**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 44, Rule 5.9, Continuing Rule Five, THE SOUL AND ITS THOUGHT-FORMS. 35 min: pages 189-192.

The Master sounds out a note and waits to see if the man recognises his own group note. Beginning the section: HEART, THROAT AND EYE. The heart centre, the throat centre, and the centre between the eyes. I am assuming in the student an elementary knowledge of the vital body and of its force centres. Let us, for the sake of clarity, list these lotuses with their petal numbers, and their location.

1. The base of the spine 4 petals.
2. The sacral centre 6 petals.
3. The solar plexus centre 10 petals.

Diaphragm.

4. Heart centre 12 petals.
5. Throat centre 16 petals.
6. Centre between the eyebrows 2 petals.
7. Head centre 1000 petals.

It is easy to generalise. It is difficult to realise. The three centres below the diaphragm require to be re-organised, re-oriented, and to be brought from a state of positivity into that of negativity. Equally, the four centres above the diaphragm must be awakened and brought from a state of negativity into that of positivity. This has to be brought about in two ways. First, by the transference of the positive energy of the lower centres into that of the higher, and secondly by the awakening of the head centre by the demonstration of the activity of the will. Abrupt end of recording at 35 minutes.

[A Treatise on White Magic Video Commentary 44](http://makara.us/04mdr/webinars/atowm/2018-02-15-0528-ATOWM-Video-Rule-5-9-Commentary-44-Approx-35-mins.wmv) 61 MB .wmv file
Video of A Treatise on White Magic Video Commentary 44 by Michael D. Robbins.

[A Treatise on White Magic Video Commentary 44](http://makara.us/04mdr/webinars/atowm/2018-02-15-0528-ATOWM-Video-Rule-5-9-Commentary-44-Approx-35-mins.mp3) 34 MB .mp3 file
Audio of A Treatise on White Magic Video Commentary 44 by Michael D. Robbins.  **Transcript**

Hi friends, and we're going to go on here and I with *A Treatise on White Magic* and … and we're involved with 5.9 which means the ninth program in chapter five. …

I want again to deal with this business of service, the factors that a master is looking at. We are discussing the first factor was lighting of the lamp the dealing with the downpour, the stimulation from the soul, the light in the head, the alignment, the usefulness of the disciple because certain interior adjustments between soul mind and brain are in process. The second was the various types of karmic factors which affect the individual and his fitness for entry into a master's group and for the life of accepted discipleship in affiliation with the master's group.

***The third factor, that of service, for which the Master looks is one upon which the aspirant has the least to say and may very probably misinterpret. Spiritual ambition, the desire to function as the centre of a group, the longing to hear oneself speaking, teaching, lecturing, or writing are often wrongly interpreted by the aspirant as service. The Master looks not at a worker's worldly force or status, not at the numbers of people who are gathered around his personality but at the motives which prompt his activity and at the effect of his influence upon his fellowmen. True service is the spontaneous outflow of a loving heart and an intelligent mind; it is the result of being in the right place and staying there; it is produced by the inevitable inflow of spiritual force and not by strenuous physical plane activity; it is the effect of a man's being what he truly is, a divine Son of God, and not by the studied effect of his words or deeds. A true server gathers around him those whom it is his duty to serve and aid by the force of his life and his spiritualised personality, and not by his claims or loud speaking. In self-forgetfulness he serves; in self-abnegation he walks the earth, and he gives no thought to the magnitude or the reverse of his accomplishment and has no pre-conceived ideas as to his own value or usefulness. He lives, serves, works and influences, asking nothing for the separated self.***

***When a Master sees this manifestation in a man's life, as the result of the awakening of the inner light and the adjustment of his karmic obligations, then He sounds out a note and waits to see if the man recognises his own group note. On this recognition, he is admitted into his own group of co-workers, and can stand in the presence of his Master. TWM 188-189***

***The third factor,*** and it's so good that I'm recalling for my studies in the Arcane School, long ago, that these section of white magic were used in the lesson sets and were prominent in that which was presented for the students consideration. So ***the third factor*** ***that of service, for which the Master looks is one upon which the aspirant has the least to say and may very probably misinterpret.*** Then all these things that masquerade as service.

***Spiritual ambition, the desire to function as the centre of a group,*** we can see how these magnify the personality and the eyes of the aspiring individual ***the longing to hear oneself speaking, teaching, lecturing, or writing are often wrongly interpreted by the aspirant as service.*** I mean that they may have a serviceable content of course is true but what is the motive?

***The Master looks not at a worker's worldly force or status, not at the numbers of people who are gathered around his personality but at the motives which prompt his activity and at the effect of his influence upon his fellowmen.*** All human beings, so this word *motives* should be accentuated, it's always appearing isn't it? Motives and the effect of his influence because after all we're trying to get something done the Masters trying to advance the objectives factor his influence upon his fellow men. The Master is trying to advance the objectives and purpose of his ashram. So, really, when an individual interacts with this fellow human beings what is the result are they inspired are they led to further spiritual development or is it somehow a retarding or binding effect.

0:04:30 And then this definition of what service is, something that really is one of the key statements written by the Tibetan. ***True service is the spontaneous outflow of a loving heart and an intelligent mind; it is the result of being in the right place and staying there –*** not so many people, says Master Morya, run away when the messenger is at the door and they always imagined that *the grass is greener on the other side of a fence* so sometimes just the restraint of dealing with what has to be dealt with in the immediate surroundings is required***; it is produced by the inevitable inflow of spiritual force and not by strenuous physical plane activity –*** running around serving men that would reduce the service to a lower form of energy***; it is the effect of a man's being what he truly is, a divine Son of God, and not by the studied effect of his words or deeds.***

***A true server gathers around him those whom it is his duty to serve and aid by the force of his life and his spiritualised personality, and not by his claims or loud speaking. In self-forgetfulness he serves; in self-abnegation he walks the earth,*** yep that is the abnegation of the lower self in preference to the strengthening of the radiation of the higher self ***and he gives no thought to the magnitude or the reverse of his accomplishment and has no pre-conceived ideas as to his own value or usefulness.***

***He lives, serves, works and influences, asking nothing for the separated self.*** Such things may begin to dawn upon him but it's not preconceived, it is flexible and changes according to his observation that understanding along the path ***he lives, serves, works and influences, asking nothing for the separated self.*** Well surely that is something conveyed which has a real value it could be read with frequency and pondered with frequency to see are we truly serving or is this some masquerade occurring which inclines us to think that we are serving, but in fact our influence is not inspiring radiatory uplifting and so forth, it is rather self-emphasizing self-exalting. …

***When a Master sees this manifestation in a man's life, as the result of the awakening of the inner light and the adjustment of his karmic obligations*** now these are the first two requirements***, then He sounds out a note and waits to see if the man recognises his own group note. On this recognition, he is admitted into his own group of co-workers, and can stand in the presence of his Master.*** And this is another way of describing acceptance by a master.

So three factors, ***the awakening of the inner light the adjustment of karmic obligations*** and then the response to the master is followed by service which he is in accord with the Master’s objectives.

All right, so we've completed that little section and now we have this question of the heart.

***HEART, THROAT AND EYE***

***Later, when the knowledge here conveyed is assimilated, the aspirant will come to an understanding of the true meaning of the heart, the throat, and the eye—which it is the effect of the Guides of the race to stimulate into functioning activity at this time. We will therefore consider now:***

***1. The heart centre, the throat centre, and the centre between the eyes.***

***2. Their awakening and co-ordination.***

***3. To what uses they will be put in the coming world cycle.***

***This subject is of vital importance to the modern aspirant, for the mechanism of the heart, the throat, and the eye—constituting part of the inner structure which he must learn to use—has to be mastered and consciously employed by him before any true creative work is possible. When I use the words 'creative work' I am speaking esoterically and am not referring to the valuable work [190] done by the artists of the world in their many lines of expression. Their efforts, to the seer, are indicative of an inner stirring, of an inner co-ordination and a motivated activity which will lead to true esoteric endeavour and to creative work on the subtler planes. TWM 189-190***

0:11:15 ***HEART, THROAT AND EYE,*** allied for triple service.

***Later, when the knowledge here conveyed is assimilated, the aspirant will come to an understanding of the true meaning of the heart, the throat, and the eye—which it is the effect of the Guides of the race to stimulate into functioning activity at this time.***

***We will therefore consider now:*** Interesting that the large head center is not considered here the great head center, the large head center is not considered as part of the overall stimulation of many, but anyway,

***1. The heart centre, the throat centre, and the centre between the eyes.*** We will consider these,

***2. Their awakening and co-ordination.***

***3. To what uses they will be put in the coming world cycle.***

***This subject is of vital importance to the modern aspirant, for the mechanism of the heart, the throat, and the eye—constituting part of the inner structure which he must learn to use—has to be mastered and consciously employed by him before any true creative work is possible.*** Right motivation, right creativity, right destination, guidance, setting the creation upon the proper path, using the ajna center, so this these three have to be mastered before any create a world real creative work the true creative work, He says can't be accomplished.

***When I use the words 'creative work' I am speaking esoterically and am not referring to the valuable work done by the artists of the world in their many lines of expression.*** There is a kind of creativity which associated with four, three, and seven. Three let us say the to practically artistic rays and that associated with the throat center in the third ray the ray of creative intelligence as DK calls it, which creates that which will carry and promote the divine plan. So when I use the words creative work, I'm speaking esoterically and I'm not referring to the valuable work done by the artists, etc.

***Their efforts, to the seer, are indicative of an inner stirring, of an inner co-ordination and a motivated activity which will lead to true esoteric endeavour and to creative work on the subtler planes.*** So artistic creativity seems to precede what the Tibetan is calling creative work in this context but of course the very highest of the artists do carry a tremendous power from the higher planes and the future of art will depend upon the kind of meditation which the Tibetan discusses in a *Esoteric Psychology* Volume II- in the urge to the creative life that is the section.

***I am assuming in the student an elementary knowledge of the vital body and of its force centres and I am assuming that these seven centres or lotuses have, theoretically, a place in his imagination. I use the word imagination with purposeful intent, for until there is knowledge and clear vision, imaginative assumption is a potent factor in bringing about the activity of the centres.***

***Let us, for the sake of clarity, list these lotuses with their petal numbers, and their location. Their colours are immaterial at present from the standpoint of the student, for much that has been given out is erroneous or in the nature of a blind, and in any case, the esoteric colours are widely different from the exoteric.***

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| --- | --- |
| ***1. The base of the spine*** | ***4 petals.*** |
| ***2. The sacral centre*** | ***6 petals.*** |
| ***3. The solar plexus centre Diaphragm.*** | ***10 petals.*** |
| ***4. Heart centre*** | ***12 petals.*** |
| ***5. Throat centre*** | ***16 petals.*** |
| ***6. Centre between the eyebrows*** | ***2 petals.*** |
| ***7. Head centre*** | ***1000 petals.*** |

***TWM 190***

0:16:00 ***I am assuming in the student an elementary knowledge of the vital body and of its force centres and I am assuming that these seven centres or lotuses have, theoretically, a place in his imagination. I use the word imagination with purposeful intent, for until there is knowledge and clear vision, imaginative assumption is a potent factor in bringing about the activity of the centres.*** We want to use our tool here, the creative imagination, to stimulate the centers, and we'll just put that down as the idea that imagination is used in stimulating and directing the centers of force, the chakras.

***Let us, for the sake of clarity, list these lotuses with their petal numbers, and their location.*** This is also found in *A Treatise on Cosmic Fire* I think what's said here is important.

***Their colours are immaterial at present from the standpoint of the student, for much that has been given out is erroneous or in the nature of a blind, and in any case, the esoteric colours are widely different from the exoteric.*** He is detaching us from over much color consideration, so:

1. ***The base of the spine, 4 petals.*** In the next dispensation babies in the fifth round there will be five petals so the numerology is important, but right now we're dealing in this fourth chain and fourth round and maybe it will be this fifth chain before the number five appears there but here in the fourth chain and fourth round the four petals the
2. ***The sacral centre, 6 petals.***
3. ***The solar plexus centre Diaphragm, 10 petals,*** the spleen also which is minor has six petals.
4. ***Heart centre, 12 petals.***
5. ***Throat centre, 16 petals.***
6. ***Centre between the eyebrows, 2 petals.*** I want to add or four or ninety six different ways of counting the subsidiary aspects can be added up to 96 and maybe with the two major ones 98 and the two petals themselves are divided into two parts, each kind of a blue and violet, and a yellow and a rose …
7. ***Head centre, 1000 petals,*** or maybe we should more properly say 972, or 960 + 12, but for convenience and impressiveness I guess it's called the 1000-petaled lotus.

***Next, let the student remember two important facts, which may be regarded as elementary and preliminary but which nevertheless have to be worked out into conscious realisation and become part of the purposed intent of the aspirant's training. It is easy to generalise. It is difficult to realise. It is simple to grasp the informative intellectual data regarding the centres of force; it is most difficult to bring about the rearrangement of the forces flowing through these vortices, and to learn to function consciously through the higher centres, subordinating the lower ones. This has to be done also without laying the emphasis upon the form aspect as is the case in many practices used to vitalise the centres. The two facts of importance are:***

***1. The three centres below the diaphragm,***

***a. Base of spine,***

***b. Sacral centre,***

***c. Solar plexus centre,***

***which are, at present, the most potent in average humanity and the most 'alive', require to be re-organised, re-oriented, and to be brought from a state of positivity into that of negativity.***

***Equally, the four centres above the diaphragm,***

***a. The heart centre,***

***b. The throat centre,***

***c. The centre between the eyebrows,***

***d. The head centre,***

***must be awakened and brought from a state of negativity into that of positivity. TWM 190-191***

***Next, let the student remember two important facts, which may be regarded as elementary and preliminary but which nevertheless have to be worked out into conscious realisation and become part of the purposed intent of the aspirant's training.*** Conscious realization always that which is theoretically presented must be consciously realized this we understand and work towards it is easy to generalize it is difficult to realize. Well, there is something that might serve as a cautionary mantram, for so many of us certainly can take it to heart.

***It is easy to generalise. It is difficult to realise.*** It is simple to grasp the informative intellectual data regarding the centers of force, it is most difficult to bring about the rearrangement of the forces flowing through these vortices and to learn to function consciously through the higher centers subordinating the lower ones. It is most difficult, not just difficult. So we have the presentation of the task and then we have to labor through that which is presented until it is accomplished practically.

***It is simple to grasp the informative intellectual data regarding the centres of force; it is most difficult to bring about the rearrangement of the forces flowing through these vortices,*** and I'm sure many of us have done that, but how many of us have brought about the rearrangement of the forces flowing through these vortices. It's kind of like reversing the wheel in a way they have to move in new directions and new stimulations are necessary, sacral to throat, solar plexus to heart, base of the spine to the thousand petalled lotus ***and to learn to function consciously through the higher centres, subordinating the lower ones.*** This is a hierarchical process, we are hierarchicalizing the chakra system and seeking to function mostly through those which are higher.

***This has to be done also without laying the emphasis upon the form aspect as is the case in many practices used to vitalise the centres.*** So we can become overly involved in the material sense if we are not careful, so we don't want we do not want any real materialization of the consciousness in the effort to arouse the centers.

0:22:15 ***The two facts of importance are:***

***1. The three centres below the diaphragm,***

***a. Base of spine,***

***b. Sacral centre,***

***c. Solar plexus centre,*** So He's making a basic discrimination and you notice here, that the diaphragm was included as a dividing line the torso is divided into two parts, the head is separate, but then there's the upper torso and the lower torso, then the arms and legs, man is a five in many respects. I suppose the organs of generation is still part of the torso, but the siddhis may enter and suggest descent into matter and reference to the sacral center.

So there are three centers below the diaphragm, base of spine, sacral center and solar plexus, and the petals are four, six, and ten, so that's 20. Four plus six plus ten, and that's got to be significant for 4 plus 6 plus 10. ***which are, at present, the most potent in average humanity and the most 'alive', require to be re-organised, re-oriented, and to be brought from a state of positivity into that of negativity.*** So their positivity is a controlling factor and their eventual negativity will mean that the higher chakras are now in control, is rather interesting when you look at the planes …

0:25:00 … if we go back to this map which is a little more readable we see the four above the three years for the cosmic ether is above the three the cosmic dense physical planes, four above the three.

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***Equally, the four centres above the diaphragm,*** and He's moving from the center immediately above the diaphragm

***a. The heart centre,*** to a still higher center

***b. The throat centre,***

***c. The centre between the eyebrows,***

***d. The head centre,*** which is complex and has in it various parts.

So these ***must be awakened and brought from a state of negativity into that of positivity.*** This whole process from the astrological point of view is called the reversal of the wheel. It's an energy reversal, really, we do not look for any zodiacal kind of wheel being reversed, sometimes a man is born in the next life in the sign opposite his present sun sign. In what way then is the wheel reverse which way is he going? We don't know unless we do know. So the reversal of the wheel has to do with reversing the energy flows which at first render the lower chakras positive and the higher negative and then later upon reversal the higher chakras positive and the lower chakras negative the awakening from a state of negativity into that of positivity.

***This has to be brought about in two ways. First, by the transference of the positive energy of the lower centres into that of the higher, and secondly by the awakening of the head centre by the demonstration of the activity of the will. The first effect is produced by character building, and by the purification of the bodies, as used by the soul in the three worlds. The second is the result of meditation and the development of organised purpose, imposed by the will upon the daily life. Character building, clean living, controlled emotional reactions, and right thinking are the platitudes of all religious systems and have lost weight from our very familiarity with them. It is not easy to remember that as we live purely and rightly, we are verily and indeed working with forces, subjecting energies to our needs, subordinating elemental lives to the requirements of spiritual being, and bringing into activity a mechanism and a vital structure which has hitherto been only latent and quiescent. Nevertheless, it remains a fact that when the energies, latent at the base of the spine, are carried to the head and are brought (via the solar plexus, that clearing house of energy, and the medulla oblongata) to the centre between the eyebrows, then the personality, the matter aspect, reaches its apotheosis and the Virgin Mary—in the individual sense, which is a finite parallel of an infinite Reality—is "carried up into Heaven" there to sit by the side of her son, the Christ, the soul. TWM 191-192***

***This has to be brought about in two ways. First, by the transference of the positive energy of the lower centres into that of the higher, and secondly by the awakening of the head centre by the demonstration of the activity of the will.*** The centers in the head are higher correspondences to those within the other parts of the etheric body. There comes a time for the man when the stimulation of the head centers will assist in the awakening of the lesser centers of which these head centers are higher correspondence. The transference is a big deal and about that we know something. at the first initiation from the sacral to the throat, at the second initiation from the solar plexus of heart, and starting at the third initiation but continuing into the fifth the transference from the base of the spine to the highest head center.

So first there is the factor of transference will make that noteworthy and then there is the awakening of the head center and its various parts. The head center may well be triple, what are these double, let's say that there are the centers within the head but as the Tibetan headdresses seem to suggest there's a whole series of centers above a head, and maybe they are the highest of all. DK has said that the lore of the knowledge regarding the head centers, the head center as a whole, that lore is very esoteric and has not really been given out in its completeness

So anyway there's transference and

0:30:10 ***The first effect is produced by character building, and by the purification of the bodies, as used by the soul in the three worlds.*** We're told *from darkness to light, from the Unreal to the real,* *from death to immortality.* You kind of wonder whether you could associate *darkness to light* with the first transference in a way from the sacral to the throat. Certainly *from the unreal to the real* we are dealing with the solar plexus with which much glamor is associated, and the heart center with which the light of intuition is associated. So the true reality has seen by the intuition is achieved when that transference is completed and the death of immersion in form at the base of the spine center. The power of which holds us in incarnation all the way to immortality as promoted or provided by the head center, and there to others as chaos to beauty and from the individual to the universal. So character building is the first result of the transference ***and by the purification of the bodies as used by the soul in the three worlds,*** and

***The second is the result of meditation and the development of organised purpose, imposed by the will upon the daily life.*** So let's just say that what is obvious here, meditation awakens. So that way meditation awakens the head centers, as there are quite a number of head centers within the great head center.

***Character building, clean living, controlled emotional reactions, and right thinking are the platitudes of all religious systems and have lost weight from our very familiarity with them.*** So these are the issues of the path of probation.

***It is not easy to remember that as we live purely and rightly, we are verily and indeed working with forces, subjecting energies to our needs, subordinating elemental lives to the requirements of spiritual being, and bringing into activity a mechanism and a vital structure which has hitherto been only latent and quiescent.*** So energy changes accompany right and pure living that's the main point isn't it energy changes accompany this attempt to live with a good character which is helpful to the group and not harmful to the group.

***Nevertheless, it remains a fact that when the energies, latent at the base of the spine, are carried to the head and are brought (via the solar plexus, that clearing house of energy, and the medulla oblongata) to the centre between the eyebrows,*** and that's an important hint, showing us how the medulla oblongata is involved. He throws that in quickly, but it's there and it tells us the route of transmission ***then the personality, the matter aspect, reaches its apotheosis and the Virgin Mary—in the individual sense, which is a finite parallel of an infinite Reality—is "carried up into Heaven" there to sit by the side of her son, the Christ, the soul.*** So here in the allegory is some very technical occultism …

[video truncated?]