**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 35, Rule 4.7, Continuing Rule Four, THE CREATIVE WORK OF SOUND. 1 hr: pages 148-153.

We have the following stages:

1. The integration of the form through the use of

a. Sound,

b. Light,

c. Vibration.

2. The development of a response apparatus for use in the phenomenal world.

3. The eventual turning away from the phenomenal world, and the gradual use of the subtler response apparatus.

4. The response apparatus of the soul is re-oriented.

5. The turning away from the kingdom of the world to the kingdom of the soul becomes an esoteric habit.

Beginning the section: THE SCIENCE OF THE BREATH. “The man breathes deeply.” The science of pranayama. Inhalation, retention of the breath, and exhalation. He draws the very breath of life from the soul. Next we read “he concentrates his forces.” Here we have the stage indicated which can be called retention of the breath. This is the stage of contemplation, that “lull between two activities.” This moment of retention, when properly carried forward, produces an interlude of intense concentration. Then comes the process of exhalation. We read in Rule IV “he drives the thought-form from him.” That aspect of the plan which he has appreciated in contemplation, and that part of the general purpose of the Hierarchy in which his soul feels called upon to co-operate is breathed forth simultaneously, via the mind into the brain.

In this science of “breathing deeply” we have the whole process of creative work and of the evolutionary unfoldment of God in nature covered. The science of the physical breath is the least important aspect. This Rule warrants the closest consideration and study. Blind unquestioning obedience is never asked. The love and wisdom and understanding of the watching Elder Brothers are back of every aspiring Son of God, e’en though apparently (and wisely) he is left to wrestle through to the light in the strength of his own omnipotent soul.

[A Treatise on White Magic Video Commentary 35](http://makara.us/04mdr/webinars/atowm/2018-02-05-1643-ATOWM-Video-Rule-4-7-Commentary-35-Approx-1h.wmv) 102 MB .wmv file
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Audio of A Treatise on White Magic Video Commentary 35 by Michael D. Robbins.   **Transcript**

Hi, hey friends, on we go – for those who are busy preparing and transcribing all these things I was filled with things I had to do yesterday, and therefore was not able to do any of these programs. I'm sure much to their relief as they have been piling up. I have to always work at a time when I can; my wife kept me very busy yesterday. It was not a time that I could, anyway, moving on.

We're going we're on number 35. We've been referring to the development of man from the quite early stages of tamasic response. There have been a number of these stages, six of them, all the way from the very beginning until real discipleship work. Now, we're working on further developments we have therefore says the Tibetan page 148, but goodness, is it possible? Yes, because we're nearing the end of this this particular section on 153. Let's say if we can do it in this program I'm not at all sure that we can but let's see if we can.

***We have therefore the following stages dealt with in Rule IV and pointed out with lucid clarity, yet with that parsimony of phrase which distinguishes all occult and symbolic writings:***

***1. The integration of the form, as the result of the activity of the soul, through the use of***

***a. Sound,***

***b. Light,***

***c. Vibration.***

***2. The development of a response apparatus for use in the phenomenal world.***

***3. The eventual turning away from the phenomenal world, as the result of use and consequent satiety,  and the gradual use of the subtler response apparatus.***

***4. The response apparatus of the soul—mind, etheric body, brain and nervous system—is re-oriented, and the man becomes aware of the kingdom of the soul, another kingdom in nature.***

***5. The turning away from the kingdom of the world to the kingdom of the soul becomes an esoteric habit, and in this thought lies hid the secret of esoteric psychology. The man is stabilized in the spiritual life. Naught can now hinder. TWM 148-149***

***We have therefore the following stages dealt with in Rule IV and pointed out with lucid clarity, yet with that parsimony of phrase which distinguishes all occult and symbolic writings:***

***1. The integration of the form, as the result of the activity of the soul, through the use of***

***a. Sound,***

***b. Light,***

***c. Vibration.***

***2. The development of a response apparatus for use in the phenomenal world.*** We are back in the early days here.

***3. The eventual turning away from the phenomenal world, as the result of use and consequent satiety, and the gradual use of the subtler response apparatus.*** Which exists within every one of us and will gradually be developed as the process of initiation continues.

***4. The response apparatus of the soul—mind, etheric body, brain*** and here He does put the etheric body as an intermediary as indeed it is because the etheric brain is very important, ***brain*** ***and nervous system—is re-oriented,*** together, which are the physical instruments the etheric body the intermediary between the mind and the physical instrument … from the technical point of view, and then the mind comes and then the soul on the higher mental plane the response apparatus here we are given: ***mind, etheric body, brain and nervous system is reoriented, and the man becomes aware of the kingdom of the soul, another kingdom in nature.*** And we know what it is, the fifth kingdom of nature.

***5. The turning away from the kingdom of the world to the kingdom of the soul becomes an esoteric habit, and in this thought lies hid the secret of esoteric psychology.*** We are interested in esoteric psychology, in the true psyche, which is on the higher mental plane or at least it's the state of consciousness that we find on the higher mental plane and that we frequently call the soul.

***The man is stabilized in the spiritual life. Naught can now hinder.*** And this stabilization occurs securely at the third initiation.

All right, basically He has repeated here what He gave us earlier in a more expanded version in relationship to the various stages of a developed man developing man advanced man the aspirant and the disciple and of course on to the path of true initiation.

0:05:40 All right, now we come to the last section in chapter 4 here. It's called the Science of the Breath, it's indispensable and incompletely given for reasons of caution.

***THE SCIENCE OF THE BREATH***

***Now we come to the significant words in Rule IV. "The man breathes deeply." This is a phrase covering many aspects of rhythmic living. It is the magical formula for the science of pranayama. It covers the art of the creative life. It sweeps a man into tune with the pulsating life of God Himself, and this through detachment and re-orientation.***

***It is notably interesting as a demonstration of the succinctness and inclusiveness of occult phrases as in Rule IV. The art of breathing is dealt with in three phases, and these I commend to each of you for the most careful consideration.***

***There is first the aspect of Inhalation. "The man breathes deeply." From the very depths of his being he draws the breath. In the process of phenomenal living, he draws the very breath of life from the soul. This is the first stage. In the process of detaching himself from phenomenal living, he draws from the depths of his being and experiences the life, that it may be rendered again back to the source from whence it came. In the occult life of the disciple, as he develops a new and subtler use of his response apparatus, he practices the science of the breath, and discovers that through deep breathing (including the three stages of the deep, middle, and top breath) he can bring into activity, in the world of esoteric experiences, his vital body with its force centres. Thus the three aspects of "deep breathing" cover the entire soul experience, and the relationship to the three types of breath, touched upon above, can be worked out by the interested aspirant. TWM 149-150***

***THE SCIENCE OF THE BREATH***

***Now we come to the significant words in Rule IV. "The man breathes deeply."***

***This is a phrase covering many aspects of rhythmic living.*** He's going to drive that thoughtform from him. Let's see now just in order to be clear, let's go to *A Treatise on White Magic* and just those early pages, right here where the rules are listed, ***the man breathes deeply. he concentrates his forces and drives the thought-form from him.******The man breathes deeply*** – this is a phrase covering many aspects of rhythmic living. We might call it living under the influence of the guna sattva.

***It is the magical formula for the science of pranayama.*** I suppose most of us, I certain include myself, are involved in rajasic living, rushing here and there, trying to get things done, but there comes the time when sattva will take over.

***It covers the art of the creative life.*** And through the process of the inhalation, retention, exhalation, and fixation – if we can call them that, maybe the process is, the inhalation, higher interlude, exhalation, and lower interlude. There is a retention of the breath during some conceptual and receptive work in the higher interlude, and in that there is a retention of the breath or a refusal to take the next inhalation until there is the fixation of that which has been received in the fixation and the lower worlds of that which has been received.

So, this creative life this pranayama.

***It sweeps a man into tune with the pulsating life of God Himself, and this through detachment and re-orientation.*** Well, to serve the plan, in a way, to serve the plan is to breathe with the divine plan. This

of course is a mode of impersonal living because the promptings of the astral body or the personality, they are not followed. What is followed is correct timing in terms of the requirement to apply the necessary energy correctly at the right time.

***It is notably interesting as a demonstration of the succinctness and inclusiveness of occult phrases as in Rule IV.*** Maybe having the first ray in the mind helps somewhat with this succinctness, perhaps the art of breathing is dealt with in three phases, and these recommend to each of you for the most careful consideration. Well, where we always receive some information about the art of breathing, in some of the exercises …

***The art of breathing is dealt with in three phases, and these I commend to each of you for the most careful consideration.*** Well, where we always receive some information about … Uh let's put it like this in some of the exercises that Master DK gives this art of breathing is utilized there are some rhythms that are given, but basically it's *the thought* during the process which is emphasized, but the deepest secrets connected with it are not yet given out in instructions intended for the general public or which are likely to reach the general public.

***There is first the aspect of Inhalation. "The man breathes deeply." From the very depths of his being he draws the breath.*** Well, he can touch subtle levels in this in-drawing, it's not just a question of getting oxygen in this in-drawing.

***In the process of phenomenal living, he draws the very breath of life from the soul.*** We might say via the sutratma which sustains him with the essence of livingness he remains an incarnation.

0:12:00 ***This is the first stage. In the process*** now this is when he is entering in the phenomenal life but later ***in the process of detaching himself from phenomenal living, he draws from the depths of his being and experiences the life,*** as it may be rendered again back to the source from whence it came. This is on the … path of return. There is the path of outgoing and the path of return, one is involutionary, and the final one is evolutionary. So, ***it may be rendered again back to the source from whence it came.*** And his life returns unto the source of life, which is the monad. Of course the monad is sustained by still higher agencies but at the very heart of the monad is the beingness which can never die and which was never born, we draw that which sustains us in the phenomenal world and we draw the means by which we return to the non-phenomenal, world maybe we can call it the numinal world

***In the occult life of the disciple, as he develops a new and subtler use of his response apparatus, he practices the science of the breath, and discovers that through deep breathing (including the three stages of the deep, middle, and top breath)*** and this sounds somewhat anatomical ***he can bring into activity, in the world of esoteric experiences, his vital body with its force centres.*** And we might say, one of the major purposes of breathing exercises is to bring the vital body into activity in certain ways.

***Thus the three aspects of "deep breathing" cover the entire soul experience,*** well if I suppose from the lower to the higher possibilities ***and the relationship to the three types of breath, touched upon above, can be worked out by the interested aspirant.*** I suppose we could say … that at the present time when we are aspiring and practicing discipleship, we are concerned primarily with what the top breath as it is called … assuming that it represents the activation of the higher centers.

Alright, this will be an interesting section. Not only for what we are told but for what we are not told. …

***Next we read "he concentrates his forces." Here we have the stage indicated which can be called retention of the breath. It is a holding of all the forces of the life steadily in the place of silence, and when this can be done with ease and with forgetfulness of process through familiarity and experience, then the man can see and hear and know in a realm other than the phenomenal world. In the higher sense this is the stage of contemplation, that "lull between two activities" as it has been so aptly called. The soul, the breath, the life has withdrawn out of the three worlds, and in the "secret place of the most high" is at rest and at peace, contemplating the beatific vision. In the life of the active disciple it produces those interludes which every disciple knows, when (through detachment and the capacity to withdraw) he is held by nothing in the world of form. As he is but wrestling toward perfection and has not yet attained, these interludes of silence, withdrawingness, and of detachment are frequently difficult and dark. All is silence and he stands appalled by the unknown, and by the apparently empty stillness in which he finds himself. This is called, in advanced cases, "the dark night of the soul"—the moment before the dawn, the hour before the light streams forth. TWM 150***

***Next we read "he concentrates his forces."*** the man breathes deeply and then he concentrates his forces.

***Here we have the stage indicated which can be called retention of the breath.*** At the top of the higher interval.

***It is a holding of all the forces of the life steadily in the place of silence,*** presumably within the range of the soul, within the vicinity of soul life ***and when this can be done with ease and with forgetfulness of process through familiarity and experience, then the man can see and hear and know in a realm other than the phenomenal world.*** We want this to open up to us, right? So that the phenomena, or numina, or the energy occurrences and the types of knowledge which pertain to the higher mental plane and beyond can be registered by us.

0:17:30 ***In the higher sense this is the stage of contemplation, that "lull between two activities" as it has been so aptly called.*** And even samadhi has been considered to be an aspect of contemplation, so even the high state of realization and consciousness called samadhi has been considered to be an aspect of contemplation.

***The soul, the breath, the life has withdrawn out of the three worlds, and in the "secret place of the most high"*** -- This is a relative *most high,* we are not speaking of Sanat Kumara, but of a high center within the man's energy system this soul this breath is life has been withdrawn – ***at rest and at peace, contemplating the beatific vision.*** Is it drawn to the astral plane? Is it drawn into the triad? Via the antahkarana is the breath of life the soul drawn into the realm of the spiritual fire and beyond the higher mental plane. I suppose at a certain point it must be, and if we're contemplating samadhi really then this samadhi relates to the realization of pure being and oneness, and it pertains very much to the monad per se.

So, there are all these different stages of contemplation, and in the East there are discriminations made between the various strata of the contemplative process, even between the various samadhis, various types of realization.

***In the life of the active disciple it produces those interludes which every disciple knows, when (through detachment and the capacity to withdraw) he is held by nothing in the world of form.*** Well through a realization, the witness of form but not held by desire, which is the great holding and snaring factor in the world of form.

***As he is but wrestling toward perfection and has not yet attained, these interludes of silence, withdrawingness, and of detachment are frequently difficult and dark.*** We have to go into the dark before the greater light breaks forth. We enter the dark before the greater light break before.

***All is silence and he stands appalled by the unknown, and by the apparently empty stillness in which he finds himself.*** DK is speaking from experience obviously.

***This is called, in advanced cases, "the dark night of the soul"*** I think these dark nights, and they are also sequential and progressive. These dark nights do not really begin until the area of the second initiation and the initiate Jesus at the fourth initiation was passing through a higher form of dark night in which he realized the painful condition of humanity. Anyway, it's ***—the moment before the dawn, the hour before the light streams forth.*** This is something we have to be aware of, the closer the breaking of dawn the apparently darker the preceding darkness.

Well, this is something that we've either gone through some what in anticipation of these higher states or that we will be passing through.

***He concentrates his forces*** in the higher interlude and the disciple is wrestling and has not achieved that altitude from which the necessary form of concentration can occur and the highest stages of contemplation can occur.

***In the science of Pranayama it is the moment following upon inhalation wherein all the forces of the body have (through the medium of the breath) been carried upward to the head and concentrated there, prior to the stage of breathing forth. This moment of retention, when properly carried forward, produces an interlude of intense concentration and it is in this moment that the aspirant must seize opportunity. Herein lies a hint.***

***Then comes the process of exhalation. We read in Rule IV "he drives the thought-form from him." This is ever the result of the final stage of the science of the breath. The form, vitalized by the one who breathes in correct rhythm, is sent forth to do its work and fulfil its mission. Study this idea with care, for it holds the secret of creative work.***

***In the experience of the soul, the form for manifestation in the three worlds is created through intense meditation, which is ever the paralleling activity of breathing. Then by an act of the will, resulting in a "breathing forth", and engendered or arrived at dynamically in the interlude of contemplation or retention of the breath, the created form is sent forth into the phenomenal world, to serve as a channel of experience, a medium of expression and a response apparatus in the three worlds of human living.***

***In the life of the disciple, through meditation and discipline he learns to reach high moments of interlude whenever he concentrates his forces on the plane of soul life, and then again by an act of his will, he breathes forth his spiritual purposes, plans and life into the world of experience. The thought form that he has constructed as to the part he has to play, and the concentration of energy which he has succeeded in bringing about become effective. The energy needed for the next step is breathed forth by the soul and passes down into the vital body, thus galvanizing the physical instrument with the needed constructive activity. That aspect of the plan which he has appreciated in contemplation, and that part of the general purpose of the Hierarchy in which his soul feels called upon to co-operate is breathed forth simultaneously,via the mind into the brain, and thus "he drives the thought forms from him." TWM 150-152***

0:23:10 ***In the science of Pranayama it is the moment following upon inhalation wherein all the forces of the body have (through the medium of the breath) been carried upward to the head and concentrated there, prior to the stage of breathing forth.*** Well, the head is heaven here, the head is the place where the energies must be raised, to which the energies must be raised. It is a moment of concentration of in-drawn forces.

***This moment of retention, when properly carried forward, produces an interlude of intense concentration and it is in this moment that the aspirant must seize opportunity. Herein lies a hint.*** A great emergence, a great alertness and readiness must characterize every process or the attitude of the breathing deliberately breathing aspirant or disciple. Really by this time when the person is a disciple, the word *aspirant* can take us all the way, well it can take us beyond the third initiation, we all aspire to something, even the great planetary logoi and solar logoi aspire and our aspirants to a certain extent with respect to a certain objective and the disciples in other ways.

***Then comes the process of exhalation. We read in Rule IV "he drives the thought-form from him."*** This moment of concentration is a moment of receptivity and the coherence of that which has been received.

***This is ever the result of the final stage of the science of the breath. The form, vitalized by the one who breathes in correct rhythm, is sent forth to do its work and fulfil its mission. Study this idea with care, for it holds the secret of creative work.*** It makes you think for how long must we retain the breath in the jogjer interlude. What degree of clarity of impression is needed in the higher interlude? Certainly the soul or whatever the higher source might be to which we are making application is fully capable of impressing upon the upraised consciousness that which must be materialized. This exhalation is a breathing out of that which has been impressed, a vital breathing out.

But there is another stage. It’s called the lower interlude, I wonder if he'll deal with that here.

***In the experience of the soul, the form for manifestation in the three worlds is created through intense meditation, which is ever the paralleling activity of breathing.*** Maybe as we continue to breathe the form gets clearer and clearer. As we continue to breathe, the form which has been received in the higher interlude becomes clearer and clearer. Now with respect to the creating of a man, which is the instrument of the soul, we might say man (or the human being really) the human being is created by the intense meditation of the soul. The soul knows, having contemplated the previous life or lives and knowing somewhat the tendency of the future, has to arrange for the energy factors accordingly, and also I suppose the environment into which the soul and incarnation will be breathed. Now, there has to be some wisdom in this and often it is that people feel they've been what breathed into the wrong environment, manifested in the wrong environment, but there are probably karmic factors which make it in fact correct and the right environment.

0:29:00 ***Then by an act of the will, resulting in a "breathing forth",*** We breathe forth willfully and the soul breathes forth willfully,… ***Then by an act of the will, resulting in a "breathing forth", and engendered or arrived at dynamically in the interlude of contemplation or retention of the breath, the created form is sent forth into the phenomenal world, to serve as a channel of experience, a medium of expression and a response apparatus in the three worlds of human living.*** And that's where we are now. We might say as … souls in incarnation we are apparently here now and are acting as an instrument of reception, but also of action for our higher self, which we also are even more.

***In the life of the disciple,*** which we also are in the life of the disciple ***through meditation and discipline he learns to reach high moments of interlude whenever he concentrates his forces on the plane of soul life, and then again by an act of his will, he breathes forth his spiritual purposes, plans and life into the world of experience.*** Now this probably should be undertaken very carefully, deliberately, to be undertaken carefully and deliberately, and not simply allow the process to end with elevation and impression. We can't let go of the process once we've been impressed on high, we have to deliberately and in a focused manner breathe it forth into the realm of phenomenal activity it be effective and focused.

***The thought form that he has constructed as to the part he has to play, and the concentration of energy which he has succeeded in bringing about become effective.*** Sometimes He uses the word *force* sometimes *energy,* and sometimes these two are much discriminated but in this particular case it doesn't seem that it's discriminated, unless we say that he has received the impression of an energy which the soul is. But of course the directed breathing forth involves the concept of force. ***The thought form that he has constructed as to the part he has to play and the concentration of energy which he has succeeded in bringing about become effective …*** They make an impact …

***The energy needed for the next step is breathed forth by the soul and passes down into the vital body, thus galvanizing the physical instrument with the needed constructive activity.*** What will we say when breathing in this way when breathing thoughtfully in this way target the vital body.

***That aspect of the plan which he has appreciated in contemplation, and that part of the general purpose of the Hierarchy in which his soul feels called upon to co-operate*** I mean the solar angel / angel the presence also has its work to be done ***is breathed forth simultaneously, via the mind into the brain,*** and should we say into the etheric brain first ***and thus "he drives the thought forms from him."*** From himself on the higher and contemplative interludes, and eventually into the environment.

Right, well it's all a very controllable process and one that has to be clear to us as we think about being effective in the world, as a disciple representing the divine plan in cooperation with humanity and on behalf of humanity.

***Finally, in the science of Pranayama, this stage covers that exhaling breath which, when carried forward with thought and conscious purpose behind it, serves to vitalize the centres and fill each of them with dynamic life. More need not be said here.***

***Thus, in this science of "breathing deeply" we have the whole process of creative work and of the evolutionary unfoldment of God in nature covered. It is the process whereby the Life, the One Existence, has brought the phenomenal world into being, and Rule IV is a digest of the Creation. It is equally the formula under which the individual soul works as it centres its forces for manifestation in the three worlds of human experience.***

***The right use of the Life-Breath is the whole art at which the aspirant, the disciple, and the initiate work, bearing in mind however that the science of the physical breath is the least important aspect and follows sequentially upon the right use of energy, which is the word we apply to the divine breath or life. TWM 152***

0:36:00 ***Finally, in the science of Pranayama, this stage covers that exhaling breath which, when carried forward with thought and conscious purpose behind it, serves to vitalize the centres and fill each of them with dynamic life. More need not be said here.*** This stage, the stage of exhalation, covers that exhaling breath which when carried forward with thought – now it's not a mindless exhalation – ***and conscious purpose behind it serves to vitalize the centres and fill them with dynamic life.*** We have touched a higher level of energy which is energizing to the etheric centers.

***Thus, in this science of "breathing deeply" we have the whole process of creative work and of the evolutionary unfoldment of God in nature covered.*** Now we should not forget that the retention of the breath, once the exhalation has occurred, because there there's a kind of a fixation within the lower worlds and a stabilization of the descending vibration and the strengthening of its impact. Whether this is a human being or a magician with his own smaller creative processes, whether it's the soul creating a human being, whether it's a planetary level creating a planet, or a soul of logos a solar system, there are strong analogies between all of these stratified phases of the same process.

***It is the process whereby the Life, the One Existence, has brought the phenomenal world into being, and Rule IV is a digest of the Creation.*** Okay, *the man breathes deeply he concentrates his forces and drives the thought form from him.*

***It is equally the formula under which the individual soul works as it centres its forces for manifestation in the three worlds of human experience.*** The organization of the etheric body into its vortices or centers occurs in this way through the same process.

***The right use of the Life-Breath*** -- I mean, one can breathe without sounding, but of course if one does sound you have one the sound then a special phase of the creative process is engaged in ***the right use of the Life-Breath*** ***is the whole art at which the aspirant, the disciple, and the initiate work, bearing in mind however that the science of the physical breath is the least important aspect and follows sequentially upon the right use of energy, which is the word we apply to the divine breath or life.*** Here is another one of these great definitions of energy, defining energy as the ***divine breath or life,*** and here one wants to really be reminded of that scattered throughout the teachings are important definitions which tell a story and fill in of the information that is missing. This is something that we all have to work at, be we an aspirant, a disciple, or an initiate, in the conventional sense.

Remember that it's not all about the external breathing. Man tends to materialize his considerations it is good to be reminded that the physical breath is the least important aspect in the process, and that we have to work I have to work with greater subtlety. And the right use of energy, that's the word that we use for the divine breath of life, the divine breath of lives.

***Finally, in the mental life of the disciple, and in the great work of learning to be a conscious creator in mental matter and so produce results in the phenomenal world, this fourth Rule holds the instructions upon which the work is based. It embodies the science of the entire magical work.***

***Therefore, this Rule warrants the closest consideration and study. Rightly understood and rightly studied it would lead each aspirant out of the phenomenal world into the kingdom of the soul. Its instructions, if carried out, would lead the soul back again into the phenomenal world as the creating force in soul magic and as the manipulator and dominating factor of, and through, the medium of the form.***

***In the training of the occidental student, blind unquestioning obedience is never asked. Suggestions are made as to method and as to a technique which has proved effective for thousands of years and with many disciples. Some rules as to breathing, as to helpful process and as to practical living on the physical plane will be imparted, but in the training of the new type of disciple during the coming age, it is the will of the watching Gurus and Rishis that they be left freer than has heretofore been the case. This may mean a slightly slower development at the beginning but will result, it is hoped, in a more rapid unfoldment during the later stages upon the Path of Initiation.***

***Therefore, students are urged to go forward during their period of training with courage and with joy, knowing that they are members of a band of disciples, knowing that they are not alone but that the strength of the band is theirs, the knowledge of the band is theirs too as they develop the capacity to apprehend it,—and knowing also that the love and wisdom and understanding of the watching Elder Brothers are back of every aspiring Son of God, e'en though apparently (and wisely) he is left to wrestle through to the light in the strength of his own omnipotent soul. TWM 152-153***

0:42:00 ***Finally, in the mental life of the disciple, and in the great work of learning to be a conscious creator in mental matter and so produce results in the phenomenal world, this fourth Rule holds the instructions upon which the work is based. It embodies the science of the entire magical work.*** Now remember also this is only rule 4 and we are still engaged in rules for the mental plane, rules of magic for the mental plane. All of us are trying to be white magicians in some way or another because we want to help to bring the divine plan into existence. We're learning the great work of becoming a conscious creator in mental matter and changing relationships in the what I call the mosaic world, that they reflect the archetypal world changing conditions which are often out of correct relationship into right archetypal relationship.

***Therefore, this Rule warrants the closest consideration and study. Rightly understood and rightly studied it would lead each aspirant out of the phenomenal world into the kingdom of the soul.*** Can we do that? Do we have enough information? Can we take what we have learned here and apply it to our creative process?

***Its instructions, if carried out, would lead the soul back again into the phenomenal world as the creating force in soul magic and as the manipulator and dominating factor of, and through, the medium of the form.*** A very important white magical rule … and we must practice outwardly and inwardly when attempting to make a difference in the phenomenal world.

All right, well close study will be required, close study will be required.

0:45:00 ***In the training of the occidental student, blind unquestioning obedience is never asked.*** Such a student must use the well-cultivated mind which has come with the Aryan race of consciousness.

***Suggestions are made as to method and as to a technique which has proved effective for thousands of years and with many disciples. Some rules as to breathing, as to helpful process and as to practical living on the physical plane will be imparted, but in the training of the new type of disciple during the coming age, it is the will of the watching Gurus and Rishis that they be left freer than has heretofore been the case.*** So much then rests upon our own wise use of the suggestions and hints that have been imparted.

***This may mean a slightly slower development at the beginning but will result, it is hoped, in a more rapid unfoldment during the later stages upon the Path of Initiation.*** The initiate will know with greater confidence what he is doing, we have to live through this apparent slowness at first.

***Therefore, students are urged to go forward during their period of training with courage and with joy, knowing that they are members of a band of disciples,*** whether or not detect this we know them in person sometimes one does and recognizes people with whom one has worked before or our people with whom one is in tended to work, ***knowing that they are not alone but that the strength of the band is theirs, --***

One of my brothers in this work gave me a war movie, I like those you know, called *Band of Brothers* and we are in a war of a kind for the expression of the right fan of human values which are congruent with the divine plan. There's the externalization of war and there's the internalization of war. Mars is involved maybe in both with Aries sometimes it tends to be the externalization of war until Mercury takes over, and with Scorpio certainly the battle rages within not that it doesn't rage without but certainly the internal war is very scorpionic. Knowing that they are members of a band of disciples, knowing that they are not alone but that the strength of the band is theirs – ***the knowledge of the band is theirs too as they develop the capacity to apprehend it,*** and we might say through telepathy and the right kind of conversation within these strictures of occult silence ***—and knowing also that the love and wisdom and understanding of the watching Elder Brothers are back of every aspiring Son of God, e'en though apparently (and wisely) he is left to wrestle through to the light in the strength of his own omnipotent soul.*** What a great sentence, hmm? Great idea the love and wisdom is there, even though he has left to wrestle through into the light in the strength of his omnipotentence.

I want to point out something about that term *omnipotent soul.* Now let's just say this consciousness (consciousness on the higher mental plane) is not omnipotent nor is the will which belongs to that level omnipotent. The soul is something much greater than is found on the higher mental plane, even monad has soul. Soul is consciousness and from a certain point of view, the monad with his will and consciousness can be considered the man's highest soul, until he transcends even that limitation while always retaining the poor of spirit as being which he is. …

Well, basically, have I been racing? We did reach rule five. So we can say that this is the end of *A Treatise on White Magic* video commentary number 35, and that was page rule for 4.7. … it has been page 148 to I suppose 153, then looks like then a page is skipped before we get into rule a rule 5 - 153 and the next time we begin, I hope it's soon beginning of *A Treatise on White Magic* video commentary number 36 rule 5.1 page 155 …

0:53:20 Well the clarity with which He presents has to be absorbed the faith and joy of knowing that the complete system will be ours before long. When we are ready and knowing that somehow the objective of gaining mental clarity about the whole process enough clarity by millions of which we can begin some experimentation in our attempts to work with the divine plan. ***the man breathes deeply he concentrates his forces and drives the thought form from him*** and in this particular case it is definitely the man the magician the one becoming soul conscious who does the driving. We don't have to depend as we would if we were to be incarnating. The soul to do this, although the degree to which the awakening inner man cooperates with the soul well that has to be explored. After all he newly made member of the fourth kingdom has not

much knowledge or wisdom even the in the higher mental plane and the presence of the angel / solar angel is responsible for just about all the work, but the human being is like an apprentice and gradually returning to the higher mental plane must see and participate in how the angel of the presence / solar angel is working.

You begin to wonder is there a point at which whatever we are on the higher metal plane can begin to cooperate with the creation of the new vehicles and the setting up of the next incarnation. Can we be somewhat consciously alert of what it means to set up in a pending incarnation of course the knowledge of the solar angel, angel the presence, is necessary because that being can see behind and see ahead but is there a time when we as our ego flow this is unfolding can have enough prescience to begin knowing where we came from and knowing where we are going even though we drink of the river of forgetfulness letting on our way down into incarnation again.

It's a magnificent presentation of growth within the great Mahamaya which is the universe I always say well

 why do I have to grow I'm already absolutely infinitude and I know people think maybe I'm crazy for saying

but I do believe that there is but one being and it is in a way absolute and infinitely beyond absolute infinitude and yet it is also in the pre and post universal state, absolute infinitude, and we are all of that we are every possibility in what state, can we say is it a state of manifestation.

0:57:00 Well, it's it's a state of which the absolute deity of which the absolute deity can be aware when it concentrates upon its own articulated nature which contains all possibility but my tendency is always to go off into philosophy here. But I'm also determined that unless this philosophy can really make a difference in how the living occurs within the Mahamaya of our everyday life and the Mahamaya of the universe, well it doesn't do any good. The idea of making of the great thoughts practical is up to every one of us and I think we can do that to an extent through the use of the abstract mind and the powers of the spiritual triad. It may be the intuition which reveals to us that which is and the abstract mind works out albums of thoughts which can be contemplated and which can be imparted to others and help along the way.

How long have we continued to do this? Well that's the great puzzle beginningless lead and endlessly and have we ever reached this point at all in a linear fashion we would be hard-pressed to describe the manner of reaching any point along a linear continuum [laughing] But again, here we are and here we are forever in a way never having moved and always a equidistance from beginninglessness and endlessness and if such an absurd kind of form of thought can be offered.

Okay, friends, I've kind of stalled have it I have gone off into a little bit of a philosophy before approaching the time of one hour, and we're almost there, trying to make it a one-hour program approximately at least, then we'll go on to number 36 and start the fifth rule. …

I just am more and more impressed and what Master DK has given us, the fullness of the light that He has given us only appears when the process of correlating all the many aspects of His gift is well underway. It's a little bit like a time bomb of light we start correlating in the light intensifies intensively, gradually but a huge light has been bestowed, but unless we correlate under the planet Mercury much of that light will remain hidden.

Okay, lots of love, see you soon and on to number 36 when it becomes possible. Bye-bye.