at that in terms of the degree of refinement of the energies along that continuum we call a ray than maybe the fourth ray, with its tendency to refine might be found. …

Let's see what He's going to say about speed and the efficiency? So strength, true persistence … found in *Esoteric Psychology* II, and on page 84 … and we have seen earlier that the emergence into functioning life, and activity of any form is dependent upon persistent attention. When you take your eye away, things begin to fall apart, things begin to disintegrate, the eye is the directing and cohering mechanism.

***Energy can be used dynamically or steadily and the effects of these two modes of the application of energy differ.*** But sometimes he tells us first ray is dynamic and crashing through and second ray is well we have to use the word *continuous* and no let-up... So many different perspectives someone's different angles on things.

***One is primarily used in destructive work, and this is the dynamic method. There are, for instance, certain dynamic words of power which, when employed by the Creative Destroyers, bring about the destruction of forms.*** It's always in their case for the sake of bringing in the possibility of a cleared space.

***With these, however, aspirants have naught to do.*** Too dangerous, right?

***Their important work is to learn the meaning of persistence and of strength.*** Those are first-ray qualities which we can all incorporate whatever our principle ray may be.

***It is literally a time-persistence*** that's Vulcan Virgo***, and strength is beyond all other things the power to endure*** is so Vulcan and***, to hold out, to stand steady, and to go forward undeterred.*** That's so interesting and an important perspective to last, to endure. I've seen people on the first ray who can really do that, where others are giving up. The power of Vulcan, planetarily, You know seeing the one giving birth in Virgo through all of the vicissitudes and enduring, what to say in during pregnancy, which can be a very burdensome state towards the end.

***Study, therefore, most carefully the types dynamic, the quality magnetic, and the strength persistent of the forces which constitute your equipment.*** Now He's wrapping it up and bringing some synthesis into this, which is certainly helpful … it's not a very linear study, as we might hope with a concrete mind to classify everything in a very neat manner, but it's not going to happen.

So the dynamic type the magnetic quality, and the persistent strength is what He's given us so far. Whatever else we may have thought he has given us the dynamic by the magnetic quality and the persistent spent holding out holding up never giving up. Now there's a lot of first ray in all this but the second ray too.

***When you can wield, either destructively or constructively, either selfishly or selflessly, or in line with the Plan Universal*** because that's selfless***, or the plan selfish and personal then*** Well that gives the differentiation doesn't it? then ***you will work consciously and will knowingly tread the right or the left hand path.*** Maybe the readers of this book have not all of them made a final decision, but it is a warning that the two types go along quite similarly at first, and have to do many of the similar types of training. But then the decision is made, it's going to be personal or for form; it's going to be in to inhabit the dense physical body of the solar logos, which is not principled in the cosmic sense, or it's going to be *self less,* related to the principles of the planetary logos; it's going to work in the area of life which is represented by the cosmic ethers at least for a while, but it will not hang out, as it were, in the density of the dense physical body of the planetary logos as inherited from the previous solar system or even in the dense physical body of the solar logos.

What can I say? This is intricate material and it needs to be in some way by each student put into outline form for easier assimilation and for the sake of memory, when you wish to access it.

At least he has defined what is the type, quality, and what is this strength.

Now we're going to get to speed, and it's been a slow way of doing it, I'm afraid the factor of true persistence.

All of these are necessary for the one we've been told who wants to approach cooperation with the spiritual hierarchy of our planet.

I think now we can look at this and maybe hope to complete. …

3:13:55

***D. The speed of the force used is dependent upon these three previous factors. Speed in this sense has no essential relation to time, though it is hard to find another word to use in the place of speed. It relates to the world of effects as they emanate from the world of causes. It has, perhaps, essentially a relation to truth, for the truer an impulse is and the clearer the understanding of the subjective purpose, so will the right direction and the impact of the force, follow automatically. Perhaps speed would be more correctly translated by the words "correct direction", for where there is correct direction, true orientation, exact understanding of purpose and recognition of the type of force required, then there is an instantaneous effect. When the soul has registered the desired quality and possesses the strength of the Timeless One and the persistence of the One Who is from the beginning, the process of force expression and the relation between cause and effect is spontaneous and simultaneous, and not sequential. This can scarcely be understood by those who have not yet the consciousness of the eternal Now. But this spontaneous and simultaneous effect is the clue to the entire magical work and in these four words—type, quality, strength and speed—the story of the work of a White Magician is told. But more I dare not give and it is not permitted to me to speak more clearly. Few are yet fitted to be magicians and few (perhaps fortunately) have as yet all the seven centres awakened so that they can work freely on the seven planes and with the seven types of the seven ray energies. TWM 580-581***

***D. The speed of the force used is dependent upon these three previous factors.*** He tells us we have to work at organizing for speed and He tells us we're too much affected by what we might call tamas.

***Speed in this sense has no essential relation to time, though it is hard to find another word to use in the place of speed.*** The idea here that an intiatory very short time than the average worker in a very long time, and speed can be very helpful in while making up for lost time, or applying under the law of economy the energies which have to be applied applying with the least expenditure of energy.

***It relates to the world of effects as they emanate from the world of causes. It has, perhaps, essentially a relation to truth, for the truer an impulse is and the clearer the understanding of the subjective purpose, so will the right direction and the impact of the force, follow automatically.*** There will be less obstruction and less unnecessary expenditure of force.

***Perhaps speed would be more correctly translated by the words "correct direction", for where there is correct direction, true orientation, exact understanding of purpose and recognition of the type of force required, then there is an instantaneous effect.*** Again we're trying to be efficient here, and efficiency connects with the third ray. You can tell that because *the glamour of efficiency* connects with the third ray, so let's just say here are we speaking of efficiency.

***When the soul has registered the desired quality and possesses the strength of the Timeless One and the persistence of the One Who is from the beginning,*** who can endure to the end.

He who can endure to the end shall be saved, when the soul has registered the desired quality and possesses the strength of the of the timeless one. The desired quality to attract the right circumstances people energy environment. He said something else there but that's the idea. ***the process of force expression and the relation between cause and effect is spontaneous and simultaneous, and not sequential.*** He talks about this in *Discipleship in the New Age* vol II, there's a three-fold sequence and the second item occurs simultaneously with the third … ***the process of force expression and the relation between cause and effect is spontaneous and simultaneous, and not sequential.*** This factor relates to Uranus, the planet of simultaneity, and not Saturn, so much the planet of sequentiality.

***This can scarcely be understood by those who have not yet the consciousness of the eternal Now.*** Well we have to work on that. *There is a power which makes all things new it lives and moves in those who know the self as one, and living in the eternal now. Y*eah there *was a peace which passeth on passive understanding it abides in the hearts of those who live in the eternal nights the eternal now and then there is a power which maketh all things new it lives and moves in those who know the self has one*. … He's told us, unless we have something of the consciousness of the eternal now. We cannot really understand this … we are on page 359 of DINA I. … the idea that He said the precipitation would be almost instantaneous and not sequential he deals with that in DINA.

***But this spontaneous and simultaneous effect is the clue to the entire magical work and in these four words—type, quality, strength and speed—the story of the work of a White Magician is told. …***

***But more I dare not give and it is not permitted to me to speak more clearly.*** Notice how even a high master is careful and has to receive permission from his superiors to do certain things, to say certain things.

***Few are yet fitted to be magicians and few (perhaps fortunately) have as yet all the seven centres awakened so that they can work freely on the seven planes and with the seven types of the seven ray energies.*** We can ask, does the highest head center then relate to the logoic plane? Well it seems that the different centers can each be allocated in relation but maybe not an exact order but in relation to the cosmic subplanes, such as in our cosmic physical plane. So a word of warning right? He has given a lot, but we have to divine, we have to discern the deeper nature of what has been given.

3:23:00

***I would point out that these four aspects of energy can be studied by the aspirant in his own nature. On the physical plane he is apparently the initiating cause and as he works with these energies they will call forth a response and a reaction from those who feel the impact of them and who demonstrate their effect. It is true, therefore, is it not, that we work and live in a world of forces? We need no distant field or special domain in which to live and learn and work, for we dwell in a world of force and energy; we are ourselves constituted of force or energy units; and we wield force, knowingly or unknowingly, throughout the twenty-four hours of the day. The field of our occult training is the field of the world and the world of our peculiar circumstances and environment. TWM 581***

***I would point out that these four aspects of energy can be studied by the aspirant in his own nature.*** Okay type, quality, strength, speed, and precipitation.

***On the physical plane he is apparently the initiating cause and as he works with these energies they will call forth a response and a reaction from those who feel the impact of them and who demonstrate their effect. It is true, therefore, is it not, that we work and live in a world of forces?*** Yes, it is true.

***We need no distant field or special domain in which to live and learn and work, for we dwell in a world of force and energy*** even right now***; we are ourselves constituted of force or energy units; and we wield force, knowingly or unknowingly, throughout the twenty-four hours of the day. The field of our occult training is the field of the world and the world of our peculiar circumstances and environment.*** This is another way of saying by the energies and forces which we express we have made our circumstances and environments.

Oh this is a deep material and obviously to learn a little bit about it is not enough. We actually have to study with care our surroundings. What led us to where we are? I'm sitting here in the Temple of Silence, something that Julia and her co-workers conceived and put together years ago, and it continues to grow in power and in beauty. Why am I here? What happened? What expression of forces combined to bring me to this place? You can look at your circumstances, your partner's, children, city, community, country. What brought you there? What led you to do what you are doing now? It is a deep search deep search.

Well, as usual I feel I've given you an inadequate treatment of this material. So sorry in a way but at least the words of the Tibetan have been read at some ancillary thoughts have been offered, and maybe some light will appear additional light because we're all different and different things are hints for people different words different statements sentences they're hints for different people, and if we recognize the hint we can take it up and follow it until it leads to greater light.

… we're going to go ahead next with number nine, and talk about the treading of the way and here what we have done is it's been completed but I will … we appear to be on page 582, 581. So, let's just say this is the end, page 569 to 581. We're in rule 14 . We'll be beginning number nine which will be from page 581. I think it's going to get very practical now …

Okay friends, so this will be our next undertaking and I know this has been a long program, I know. I'm quite desperate to finish this before heading to the United States in just a few days. It's sort of in to the area where the fire has been burning I don't know when you'll see this or study it or what year it will be, or who he will be or whatever. But in the year 2018. and I suppose in sequential years, there's going to be a lot of fire is burning. It's all part of the statement that the attempt to destroy the Aryan race will be by fire. But at least the word *attempt* is there. Some of these fires are set accidentally, some of them may be, and horrific they are set purposefully, and they account for loss of life. I think 44 people already have died and the hundred missing. Well, we're living through those kinds of times. [What event was this, not yet Seattle and Portland and the Midwest that started this color revolution.] But we are also preparing to become white magicians of the future to more efficiently and truly manifest the divine plan as conceived in the mind of the great initiatives and finally of Sanat Kumara himself and of the finally of the planetary logos, at least purposes found there and the lesser aspects of himself have to work out the divine plan.

We will be coming back, and thank you for your studies and apologies for errors I have made along the way, but I just give you what occurs to me and the links that I can make and I try to make my way through what is obviously a highly organized presentation by the Tibetan, but which is so intricate in terms of the capacities of the human mind that it's easy to get a little bit lost. Probably if we study it a few times everything will be clear. Right now we've been dealing with the wielding of energy and there's so many subcategories here, but the effective wielding of energy and the life of the aspirant such as we are. and the learning how to wield ever more powerful and significant energies in the in the right way. Maybe that's all I should say only a restart of the material will bring it integrative clarity.

See you soon, for number 9, in this *A Treatise on White Magic* video commentaries for the rules of magic for the physical plane.