**Abstract**

Content for A Treatise on White Magic, Video Commentary, Program 48, Rule 5.13, Continuing Rule Five, HEART, THROAT AND EYE. 52 min: pages 204-208.

4. Meditation. I have placed it fourth upon the list, for meditation is dangerous and unprofitable to the man who enters upon it without the basis of a good character and of clean living.

5. Study of the centres. This we are now beginning. All the work done by students must be done entirely in the head and from the head.

6. Breathing Exercises. Little by little as progress is made will the needed instruction be imparted. The effect of breathing exercises is varied:

a. There is an oxygenating effect.

b. There is the imposition of a peculiar rhythm.

c. There is a subtle effect of prana.

d. There is the effect upon the centres. Let no one doubt the effect of breathing exercises upon the vital body.

7. Learning the technique of the Will.

8. The development of the power to employ time.

9. The arousing of the Kundalini fire.

And what shall I say about the last three requirements? Nothing much, for the time is not yet ripe for their correct understanding.

[A Treatise on White Magic Video Commentary 48](http://makara.us/04mdr/webinars/atowm/2018-02-24-1003-ATOWM-Video-Rule-5-13-Commentary-48-Approx-52-mins.wmv) 87 MB .wmv file  
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Audio of A Treatise on White Magic Video Commentary 48 by Michael D. Robbins.   **Transcript**

Good morning, everyone, in we are working with *A Treatise on White Magic* video commentaries and we're on commentary number 48 and this is the fifth rule. So far we've done twelve programs and this is the thirteenth, perhaps it will be the last of the rules of the programs on this fifth rule. We'll see.

We've been looking at a nine-fold the sequence that involves the eventually the awakening of the centers and what has to occur in order for these centers finally to be awakened by the by the Kundalini.

***THE AWAKENING OF THE CENTRES***

***The question now arises: How can this awakening and co-ordination be brought about? What steps must be taken in order to produce this vitalisation and the eventual synthetic activity of the three centres? Faced with these questions, the true teacher finds a difficulty. It is not easy to make clear the esoteric and paralleling activities which are the result of character building. So oft the aspirant is anxious to be told some new thing and when he is told some old truth—so old and so familiar that it fails to call forth a registering response—he feels that the teacher has failed him and so succumbs to a sense of futility and depression. However, this must be met and the questions must be answered. I will state therefore the necessary requirements as succinctly as possible, giving them in their sequential order and according to their importance from the standpoint of the average aspirant. Let us then enumerate them in tabulated form, and then we will deal briefly with each point afterwards.***

***1. Character building, the first and essential requisite.***

***2. Right motive.***

***3. Service.***

***4. Meditation.***

***5. A technical study of the science of the centres.***

***6. Breathing exercises.***

***7. Learning the technique of the Will.***

***8. The development of the power to employ time.***

***9. The arousing of the Kundalini fire.***

So the first is ***character building*** then followed by ***right motive*** and followed by ***service***:

This much we have done so far.

Now we're going to take up

***4. Meditation***

***5. A technical study of the science of the centers,*** and

***6. Breathing exercises.***

We'll see how far we get in this process, but we can see that what is very important is that the would-be white magician does not jump right in and start to away from the centers without the necessary purification on the path of probation, and without being sure of the vision of the motive which is inspiring this type of work and the simple question of, as He says, ‘is it vice or is it virtue?’ As we've discussed that now with respect to service has been a lot to done and written and discussed on what service really is, but let's just say that as we serve, right motive and service really go to the other and I think I'll simply say that right motive and service are paralleling processes.

and now we reach

***4. Meditation. Upon this matter we will not enlarge as it has formed the basis of much of the teaching in my other books and many of you are working steadily upon the work of meditation. I have placed it fourth upon the list, for meditation is dangerous and unprofitable to the man who enters upon it without the basis of a good character and of clean living. Meditation then becomes only a medium for the bringing in of energies which but serve to stimulate the undesirable aspects of his life, just as the fertilising of a garden full of weeds will produce a stupendous crop of them, and so crush out the weak and tiny flowers. Meditation is dangerous where there is wrong motive, such as desire for personal growth and for spiritual powers, for it produces, under these conditions only a strengthening of the shadows in the vale of illusion and brings to full growth the serpent of pride, lurking in the valley of selfish desire. Meditation is dangerous when the desire to serve is lacking. Service is another word for the utilisation of soul force for the good of the group. Where this impulse is lacking, energy may pour into the bodies, but—lacking use and finding no outlet—will tend to over-stimulate the centres, and produce conditions disastrous to the neophyte. Assimilation and elimination are laws of the soul life as well as of the physical life, and when this simple law is disregarded serious consequences will follow as inevitably as in the physical body. TWM 204-205***

***4. Meditation.*** Now, throughout the various books there has been so much mention and discussion of these factors and it would continue to be the case long after this book has been written, but the second book to be published was *Letters on Occult Meditation* and so the theme of meditation has been foundational from the first. The three factors which sustain the work of any developing disciple are meditation, study and service, and this is whether one wants to be a white magician which every truly advanced disciple becomes, when he enters hierarchy, whether his ray happens to be the seventh or the third or not.

He does become the white magician and has to abide by the idea of meditation study and service. I think when we get into the great being, such as the planetary logoi, they have their own type of meditation and their own type of studying the much wider universe in which they play just a tiny part. Of course their service is to the lives *who live and move and have their being* within them and also to the other planetary logos within any system as they do offer something of value in solar systemic group work. Sometimes they're called cosmic beings as well then we can call it cosmic groupwork.

So the parallels do continue now I don't know how much He's going to really say about in meditation here because so much has already been said.

0:04:35 ***Upon this matter we will not enlarge as it has formed the basis of much of the teaching in my other books and many of you are working steadily upon the work of meditation. I have placed it fourth upon the list*** and that's interesting. Of course, sometimes service is considered of still greater value than meditation. It may be a surprise to some but He has mentioned this more than once for will in the course of his writings ***I have placed it forth upon the list***

***A***ll right so we want to have that in mind because we can arouse all kinds of unwholesome possibilities through meditation and unless there is the general cleaning out and testing of motive and character before entering into meditation. Who knows how it will be used those who are again to the divine plan who are who work as the counter force also engaged in meditation, but it is for sins and objectives which stop the manifestation of what we might call the good in the divine plan the divine purpose so***, for meditation is dangerous and unprofitable to the man who enters upon it without the basis of a good character and of clean living.***

***Meditation then becomes only a medium for the bringing in of energies which but serve to stimulate the undesirable aspects of his life, just as the fertilising of a garden full of weeds will produce a stupendous crop of them, and so crush out the weak and tiny flowers.*** Well that's very clear isn't it? Energy is neutral? Iif we bring in a great deal of energy without having cleared away the germs of unwholesome negative possibilities we will be in for a major confrontation with those forms of life which finally destroy the good, symbolized here by the weak and tiny flowers.

I guess any gardener knows that we have to get rid of the weeds. I remember when I was a little boy I used to like to get the it's not the weed whacker it was sort of the it was a metal instrument whereby when you found the weeds you could *cut them out at the root* and this was the task that was given to me maybe it was a promise of things to come.

0:08:00 ***Meditation is dangerous where there is wrong motive, such as desire for personal growth and for spiritual powers*** So anything that pertains to the exaltation of the person per se, without feeding the group purpose the higher group purpose expressing ideally the good the beautiful and the truth will be considered dangerous***, for it produces, under these conditions only a strengthening of the shadows in the vale of illusion and brings to full growth the serpent of pride, lurking in the valley of selfish desire.*** Well here he is, speaking in pictorial language but we all understand the meaning, this pictorial language is clear.

Obviously we have pride and cruelty, our heads of the Hydra which we have to do away with, and they are difficult to rid ourselves of: pride, separativeness, and cruelty. These are the mental heads the metal heads of the Hydra and the meditating person can become very aware mentally very powerful mentally, as a matter of fact the members of the Black Lodge we are told are extraordinarily powerful in terms of their mental development, their lower mental development and have taken the concrete mind to heights to extend to ranges of development which we cannot even conceive. So it's all out of balance and selfishly motivated and may become a sphere unto itself, a great disaster, making of the concrete mind a kind of thirteenth sphere in the table of hierarchies. I'm sure that has relationship to the eighth sphere as well.

So he really is repeating this isn't He?

***Meditation is dangerous when the desire to serve is lacking.*** Mostly with these other types it is the desire to take, the desire to deprive is a kind of -- for the Black Lodge -- it is meditation as a kind of vampirism, we might say stealing energy and qualities from others.

***Service is another word for the utilisation of soul force for the good of the group.*** There are many definitions of service and it's worthwhile examining the various compilations that have been made because and this would be the topical study that Master DK is speaking of in which he strongly encourages in us and in which I have begun to do somewhat when dealing with the initiations taking the compilations on the initiations and going through them you learn something different when you can immediately cross-reference what has been said in the various books with each other. So ***service is another word for the utilization of soul force for the good of the group*** not soul force can be as we know selfishly appropriated and even though it is soul force it can be used for the exaltation of the individual and basically encouraging as separative attitude. we might say an anti-social attitude, remember that the hierarchy is the *Society* of organized and illumined minds.

***Where this impulse is lacking, energy may pour into the bodies, but—lacking use and finding no outlet—will tend to over-stimulate the centres, and produce conditions disastrous to the neophyte.*** *Over* stimulate the centres, producing conditions disastrous to the neophyte. The Black Lodge works in fact we are told that way, through the over stimulation of the centers … the Black Lodge works through the *over stimulation* of the centers and through the loss of control of the individual, or it let's just say encouraging the loss of control by the individual.

0:14:00 ***Assimilation and elimination are laws of the soul life as well as of the physical life, and when this simple law is disregarded serious consequences will follow as inevitably as in the physical body.*** So two types of difficulty are discussed, arise, one … is the lack of preparation or stimulation the other is no outlets or the incoming energies and thus over stimulation. Now the man may not be selfishly oriented especially, but if he invites the downpouring of energy and has no way to really express it, then the problems arise of congestion, over stimulation, lack of balance, the interference of the centers with each other, the burning of the etheric webs, the letting in of the lower levels of the astral plane, even obsession, possession – all of these things can be the result of handling energy improperly.

Alright well He didn't say is so much about it but about meditation as one of the means of preparing for the awakening of the centers but warning is let's say have been given warnings have been given, but now the next phase.

Before let's say jumping in and doing things before one knows what one is doing, you know, ‘ give me a wand and let me start waving it’ as it were, we have to study the center's and this

***5. Study of the centres. This we are now beginning. It is a study as yet in its infancy in the West, and little applied in the East. Our approach will be somewhat new, for though we will accustom ourselves to the names, locations and relationships of the centres we shall do no meditation work upon them. Eventually we shall arrive at an appreciation of their vibration, of their tone and colours and of the astrological significances. We shall not work with the centres down the spinal column, nor aim at their conscious utilisation as does the clairvoyant and clairaudient person. All the work done by students must be done entirely in the head and from the head. There is the seat of the Will, or Spirit aspect, working through the soul. There also is the synthetic expression of the personality, and in the understanding of the relation of the two head centres and their mutual interplay will come gradually the domination of the personality by the soul. This will lead to the consequent and subsequent guided activity of the five other centres. The work in these five centres will eventually be as automatic as the present functioning of the heart and the lungs in the physical body.***

***The presiding Intelligence, the Self, "seated on the throne between the eyebrows" and guided by the Light in the head will be awake to the interests of the soul and as alert as is the 'I' consciousness of the average self-centered man. By the rhythm of his divine life and by his conscious cooperation with the Plan, and functioning through the use of the Will, must the disciple in incarnation act as the agent of his soul in the three worlds. TWM 206***

***5. Study of the centres. This we are now beginning. It is a study as yet in its infancy in the West, and little applied in the East.*** here's all of this knowledge which is not reaching us here in the Western civilization's where of course this was written maybe 90 years ago or 80 something years ago, and in the East they have it but do they use it?

***Our approach will be somewhat new, for though we will accustom ourselves to the names, locations and relationships of the centres we shall do no meditation work upon them.*** To some of his groups he gave a little bit of meditation work on the centers. If we look at we look at meditation number three in *Discipleship in the New Age,* we will see that the centers are involved. And also meditation number two centers are involved but it's not rigorous or manipulative work, it's simply some imaginative linking work which apparently can be done without danger.

[?]

0:18:30 ***Eventually we shall arrive at an appreciation of their vibration, of their tone and colours and of the astrological significances.*** This is very interesting, because each one of them is a little world unto itself, and would say like any planet or little world has its own vibration tone musical aspects, its colors, and its associated planets and even signs of the zodiac. …

We're arriving at the appreciation of the vibration tone color, and astrological significance of these little worlds that we call the centers and any little world or large world will have its own rate of vibration in cosmos it will have its musical tones, its pitches, it’s major pitch minor pitch and so forth. The colors will be there and for that which occurs within our planet and solar system there will be planetary significances and influences as well as zodiacal influences.

So the study will reveal these things and we will know then in a more exacting manner how to work with these centers.

***We shall not work with the centres down the spinal column, nor aim at their conscious utilisation as does the clairvoyant and clairaudient person. All the work done by students must be done entirely in the head and from the head.*** This is a important statement and He is outlining the safe approaches to white magic at this stage of our development.

***There is the seat of the Will, or Spirit aspect, working through the soul. There also is the synthetic expression of the personality, and in the understanding of the relation of the two head centres and their mutual interplay*** By that we might say, astrologically, the interplay between Vulcan and Venus. … So there also is the synthetic expression of the personality through the ajna center especially … ***and in the understanding of the relation of the two head centres and their mutual interplay*** ***will come gradually the domination of the personality by the soul.*** This is, we understand, the pineal and the pituitary glands are involved and the head center and the ajna center.

***This will lead to the consequent and subsequent guided activity of the five other centres. The work in these five centres will eventually be as automatic as the present functioning of the heart and the lungs in the physical body.*** Right now we are attempting to arouse them in a rather a mechanical way step by step eventually all we'll be smooth and natural, and unconscious to us.

***The presiding Intelligence, the Self,*** and we can call this the awakened soul in incarnation ***"seated on the throne between the eyebrows" and guided by the Light in the head will be awake to the interests of the soul and as alert as is the 'I' consciousness of the average self-centered man.*** So we will know ourselves as something different than the lower ‘I’ we come to know ourselves as something more and different than the than the lower ‘I’ , the personality let's call it, personality ‘I’.

***By the rhythm of his divine life and by his conscious cooperation with the Plan, and functioning through the use of the Will, must the disciple in incarnation act as the agent of his soul in the three worlds.*** Now, obviously knowing something which is true and useful about the center's is one way of doing this. …

0:26:00 we are dealing with number 5 which is the study of the centre's right and we reached the point where we've talked about the automaticism of the five centers of the spine, so this is important and eventually they will operate automatically. ***The presiding intelligence –*** now that is the soul in incarnation when we're talking about that which is man in his personality – ***the Self, “seated on the throne between the eyebrows” and guided by the revelatory Light in the head will be awake to the interests of the*** ***on his own plane and as alert as is the eye consciousness of the average self-centered man.*** By this time we realize we are an extension of the soul on its own plane. By the rhythm of his divine life, let's just say encouraged through regular meditation, and by his conscious cooperation with the plan and functioning through the use of the will, must (the disciple in incarnation) acts as the agent of the soul in the three world. So the soul in the Incarnation acts as the agent of the soul on its own plane and this within the three lower worlds.

All right that's clear enough and … let's continue with the discussion of breathing exercises. First comes the Study of the Centers and it would be unwise to plunge in without sufficient knowledge attempting to follow many indications in many books which do not take into consideration adequate preparation for the use of such exercises in fact they may even be erroneous and wrongly stimulating exercises.

***6. Breathing Exercises. Little by little as progress is made will the needed instruction be imparted. Let me point out however that no breathing exercises can be safely used where there is no attempt to impose rhythm upon the life of every day. The two activities must go hand in hand.***

***The effect of breathing exercises is varied:***

***a. There is an oxygenating effect. The blood stream is purified and pressure is relieved. A symbolism underlies this:—for as the blood is oxygenated so is the life of the man in the three worlds permeated by spiritual energy.***

***b. There is the imposition of a peculiar rhythm, brought about by the particular spacing and time limit of the breaths—inhalation, retention, and exhalation—and this will vary according to the counts.***

***c. There is a subtle effect of prana (which is the subjective element underlying the air breathed in and out) which affects most potently the body of prana, the vital or etheric body. Students should remember that subtle effects are more powerful than the physical effects. They produce results  in two directions; on the physical body and on the etheric body. The entire vital body assumes a particular rhythm according to the breathing exercises. This kept up for a long period of time will have a shattering or a cohesive effect upon the physical body, and devitalise or vitalise the etheric body correspondingly.***

***d. There is the effect upon the centres, which is most effectual and which follows the trend of the aspirant's thought. If, for instance, a man thinks upon the solar plexus, that centre will inevitably be vitalised and his emotional nature be strengthened. Hence the need for students to hold their meditation steady in the head and so awaken the head centre.***

***Let no one doubt the effect of breathing exercises upon the vital body. As surely as eating and drinking build or destroy the physical body, and aid or hinder its right functioning, so do breathing exercises produce potent effects, if rightly used over a long enough period of time. TWM 206-207***

0:29:10 ***6. Breathing Exercises. Little by little as progress is made will the needed instruction be imparted. Let me point out however that no breathing exercises can be safely used where there is no attempt to impose rhythm upon the life of every day. The two activities must go hand in hand.*** So the success of breathing exercises and the imposition of rhythm on the everyday life go hand in hand.

***The effect of breathing exercises is varied:***

***a. There is an oxygenating effect. The blood stream is purified and pressure is relieved.*** This might be some indication, some hint, about the common blood pressure problems of many disciples. Pressures, really interesting ***A symbolism underlies this:—for as the blood is oxygenated so is the life of the man in the three worlds permeated by spiritual energy.*** So this is this is one of the ways, short of blood pressure pills I think, for a reasonable type of pressure to exist. So the oxygenating effect this is the first one and then the permeation by spiritual energy then

***b. There is the imposition of a peculiar rhythm, brought about by the particular spacing and time limit of the breaths—inhalation, retention, and exhalation—*** is often followed by a kind of impressive retention ***and this will vary according to the counts.*** DK has offered some counts in a few exercises that have made their way, I think into some of the Arcane School sets and were given to some of the disciples.

***c. There is a subtle effect of prana (which is the subjective element underlying the air breathed in and out) which affects most potently the body of prana, the vital or etheric body.*** So this is the we might call this stimulation of the vibe of the vital body.

***Students should remember that subtle effects are more powerful than the physical effects.*** This is a general attitude in occultism.

***They produce results in two directions; on the physical body and on the etheric body. The entire vital body assumes a particular rhythm according to the breathing exercises.*** The master, when assigning the appropriate exercise, knows about this and has the knowledge necessary.

***This kept up for a long period of time will have a shattering or a cohesive effect upon the physical body, and devitalise or vitalise the etheric body correspondingly.*** So this is a potentially valuable but potentially dangerous process.

***d. There is the effect upon the centres, which is most effectual and which follows the trend of the aspirant's thought.*** This is very important because DK has told us that we must think appropriately during the breathing exercise.

0:34:50 ***If, for instance, a man thinks upon the solar plexus, that centre will inevitably be vitalised and his emotional nature be strengthened. Hence the need for students to hold their meditation steady in the head and so awaken the head centre.*** Which is the in a way the container of all of the lesser centres or at least the director the prototype, of the lesser centers is found in the head.

***Let no one doubt the effect of breathing exercises upon the vital body. As surely as eating and drinking build or destroy the physical body, and aid or hinder its right functioning, so do breathing exercises produce potent effects, if rightly used over a long enough period of time.*** This process is sometimes seized by the ambitious personality and difficulty results.

All right, now there are three final requirements and then we're at the end of this chapter after thirteen or so programs.

This last program I think will be a little bit abbreviated …

Let's go back to this nine-fold list and remind ourselves it is the last three are the technique of the will the development of the power to employ time and the arousing of the Kundalini fire.

He's asking us then what about these last three? I'll just put them down here so that we can be more easily reminded and there they are:

**7. Learning the technique of the Will.**

**8. The development of the power to employ time.**

**9. The arousing of the Kundalini fire.**

0:36:30 Each one of them looks like a great undertaking a real-life process taking a number of lives I would say.

***And what shall I say about the last three requirements? Nothing much, for the time is not yet ripe for their correct understanding. Step by step must the aspirant proceed and his theory must not persistently run ahead of his experience. Perhaps I can give the clue to each of these three through the formulation of a simple rule for daily living. This will be grasped by those for whom it is intended and will not work harm to the unevolved. This rule, when followed will bring about, gently and subjectively, the necessary conditions for the manifestation of the requirement.***

***Learn to use the will through the development of steady purpose and the organising of the daily life, so that that purpose may reach fulfillment.***

***Learn to do something else with time besides organise it and use it. Learn to do several things simultaneously, and utilise therefore all the three bodies synchronously. Let me illustrate:—When you are practicing your daily breathing exercise keep your count with accuracy, listen attentively for the sound that "soundeth in the silence" of the interlude. At the same time think of yourself as the soul, the imposer of rhythm, and the voice that speaks. This is something which can be acquired by practice by each of you.***

***Discover the serpent of illusion by the help of the serpent of wisdom and then will the sleeping serpent mount upwards to the place of meeting. TWM 207-208***

***And what shall I say about the last three requirements? Nothing much, for the time is not yet ripe for their correct understanding.*** Notice how the master is careful about what we might call *the ripeness of time* we are told that *nothing is more powerful than an idea whose time has come.* But think about the attempt to offer it or impose an idea *whose time has not yet come.* It will be ignored it will be rebuffed it will be distorted and adapted to conditions in the wrong way.

So this this sense of that not only wither the plan is leading with the timing of the various segments of the plan the knowledge of the times and cycles when various types of energies can be introduced. This is most important and the high initiator was called him the master possesses such knowledge. That very advanced siddhi or power, that we find on the third sublevel of the atmic and is called *all knowledge,* at least within a certain context within the context. In this case of the lower three worlds so what shall be say about this not much for the time is not yet right for their correct understanding.

***Step by step must the aspirant proceed and his theory must not persistently run ahead of his experience.*** well that is a problem especially with some of the more advanced types of knowledge it takes a while for the form to catch up even if the form is properly trained.

***Perhaps I can give the clue to each of these three through the formulation of a simple rule for daily living.*** so maybe we'll have an inside here about how we can learn the technique of the will how we can master, on how we can arouse eventually under right supervision, at the right time, the kundalini fire.

0:39:30 ***This will be grasped by those for whom it is intended and will not work harm to the unevolved. This rule, when followed will bring about, gently and subjectively, the necessary conditions for the manifestation of the requirement.*** I think he's saying that if we follow the first six four six requirements let's say the last three, slowly and surely develop, so yes here we are well the first one is the learning of the technique of the world so let's say that it is correlated with number seven.

***Learn to use the will through the development of steady purpose and the organising of the daily life, so that that purpose may reach fulfillment.*** Obviously when the veil of impulsion is causing his problems and the life is chaotic, order cannot be achieved, and order in the life, organization in the life, is a correspondence to the effective working of the will, in order go together. The first ray on the seventh ray go together the seventh ray being a more concrete expression of the first ray and the seventh ray being the ray of order.

So this is organize the life, basically, and bring through and manifest that which you intend through an ordered life.

Now the next one has to do with time right correlate Ted with number eight time and this is number seven will. Right.

0:42:00 ***Learn to do something else with time besides organise it and use it. Learn to do several things simultaneously, and utilise therefore all the three bodies synchronously.*** This is interesting, I've caught myself so often saying, and I don't know whether you have or not, but ‘one thing at a time, one thing at a time!’ -- and I understand it's generally conceded that women are better at multitasking, but this is a calling for multitasking efficient multitasking.

***Let me illustrate:—When you are practicing your daily breathing exercise keep your count with accuracy, listen attentively for the sound that "soundeth in the silence" of the interlude. At the same time think of yourself as the soul, the imposer of rhythm, and the voice that speaks. This is something which can be acquired by practice by each of you.*** So simultaneity of effective action this will help with the mastery of time. We've not been given these particular breathing exercises, yet I think if one searches through the discipleship books one can find something of this nature, nevertheless the principle is clear.

The next one and last one final one is about the Kundalini correlated with number nine for the meaning.

***Discover the serpent of illusion by the help of the serpent of wisdom and then will the sleeping serpent mount upwards to the place of meeting.*** The place of meeting, probably there's a center discussed in *A Treatise on Cosmic Fire* which is in the torso, and that has to do with the mental polarization or mental focus, at least there is a final place of meeting right here in the forehead. We can't be sure which one he means but basically it's saying, ‘get rid of your illusions, be wise’ so let's see use the wisdom of the soul to be rid of your illusions and then naturally the sleeping serpents will rise to the appropriate place … these are important hints and I just want to emphasize them learn and then discover.

So we can ponder on these and see if we can bring them forward to the point where they actually begin to bear fruit. We have very pictorial language symbolic language in the last one that is offered but obviously our soul and meditation work will increase our ability to examine the glamorous and illusions in our lives and we can rid ourselves of them and thereby clear a way for the proper arising and thus the proper stimulation by the Kundalini, and is rising to the place of meeting. I suppose fires from above must meet the fires from below; Pluto must rise and meet the fires of humanists. And the ajna center is the final place from which the Kundalini is directed.

0:47:30 well friends is something of a miracle that I got through this last section, there have been so many little obstacles … which required going back and … page 204 at least up to the end of 208. I'll hope that you've been able to extract something from it the indications have been clear enough for us to know what we can do and how we can develop the higher reaches of these nine indications, six of them are fairly easy to deal with, the last three are promoted as hints and they are very large types of developments.

Will, time, and the Kundalini. These are great themes and naturally for a foundational book like this master DK is not going to go into all the details.

So, this will be the end of *A Treatise on White Magic* commentary number 48 … we'll be beginning a new rule, I'll be grateful for that [laughing]. This is rule 5.13 and we've gone from page 204 to 208 and the next will be the beginning of *A Treatise on White Magic* video commentary number 49 and it will be six point one that's relief and we'll be beginning on page 209 and going forward. Let's see if this is a very long rule, from 209 to not long at all. So these first six rules and we'll be ending on page 216 will move from 209 to 216 probably a couple of programs in maybe three will complete our studies of the rules for magic on the mental plane.

I am impressed by the idea that DK is really not repeating himself here. He's given us these rules in *A Treatise on White Magic* and I wrote out some commentary on that which is available on the Makara website. Now he is elaborating upon this and looking at the white magical process of the disciple turning himself into the true white magician and turning himself into eventually the initiate, so it's not simply a repetition.

All right, I'll see if I can get all the astrological energies under control here, if possible, so that when I begin number six things go a bit more smoothly and programs do not start disappearing on me … [laughing at mundane frustrations.]

Thank you for being here and we will go on with number 49 rule six and the first program in rule six.